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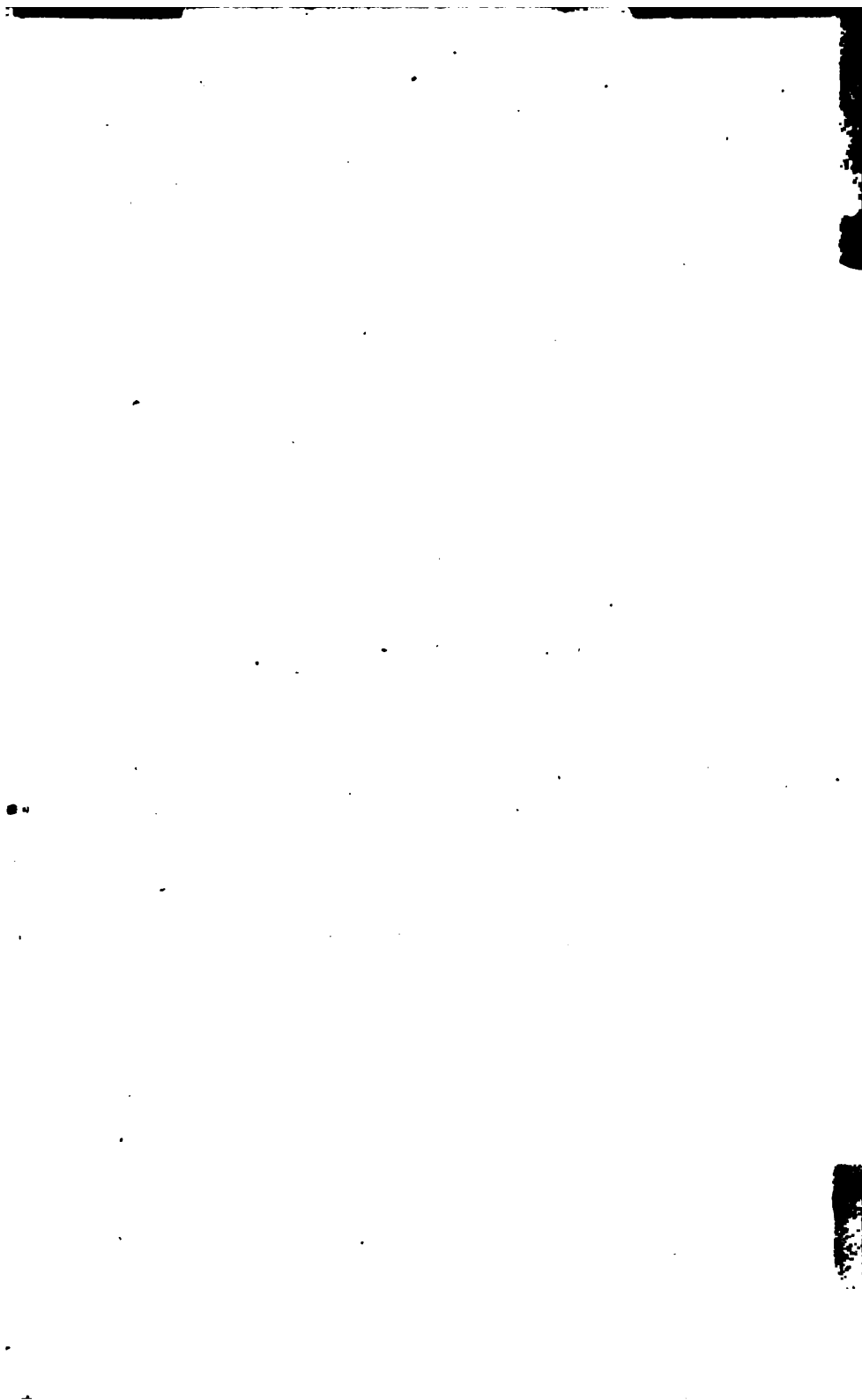
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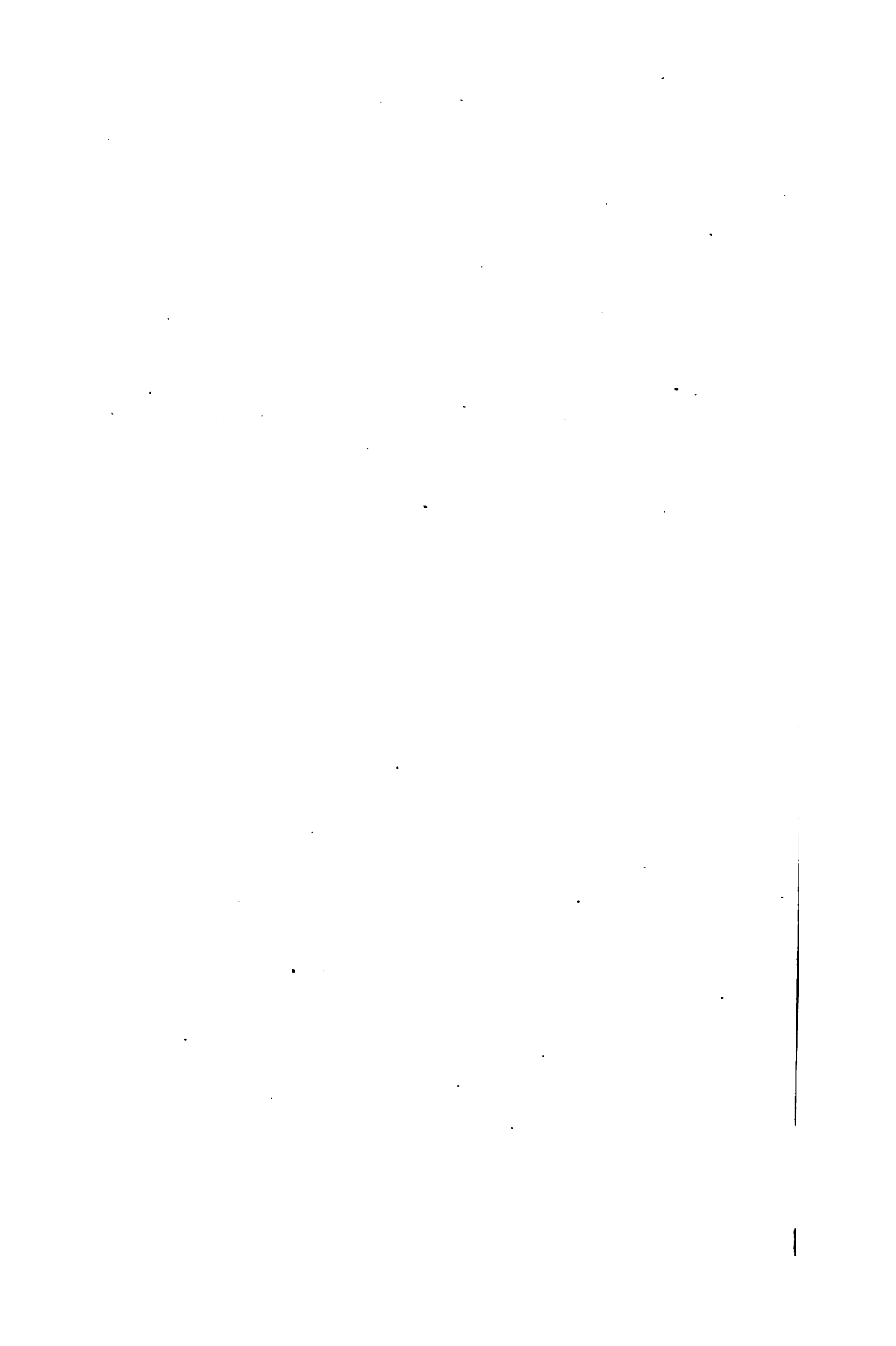
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THE
SPIRITUAL MAGAZINE;

WITH WHICH IS INCORPORATED THE
CHRISTIAN SPIRITUALIST.

THIRD SERIES.—VOL. I.

(VOL. XVI. FROM THE COMMENCEMENT.)

THE
SPIRITUAL MAGAZINE,

WITH WHICH IS INCORPORATED THE

CHRISTIAN SPIRITUALIST.

EDITED BY

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SPIRITUALISM is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare, and destiny; and its application to a regenerate life. It recognizes a *continuous* Divine inspiration in man; it aims, through a careful reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.

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CONTENTS OF VOL. I.

(THIRD SERIES.)

	Page.
ALMIGHTY MARY, The, and her French Displays. By William Howitt	152
Anthropological Science. By the Rev. L. A. Alford, D.D., LL.D. ...	500
BUGUET AFFAIR, The. By William Howitt	346
CHRIST THE HEALER.—An Evening Hymn	324
Circumstance and Centrestance.—A Poem	528
COMPTON'S, Mrs., <i>Seances</i> at Havana, N.Y. By J. B. Newbrough, M.D.	278
Concerning Salt and Light. By William White	267
CORRESPONDENCE :—	
Bacon, Lord, and his Philosophy	239
Baron Von Dirckinck-Holmfeld on Re-incarnation	384
Central Hall, A, for the British National Association of Spiritualists	47
Cure of Cancerous Tumour	568
Demoniacal Possession	479
Errata in Mr. Howitt's Article on the "Buguet Affair"	432
Evil Possession	192
Is Spiritualism a Religion?	96
Miracles	141
Modern Spiritual Vagaries	476
New Moral World, A	479
Our Knowledge of Nature	191, 237
Peebles', Mr., <i>Travels Round the World</i>	238
Photographic <i>Seance</i> , A	237
Prince Wittgenstein's Re-incarnation	383
Public Mediums and their Circles	140, 189, 190
Re-incarnation	564
Rest in the Grave	383, 430
Roman Catholic Spiritualism.—An "Expostulation"	143
Spirit-Photography as Demonstrated through Mr. Parkes	287
Spiritualism and Religion	144
Studies from the World of Spirits. By the Baroness Adelmá Vay ...	430
Witchcraft	48
Crystal Palace Lectures on Spiritualism. By the Editor 145, 193, 241, 289,	337
DEMONIAC POSSESSION.—A Singular Case in the South of England, with some Suggestions regarding the Treatment of such Cases ...	62
Dissemination of Spiritualism as a Religious Evidence, The Importance of the. By Mary Elizabeth Parkes	554
Doctrine of Immortality, The, as Taught in the Old Testament. By the Editor	385, 433, 481
"Doubles" <i>versus</i> "Spirits," or the Double Difficulty Criticised. By Captain C—	325
FEW PAGES, A, from the Earlier History of Spirit Materialization. By Dr. Dixon	367
GHOST'S WARNING, The. By Newton Crosland	328
God is Love—A Lyric for Sacred Music	84
God's Freeman—A Poem	221
HIGHER SPIRITUALISM, The, in the Pulpit	218
HITCHMAN, Dr., Biographical Sketch of. By the Editor	4
Human Probation and the Intermediate State. By F. Rowland Young	171

	Page.
HYMNS FOR THE SPIRITUAL CHURCH:—	
Advent	553
Gate, The, of Heaven	440
Gethsemane	114
Laws, The, of Nature the Stedfastness of God	506
Marching On	319
Our Home	184
Our Native Land	91
Te Deum Laudamus	426
INTRODUCTORY REMARKS. By the Editor	1
IRVING, EDWARD—A Sketch. By Frederic Rowland Young	319
JOURNEY, The, to the Temple of Truth—A Vision; in Three Parts, 413, 441,	542
LAW, THE, OF SPIRITUAL INTERCOURSE	529
Detached Observations in Reply to Remarks and Queries	538
Mediumship	540
In Answer to a Question about Positives and Negatives in the Constitution of Circles	539
Introductory Observations by a Spirit giving the Name of "Hermes"	529
Philip Lemoine	530
Liverpool Psychological Society, Lectures to the.—Why I am a Spirit- ualist. By William Hitchman, M.D.	397
Life and Duty—A Poem	240
Life, The, Beyond Death. By Frederic Rowland Young	409
MATERIALIZATION OF SPIRIT-FORMS. By T. P. Barkas, F.G.S.	85
Meditation, A—A Poem	469
My Prayer—A Poem	271
NOTES AND GLEANINGS:—	
Conference of the British National Association of Spiritualists	521
Confessions of an Opium Eater	93
Conversazione to Welcome the Return of Mr. Morse	521
Conway, Mr., M.D., and Spiritualism	285
Direct Spirit-Writing	46
Extraordinary Spiritual Phenomena	45
Funeral Reform	523
Greville Memoirs, The, and the <i>Quarterly</i>	231
Hardinge-Britten, Mrs. Emma, on Re-incarnation	525
Lectures before the Liverpool Psychological Society	467
Liverpool Psychological Society	92
Maccall, Mr. William, on Spiritism and Atheism	468
Magnetism, Mind, and Matter	332
Man and Beast, Here and Hereafter	46
Mediumship amongst Eminent Literary Men	130
Mediumship of Infants	233
Moody, Mr., on Spiritualism	332
Mysterious Circumstance, A	334
New American Work on Spiritualism	522
New Temperance Tale. By Mr. S. C. Hall	187
Not Church but Jesus	286
Owen, Robert Dale, in Defence of the Debatable Land and Spiritualism in General	184
Power of the Mind over the Body	469
Quarterly Concert in aid of the Organ Fund connected with Dr. Sexton's Church	522
Regular Sunday Services in London, by Dr. Sexton	125
Science Scourged	126
<i>Séance</i> , A, at Mrs. Guppy's	333, 427
<i>Séance</i> in the Light, at Enmore Park	127
Sectarianism	187
Sexton's, Dr., Church at Cavendish Rooms	465
Discourse on the Revival	580

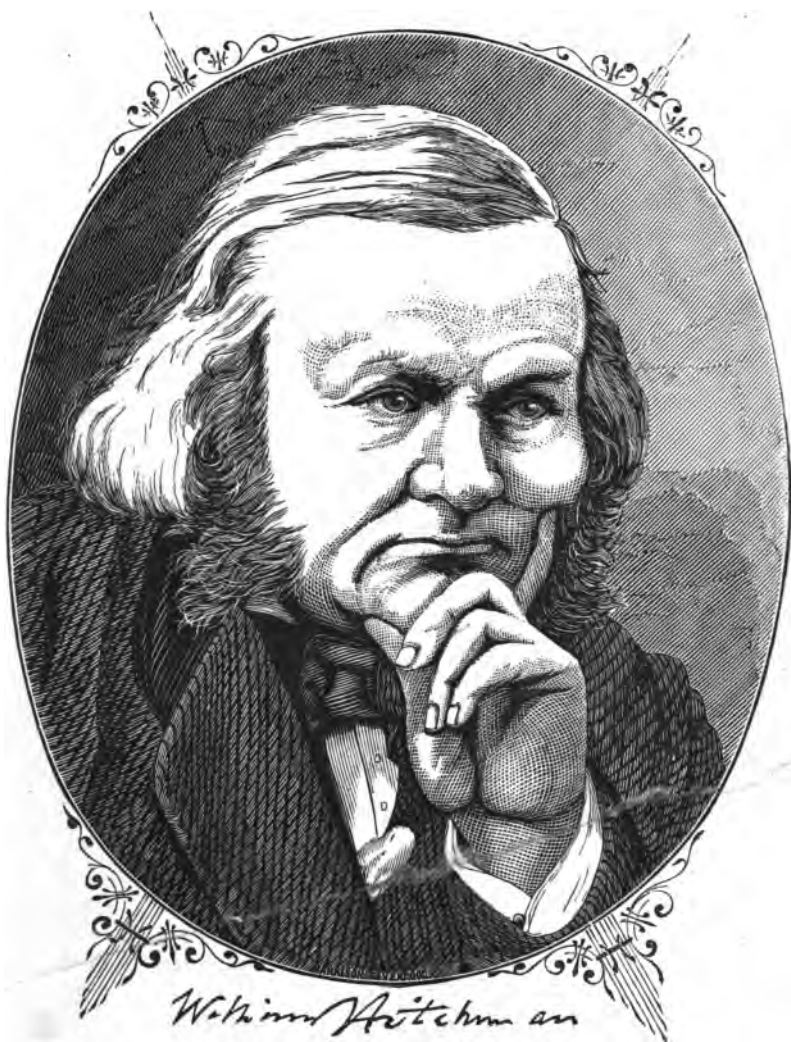
CONTENTS.

vii

	Page.
Sexton's, Dr., Discourses	233
Sunday Services	232, 331
Spencerism	524
Squirrell, Elizabeth	188
Strange Dreams	128
Supernatural, The, Element in the <i>Waverley Novels</i>	127
Testimonial to Mr. Wallace, the Missionary Medium	196
Thanksgiving Day in America	92
Thoughts for the Times	429
NOTICES OF NEW BOOKS:—	
[American] <i>Spiritual Magazine</i>	424
Aurora	421
Cox, Serjeant, on Psychology	379
Crookes, Mr., Researches into Spiritualism	224
Earle's, Mr. J. Charles, Sonnets and Poems	471
Hall's, Mr. S. C., New Work on an Old Subject	519
Hazard's, T. R., <i>Spiritual Communion Tracts</i>	425
Heredity and Hybridism	189
Kardec's, Allan, <i>Spirits' Book</i>	423
Leymarie, Madame, on the Recent French Trial	426
Machinery, The, of Life	227
Marshall, Dr., on Modern Spiritualism	283
Nichols, Dr., on Behaviour	178
Nicholson's, James, Poems	225
Out of the Body	222
Paradise, or the Intermediate State between Death and the Resurrection	470
Peebles', Mr., Travels Round the World	177
Religion and Democracy	472
Rest for the Weary	140
Sargent's, Epes, Proof Palpable of Immortality	284
Scamper, A, Across Europe	178
Sexton, Dr., on the Doctrine of Immortality as Taught in the Old Testament	520
on the Revival Movement	336
Travis, Dr., on Reform in Man and Society	519
Wallace, Mr., on Miracles and Modern Spiritualism	226
Young, Frederic Rowland, on the Personality of Christ	335
OBITUARY:—	
Conant, Mrs. J. H.	474
Dove, Mr. John E.	381
Guppy, Mr. Samuel	174
Jones, Arthur	383
Lister, Mr. James Butler	382
Marshall, Mrs.	175
Owen, Mr. Samuel	175
Randolph, P. B.	474
Rich, Elihu	473
Steele, Mr.	175
Weatherhead, David Wilkinson	475
Occasional Leaves from my Note Book. By the Editor	507, 557
Old, The, and the New	10
Organic Electricity. By W. Hitchman, M.D., LL.D.	43, 88
Other Worldliness Vindicated. By William White	452
PROGRESS IN THE PULPIT. By Frederic Rowland Young	280
Psychological Society, The, of Great Britain and its Relation to Spiritualism.	
By Thomas Brevior	272
Psychology, A Chapter of. By William Hitchman, LL.D.	215
QUALIFIED MATERIALISM. By William Hitchman, LL.D.	263
<i>Quarterly Journal of Science</i> , The, on Human Levitation. By the Editor	49
RATIONAL PHILOSOPHY. By William Hitchman, M.R.C.S.	359

	Page.
Recent Science of Life. By William Hitchman, LL.D.	122
Re-incarnationist Bruisers and their Victims. By T. Brevior	417
Rest in the Grave. By William White	304
Revelations of the Microscope.—Investigation by the Rifle. By J. Brevior	456
Roman Catholic Spiritualism.—The Appearances of the Holy Virgin in France and Alsace in 1872-3	11
"SATURDAY REVIEW," The, Again	377
Science, Religion and the Missing Link. By Thomas Brevior	41
SONGS FOR SPIRITUALISTS :—	
Dame Martha	358
Growing Old	480
Our Country and Our Queen	499
Reminiscence	408
Widower, The	336
SONGS OF THE SOUL :—	
Daybreak	202
Insufficiency	288
Spiritism and Re-incarnation. By Baron C. Von Dirckinck-Holmfeld ...	258
Spirit-Teaching. A Poem	47
Spiritual Disturbances, An Extraordinary Case of. By Benjamin Coleman	74
Spiritual Experiences	490
in Moravia, 1872	179
Spiritualism among Uncultured Peoples, compared with Modern Spirit- ualism. By C. Staniland Wake	115
SPIRITUALISM AND ITS RECENT CRITICS. By Thomas Brevior	546
<i>British Quarterly</i> , The, on Modern Necromancy	547
Room for Improvement in the Press	553
Tyndall, Professor, as an Exemplar of Justice, Chivalry and Good Manners	552
<i>Westminster Review</i> , The, on the Religion of the Future	551
SPIRITUALISM IN BIOGRAPHY AND GENERAL LITERATURE. By T. Brevior :—	
Aboriginal Spiritualism—Henry Ward Beecher a Medium	309
Donne, Dr. John	167
Guthrie, Rev. Dr.	315
Hugo, Victor, a Spiritualist	166
Ignatius, Father, a Medium.—Dickens—Mozart	310
Macleod, Dr. Norman, on the Communion of Saints	315
Mill, J. S., and the Future Life	316
Murray, Rev. John	314
Normal Mediumship.—Byron, Moore, Barry Cornwall and other instances	311
Origin of the "Marseillaise"	312
Prophetic Dream of the Duc de Berri	170
Schumann, Robert, a Medium	311
Universal Faith in the Spirit-World—Dr. Livingstone cited	308
Vision of the Author of "Home, Sweet Home," and Origin of the Song	169
Spiritualism in Popular Poetry—Longfellow. By Thomas Brevior ...	203
Spiritual Problems.—The Day of Pentecost and the Gift of Tongues. By Thomas Brevior	134
Spiritual Progress in America. By Robert Dale Owen	35
Sun, The. By Newton M. Crosland	317
Supernatural Religion Considered. By Newton Crosland	29
To "C. L. V. T." and all Spiritualists—A Poem	518
To C. L. V. T.—A Poem	192
To Estelle—A Poem. By A. M. Lindley	488
UTILITY, THE, OF SPIRITUALISM.—An Answer to the Question, <i>Cui Bono?</i> By the Editor	97
WHAT IS SPIRITUALITY? By William Hitchman, LL.D.	162





Wilhelm Hütchen an

THE Spiritual Magazine.

JANUARY, 1875.

INTRODUCTORY REMARKS.

IN taking upon myself the Editorship of the *Spiritual Magazine*, I shall in no sense alter its character, but strive to follow as closely as I can in the footsteps of my predecessor, who for fifteen years wielded the editorial baton with so much success. From the first the *Spiritual Magazine* has taken a very high stand in the literature of the movement, having numbered amongst its contributors men of the greatest literary ability, and contained only such articles as were likely to have a permanent interest. In this respect it has differed somewhat from the other journals, which have been, as a rule, mere records of news, and—although rendering valuable aid to the cause—only likely to have an ephemeral value. The *Spiritual Magazine* has always aimed at supplying its readers with a higher kind of literature, and such as may fairly bear comparison with the articles contained in the general monthly Magazines and quarterly Reviews. The late Editor worked indefatigably to accomplish this result, and devoted the greater part of his time to the task. That he succeeded will be obvious to all those who month by month have perused the valuable papers contained in the pages of the Magazine, many of which have been reprinted, and now form standard works on the various phases of Spiritualism. The name of Mr. Shorter will long be held in grateful remembrance in connection with our movement, and although he will no longer conduct the Magazine, I trust it will be long before he altogether lays aside the pen which has been so active in the past. As one of the contributors—which he will still continue to be—his articles are sure to be appreciated in the pages of a journal so long and so ably conducted by his skill.

Since the Magazine was commenced, in 1860, Spiritualists
N.S.—X. A

have enormously increased in number, and the movement has made itself felt in every part of the civilized world. Men of the very highest scientific eminence and literary culture have enlisted themselves under its banner, and there is now, therefore, more than ever a necessity for a journal which shall represent the higher phases of the philosophy of Spiritualism. To produce such an organ will be my aim in the task which I have undertaken, and if I fail it shall not be for want of an earnest endeavour to succeed.

Spiritualism has to-day a literature of its own which may bear comparison with that of any movement of the same age. On every hand works based on the Spiritual philosophy, more or less, and emanating from the brains of men of high literary culture, are being flung upon the world. Periodicals devoted to the cause are more numerous than ever, which is of itself a conclusive proof that readers are also increasing in number. If the materialistic philosophy be accepted and enunciated by men of high standing and of brilliant mental achievements, the principles of Spiritualism are daily becoming more widely known and more generally appreciated. When the contest between the two takes place in real earnest, as soon it must, we need have no fear for the result. God will not leave himself without witnesses; and the spirituality of man's nature can never long be smothered. For a time Materialism may become fashionable, and atheistic theories, under the guise of science, popular; dogma may take the place of investigation, and whimsical speculations supplant the thorough search after truth. But theories born of mist, and enveloped in gloom, can never wholly smother the vital forces of the heart, the aspiration of the soul after God, and the fulness of ever-active pervading life felt everywhere in Nature. As Goethe has it:—

“Grau theurer Freund ist alle theorie
Und Grün das lebens goldner Baum.”

Spiritualism, being the outcome of man's highest nature and the influx from the kingdom of light and life into humanity, is calculated to enable us to realize this to an extent which but for it we had never known.

The *Spiritual Magazine* will aim at recording the facts and expounding the philosophy of Spiritualism. It will not deal simply with the modern manifestations—although to them will be given the most prominent place in its pages—but will expound the great spiritual truths of all ages and all climes. Spiritualism is as old as humanity, and wherever human pulses beat its manifestations in some shape or other are experienced. To-day it comes upon us in a new form and with marvellously increased power, but it is after all a phase of that which is to be found

prevailing in times as far back as history can point, and which alike with the savage and the sage has ever borne testimony to man's immortal destiny. To place these facts before the world will be one aim of this journal.

The old contributors to the Magazine will still write as before, and their articles will, I doubt not, be perused with delight by those who read its pages. The services of these men are too valuable to be lost and the journal would go on badly without them. Some of them are men whose works are known wherever the English language is spoken, and are appreciated as widely as they are known. Of William Howitt what can I say that would add to the lustre of his brilliant reputation. His literary productions will live as long as the English language endures, and his fame will ride down the ages increasing and acquiring fresh splendour as the generations pass by. Of the other contributors too numerous to be singled out for individual mention, they are men many of them whose equals it would be difficult to find.

My own share in the labour will not be heavy. Trained as I have been to literature from my earliest days, and following it as a profession as I have done for many years, my own articles I trust may not be unacceptable. I shall print in the pages of the Magazine some of the orations which I have given—and am still giving—with so much success to public audiences. American, German, and French Spiritualists promise me assistance, and I hope, therefore, to be able month by month to show the progress of Spiritualism in other lands. In this number appears a paper from Robert Dale Owen—worthy son of a noble sire—which cannot but be highly appreciated.

There is one other point and one which I would much prefer not referring to, were I not compelled. The Magazine has never been a pecuniary success. In the present state of the movement, however, it ought to be remunerative, and may speedily be made so if friends will only assist in promoting its circulation. That it will ultimately become successful even in this respect I have no doubt whatever; and with full faith and trust in God, I leave the matter in His hands and bow to the result.

GEORGE SEXTON.

BIOGRAPHICAL SKETCH OF DR. HITCHMAN.

BY THE EDITOR.

THOMAS CARLYLE remarks with that vigour and truthfulness so characteristic of his productions—"Man's sociality of nature evinces itself, in spite of all that can be said, with abundant evidence by this one fact were there no other: the unspeakable delight he takes in biography. It is written, 'The proper study of mankind is man,' to which study let us candidly admit he by true or false methods applies himself nothing loth. Man is perennially interesting to man; nay, if we look strictly to it there is nothing else interesting. How inexpressibly comfortable to know our fellow creature; to see into him, understand his goings forth, decypher the whole heart of his mystery; nay, not only to see into him but even to see out of him, to view the world altogether as he views it, so that we can theoretically construe him, and could almost practically personate him, and do now thoroughly discern both what manner of man he is and what manner of thing he has got to work on and live on. . . . Observe, accordingly, to what extent in the actual course of things this business of biography is practised and relished. Define to thyself, judicious reader, the real significance of these phenomena named gossip, egoism, personal narrative (miraculous or not), scandal, raillery, slander, and such like, the sum total of which (with some fractional addition of a better ingredient, generally too small to be noticeable) constitutes that other grand phenomenon still called conversation. Do they not wholly mean biography and autobiography, not only in the common speech of men, but in all Art, too,—which is, or should be, the concentrated and conserved essence of what men can speak and shew? Biography is almost the one thing needful." To know how our fellow-men and women move through the great mass of human society, what they speak, and how they act, and the direction of the general current of their thoughts, cannot but prove highly interesting, and at the same time instructive. One never gazes upon a work of art or witnesses the triumphs achieved by a scientific discovery without wishing to know something of the man who produced the one and brought to light the other. Biography has probably a greater charm than any other kind of literature; for even fiction borrows its interest from the biographical element which it contains, and is only fascinating in proportion to the accuracy with which real life is painted. The greatest writers of fiction are those in whose works the characters, flitting to and fro, are truest to nature,

and, therefore, most real. Hence Thackeray, with a great deal of snarling cynicism about him, leading you at times to think that he believes in no one but the author of *Pendennis*, still unquestionably stands at the head of British novelists for the natural character of the portraits his master-hand has sketched. Some of the heroes, and most of the heroines in Dickens's works are more loveable and more perfect, but the perfection is angelic, not human; and you are led, after being fascinated with a character, to become disgusted with the world, because no such person is to be found in real life—having existed solely in the brain of the author. The truthfulness with which Shakespeare has portrayed men and women, their language, actions, and even innermost thoughts, it is that elevates him above all other authors. His characters are as real as those we meet with in ordinary every-day life. They are made of flesh and blood, they speak human words, think human thoughts, and perform human actions. No biography can equal those glorious plays which the Bard of Avon flung upon the world as a lasting memorial of a genius such as has never been seen before or since.

In writing the biography of real, living persons, the great difficulty to contend with is to make it sufficiently accurate and extensive to meet the demands arising from that almost universal feeling to which reference has been made. No one can portray another so as to describe his internal as well as external character, unless the two have come very frequently into close contact, and have led a lifetime together of the most intimate friendship. Hence the superiority of Boswell's life of Johnson to all other biographies in the English language. The old lexicographer appears to us "just in his habit as he lived;" we hear his voice, see his well-known figure, and listen to his conversation. Of very few persons can such a biography be written.

In a short sketch of this kind it would, of course, be utterly out of the question to give anything like a biography in the true sense of the word, of the illustrious man whose portrait adorns this number of the *Spiritual Magazine*. Long and intimately have we known him, dearly do we love him, and thoroughly do we appreciate his wonderful talents; and between him and ourselves there is a sort of magnetic sympathy which Spiritualists will well understand; yet with all this we doubt our ability, even had we a goodly volume in which to perform the task instead of a short Magazine article, to place him before the world in his true light. He is kind and amiable to a degree seldom witnessed, and to his goodness of heart is added an intellectual power calculated to make him honoured wherever

he is known. The versatility of his genius is so great that he might have won fame in any one of a dozen different fields. Physician, poet, philosopher, scientist, author and orator, he combines in his own individuality the talent of almost any half dozen men that could be named. The free and independent tone of his mind leading him to reject the trammels of authority, and to burst asunder the bonds with which custom binds men down to obsolete theories and exploded dogmas, has frequently not only destroyed that appreciation of his worth which he would otherwise have received, but has raised up frequently around him a host of enemies amongst the insignificant nobodies with whom he has been brought into contact. In medicine in early life he ceased to be orthodox, and in so doing closed against himself the portals that led to the very highest positions in connection with his profession; in science he scorns materialism, and is therefore unfashionable; in philosophy he is profound, consequently not understood. And now that he has embraced Spiritualism, the gaping mob shake their heads and affect to treat with contempt one of the greatest men of this age. In all times, however, this has been the lot, alike of the prophet and of the man of transcendent genius; and William Hitchman, therefore, but shares the fate of the illustrious worthies of every age and every clime. With him truth is all and custom nought. To learn what is right and then follow it regardless of consequences has ever been his guiding principle. The originality of his mind was certain to lead him out of the beaten tracks, and this it has done, greatly to his hurt. In the practice of his profession he might long ere this have occupied a chair at some of the best of our colleges, had he not preferred to follow his conscience and his own judgment with regard to medical theories. In science he has always been a bitter opponent of Darwin, Huxley, Tyndall, *et hoc genus omne*, and at meetings of the British Association has frequently bearded these lions in their own den, the consequences of which have been by no means favourable to his own material advancement. In almost any other country in the world he must have won his way to the very highest position in society, but in England—alas! that it should be so—to escape from the beaten path of custom and to mark out a course for oneself is certain to result in a mild form of martyrdom. Even as it is he is probably far better known among the *savans* of foreign lands than those of his own country. There is hardly an academy or learned society of any note abroad to which he does not belong; and in Germany and Italy in particular his name is as familiar among the learned as a household word.

The following short sketch of his eventful life appeared in the *Transactions of the Eclectic Medical Society of the State of New York*, 1871-2, and is from the pen of Dr. P. A. Morrow, an illustrious American physician.

"William Hitchman, the senior Eclectic physician of Great Britain, first saw the light at North Leach—a small town on the Cotswold Hills, Gloucestershire, where his father, John Hitchman, Esq., of Kempsford Manor House,* in the same county, had, for a long series of years, been engaged in trade as a maltster, hop merchant, &c. The subject of our brief notice—having commenced his career somewhat more than half a century since—followed the usual medical course of that day, by serving articles of 'apprenticeship' with a country general practitioner for the space of five years, during which time he enjoyed (?) abundant opportunities in the midst of a large agricultural population, of bleeding, blistering, salivating, bone-setting, vaccinating—in short attesting the virtues and vices (not improbably both) of regular, legitimate, orthodox practice either called, or miscalled, medical and surgical 'science!' It must not be forgotten, however, that in this same 'Northleach' there is an excellent free grammar school, or collegiate institution of Latin, Greek, and mathematics, by attendance upon which the future Eclectic physician became entitled (after successfully passing the requisite classical examination) to a valuable exhibition or scholarship at Pembroke College, Oxford, tenable for four years at £80 per annum. Young Hitchman did not avail himself of this educational privilege but continued his attendance upon the sick poor in the Union Workhouse, and scarcely less sick prisoners, likewise, in the House of Correction—for, although Northleach is blessed with one of the most magnificent churches (viewed in the sense of Gothic architecture) to be found in old England, or elsewhere, as well as the Towns-end scholarship, belonging to Westwood College, it possesses not only a poor-law bastille, but a tread-mill, applied to the grinding of corn, which constitutes the 'hard labour' to which Her Majesty's refractory subjects, in this particular neighbourhood, are not unfrequently subjected by way of condign punishment for divers kinds of immorality and breaches of the peace!

"From thence he went, as a lover of psychology, to Fairford Asylum for the Insane, an establishment of acknowledged reputation for the care and cure of lunatics of both sexes. Subsequently he entered as a perpetual pupil of Guy's Hospital,

* This ancient manorial residence has been the seat of John or William Hitchman (Hychman as formerly spelt) for more than five hundred years. The Hon. William Hitchman, of New York City, is a descendant of the same family.

London, where he remained for upwards of three years, and having passed the Royal College of Surgeons of England, he became medical officer of Cirencester Poor-law Union and surgeon to the workhouse infirmary for a period of seven years—meanwhile continuing to lecture occasionally in London and the provinces on ‘Mesmerism,’ ‘Vegetarianism,’ ‘Homœopathy,’ ‘Hydropathy,’ ‘Turkish Baths,’ ‘Botanic Practice’—in short, Eclecticism in medicine, with not a few public debates and journalistic controversies, from 1841 to 1871, inclusive.

“Dr. Hitchman having visited the chief Continental universities in Holland, France, and Germany, ultimately graduated in the year 1841 as a doctor of medicine, at the well-known Protestant University of Bavaria, located at Erlangen.* His practical knowledge of the various specialities pertaining to medicine, surgery, and the obstetric art has been acquired by personal attendance in the wards of some of the most distinguished institutions now set apart for such purposes, both at home and abroad. His career as a medical reformer, scientific author, and last, but not least, genial philanthropist, has been most appropriately recorded by *The Age We Live In* and the leading organs of the Liverpool press.

“In concluding this slight biographical sketch of our English brother it is but just to add that, quite independently of the several volumes already mentioned, *viz.*, on *Inflammation*, *Consumption*, and *Philosophy of Spirit*, he is the author of numerous letters, leading articles, and miscellaneous essays, scientific papers, &c., in British and foreign periodicals, more particularly in connection with those numerous academies of science and *belles lettres*, in Europe, of which for the past quarter of a century he has been an active ‘corresponding’ and working member—sufficient literary matter, in truth, to occupy half a dozen royal octavos, and more than adequate to show an active part in the great and good drama of human life.”

Much, very much, could we add of our own knowledge to this brief Transatlantic sketch had we the necessary space at our disposal. The election of Dr. Hitchman into several foreign academies has been signalled by marks of distinguished honour; and from personal knowledge we can speak of the high esteem in which he is held by the most illustrious foreign *savans* of our time. In 1873, when the far-famed Royal Society of Arezzo enrolled William Hitchman amongst its Fellows, we wrote an article on the subject in another journal, a portion of which it

* The fact that this eminent academy had been the *alma mater* of Samuel Hahnemann no doubt operated largely in determining this particular selection *con amore*.

may not be out of place to copy here. Having given a short account of glorious Arezzo—if not the birthplace of human knowledge, yet most assuredly the greatest seat of science, of literature, and of art, both in ancient and modern times—and of her famous academy, to which none but the most illustrious belong, we remarked:—

“Into this far-famed academy of Petrarch has been recently elected the learned and noble-minded President of the British Medical Reform Association. Well-earned honour to be bestowed upon so illustrious a man. Nowhere else in the world could William Hitchman be felt to be so thoroughly at home as here, where his name is enrolled with the greatest geniuses that the world has ever seen, and where it will be handed down to generations yet unborn in company with the brightest lights that have ever shone out in the firmament of intellect. Scholar, philosopher, scientist, physician, and above all philanthropist and finished gentleman all will admit Dr. Hitchman to be, whilst those who are honoured with his friendship cannot help discerning such noble traits in his character as are seldom seen elsewhere. Long may he live to enjoy his last and greatest—but certainly well merited—honour.”

The following list of titles obtained and publications issued will give our readers some faint idea of the intellectual status of the man.

Doctor in Medicine of the University of Munich, Erlangen and Würzburg, (*ad eundem* throughout Germany). Doctor in Science of the North-Western University. Doctor in Laws of the University of New Orleans. Doctor in Literature of the University of Rome. Doctor in Physic of various Medical Colleges in New York, Philadelphia, Chicago, &c. Member of the Royal College of Surgeons of England, Licentiate in Medicine for Ireland, Licentiate of the London Society of Apothecaries, and Licentiate in Midwifery, Dublin. Fellow of the Royal Physical Society of Edinburgh, Fellow of the Royal Society of Naples; Member of the Royal Academy of Science in Arezzo, Member of the Ciceronian Society of Arpino, Member of the Academy of *Belles Lettres*, Rome, Member of the German Congress of Philosophers in Dresden, Member of the Association of Physicians and Naturalists of the University of Naples, Member of the Society of Anthropologists of London, Liverpool, Paris, Vienna, Florence, New York, &c., Member of the British Association for the Advancement of Science, and other National Societies. Honorary Member of the Edinburgh Psychological Society, Member of the Liverpool Psychological Society, Society of Spiritualists in Madrid, Valencia, Florence, &c., &c., &c. Author of 100 Essays, Lectures and Papers on

the "Spiritual Constitution of Man," in British and Foreign Academies of Literature, Science, and Philosophy; *Treatise on the Physiology of Inflammation, Consumption and its Successful Treatment; Lectures on Homœopathy, Hydropathy, and Mesmerism*, &c.; "Sleep Bravest, Best," "Gem of my Heart," "Sympathy of Soul," "Beautiful Flowers," "Fair Isabel," and other Lyrical Poems. Formerly Physician to Institution for Chest Diseases in Toxteth Park. Surgeon to Liverpool Hospital for Cancer and Skin Diseases. Joint author with Dr. Smyth of *Reports on Cancer*, annually, &c., &c., &c.

THE OLD AND THE NEW.

Twelve of the clock and the year is gone!

Never again can we borrow
One of its noons, or one of its nights,
One of its joys or its sorrow.

And yet there are noons we would fain recall,

And paint with a golden glory,—
And yet there are nights whose shadows dim

We would banish with song and story;

And joys there are we would taste again—

The wines of life so cheery!
And sorrows whose burdens we now would bear

With a heart and hand ne'er weary!

Twelve of the clock and the year is gone!

And this is the lesson it carried—
That the night and the noon, the sun and the moon,

With the hour and the minute are married;

With the hour and the minute they vanish from sight

With their promise of brightness and beauty—

With the throb of the heart and the beat of the pulse

They are gone with their care and their duty;—

And into the past our hands may not cast

A balm or a blessing so cheery,
But only regrets for our duties unmet,
Because of the heart that was weary.

Twelve of the clock and the year has come;

Come with hundreds of morrows,
With its promise of births, its promise of biers,

Its hours of joys and of sorrows.
And whether we live or whether we die,

Whether cross or crown we carry,
Its minutes in footsteps soft will fall,
And for smile nor tear will tarry.

And whether we do the wrong or the right,—

Howe'er our deeds may measure,—
Its minutes will come, its minutes will go,

And with them our pain and pleasure.

Twelve of the clock and the year has come!

Let us give it a kindly meeting,
Let us wipe from our eyes the dimness of sighs,

And our hands be warm in greeting!
Ere the hour and the minute have vanished from sight

Let us fill them with brightness and beauty,

That the psalm and the song as they float along,

May be sweet with the music of duty.

That into the past our hands may have cast

Only balms and blessings so cheery,
And we never regret our duties unmet,

Because of a heart that was weary!

ROMAN CATHOLIC SPIRITUALISM.

THE APPEARANCES OF THE HOLY VIRGIN IN FRANCE AND
ALSACE IN 1872-3.

BY WILLIAM HOWITT.

"One half of Europe worships a Jew and the other half a Jewess."
Benjamin Disraeli.

THE miraculous appearances of the Virgin Mary during these last years in France are amongst the most prominent features of the age. Whether we regard them as real or fictitious, they are none the less remarkable. The Protestant world at large laughs at them, and sets them down as the work of priestcraft—a desperate means to sustain the fast-falling fabric of Roman superstition. There are very obvious and potent reasons for this opinion. For many ages Catholicism has seen no such ruinous attacks on its position and pretensions. Since the Reformation no such calamities have befallen the most ambitious and domineering of all churches. For many years the Roman hierarchy, feeling the inauspicious progress of general enlightenment; feeling the shocks of the French Revolution; the change of opinion in even Ultra-Catholic Spain, leading to the abolition of the monastic orders; feeling how rapidly disbelief in its pretended celestial charter of universal, spiritual, and exclusive truth, was spreading throughout Italy, and in Rome itself, the ancient seat of its power, had endeavoured through means of concordats with the different Catholic sovereigns to check at least outwardly the defection of its followers. But these compacts were soon perceived to be merely political, and no real remedies for the dry-rot in the very timbers of its ecclesiastical fabric. The people were every day overleaping the dykes and weirs erected by priests and despotic ministers on the great rivers of thought. The over-accumulating waters of knowledge flowed over all these obstructions, and passed on in calm indifference. Everywhere the ancient mystery of darkness and deception was being broken in upon. The machinery and properties of the papal theatre of religious mystification were left exposed to the public gaze, and looked most wretchedly shabby and contemptible in the broad daylight. The black-robed actors were suddenly startled into a consciousness that the danger was imminent. That if the daylight increased; if knowledge accumulated; if civilization advanced, and men saw the foulness of naked superstition, and became practical and

logical, the golden hoax of more than a thousand years was at an end. That Babylon would be really fallen.

To arrest this fatal progress towards science and common sense, the Jesuits, before driven away and declared the worst enemies of the Church by the infallible popes, were now recalled by the same infallible authorities, and were required to put forth all their cunning. Thus made masters of the Vatican, they alarmed Pío Nono into an agent passive in their hands, obstinant and recalcitrant to all the world besides. They led him to the accomplishment of feats never dreamed of by the most audaciously ambitious of his predecessors. Through him they proclaimed the dogma of the Immaculate Conception, and then forced down the throats of struggling and vainly vomiting bishops and priests the astonishing dogma of Papal Infallibility! By these means they hoped to cause both princes and peoples to prostrate themselves in the dust before the newly created pontifical omnipotence, and to allow the Jesuits in the wake of their papal tool to walk calmly victorious over the terrified body of universal man! The attempt was simply a few ages too late. Instead of arresting the world, they only arrested themselves. The most Catholic monarchs, those formerly such facile beings, now refused to be any longer the slaves of Italian eunuchs. They denounced the fiction of the fallibility; broke loose at once on its framers and upholders as arch-heretics and overturners of the ancient orthodoxy of the Church, and the enemies of every State. The aimers at a sacred and unquestioned supremacy found that they had run their head against a wall. What little practical sense they had left, perished in the shock, and they have since continued to run their heads against every wall they can find. They declared through the Papal syllabus open war against all modern knowledge, all science, all secular authority, all civilization. Nothing with them was henceforth to be sacred but the blackness of darkness. They had long shut up the Bible, they now endeavoured to shut up every other book that presumed to teach humanity its rights, and its intellectual and political independence.

This Roman declaration of the divine right of ignorance and priestcraft has already produced astonishing fruits, and will assuredly produce fruits more astonishing. Not only has Germany commenced a great campaign against prelatical pretensions, and is compelling the Roman hierarchy to submit to civil rule as well as other men; not only has Switzerland, like Germany partly Catholic, taken up the same brave policy, but the very body of Popery, that unerring, indivisible body, which has so long taunted Protestantism with its perpetual schisms and sects, split asunder and exhibited the instructive spectacle

of Catholics, old and new, taunting each other with error. The Italians have not been contented with denying the œcumenical pretensions of Rome, they have marched into Rome and deposed the Pope from his temporal throne. They have reduced him from a triple-crowned monarch to the simple high-priest of a church, and the German seceders have reduced him to the head of a sect!

Astounding work of Anno Domini 1870! Simultaneously with this, and, in fact, its immediate cause, France, the supporter of the effete popedom, fell before Protestant Germany, and there remained nothing for the shattered power of the Vatican but the insane schemes of Ultramontanism. Hence the amazing crop of pilgrimages, societies of the Sacred Heart, leagues of priestcraft and legitimacy to overturn liberal governments, and prepare fanatic monarchies to inaugurate crusades for the restoration of the fallen Dagon of the Seven Hills with all his black array of priests, monks, nuns, antiquated dogmas, and mountebank ceremonies; his *Index Expurgatorius*, the scarecrow of books and their knowledge; his monster shop of horrors, the Inquisition—the annihilator of free thought in man. Hence all the array of spiritual apparitions. The Queen of the papal heaven descending in miraculous glory at La Salette, at Lourdes, and in Alsace. Hence so many erections of new churches dedicated to the Sacred Heart of Jesus. Hence the drum ecclesiastical beaten from one end of Europe to the other; the inflammatory fire of instigation burning up from every seat of Roman faith, from cardinals, monsignors, archbishops, bishops, and priests of every grade and in every place. Hence your Don Carloses and Chambords brought upon the scene again, ready to perpetrate any atrocity, and to crush every free institution, and once more, if possible, to plant in their place the loathsome rule of priestly obstruction and insatiable avarice.

Fortunately, however, the sun does not go backwards; does not find any modern Joshua who can command it to stand still, even for a single day. In vain do the papal hordes of wealthy devotees and aristocratic zealots stream forth from England and from America, to visit in mock gravity the miraculous spots of France and Rome. The very people smile at these grotesque anachronisms as they skim past in comfortable railway carriages, or walk in prim procession through astonished cities of the nineteenth century. They are but the galvanised frogs' legs of an out-of-date superstition that have no real life in them, and must lie still and dead the moment that the wily agents of Jesuitism cease to work the holy galvanic machine. The papal hoax is dead at the centre, it cannot long exist in the extremities. The Italian philosophers declare that all religion in their country

has been destroyed by the impostor church. No matter, be it so. The ground is cleared for the true religion once more to take its place. Christ may once more take his stand where the great anti-Christ has so long incumbered the ground. The rotten carcase of the Beast of the Seven Hills, and his impure brood, may fertilize the ground for a new crop of heavenly truths which Infallibility cannot dominate, nor the syllabus blast.

What I propose to treat of here, out of all this busy parade of priestly schemes and prodigies, are the professed miracles of the so-called Holy Mother of God, proclaimed by the priests as occurring in different places. When I treat the bulk of them as spurious, as fungi generated artificially in the hot dunghills of popish priestcraft, I shall be immediately asked how I can believe the phenomena of Protestant Spiritualism and disbelieve those of Papal Spiritualism? I reply that I do not altogether dispute the miracles of the Catholics now alluded to. I believe that Spiritualism is inherent in human nature, and takes very much the form and colour of the faiths amidst which it displays itself. But when we look at Spiritualism in its two aspects—Protestant and Catholic—we must be blind indeed not to see a wide difference in the motives and causation of the two classes. Rome has always made a great trade in miracles. The miracles of Protestant Spiritualism have never been proved false, that is to say, charlatans may have appeared amongst Protestant Spiritualists and played off tricks, but the body of Spiritualists have themselves been amongst the first to expose and denounce them. The body of Spiritualists has remained sound and honest on this head; not so Popery. The pretended miracles in past ages have been over and over detected and exposed, and at this very day its winking Virgins and its blood of St. Januarius, still publicly exhibited and liquified on that saint's day, are impositions too gross to deceive any but the most ignorant dupes. With them "the end justifies the means." Protestantism has no such axioms; Popery, on the other hand, in the present crisis of its history, has more than ever incentives to feign miracles for the prolongation of its very existence. Drowning men catch at straws, and many of these vaunted miracles are doubtless such straws, though there may also be floating spars in the troubled waters of the church to which some of its believers may cling.

But as to Protestant Spiritualism, what are its motives to feign miracles? It has nothing to gain, and all to lose by such fictions. It has no church as yet, no priests as yet who may live and flourish upon it. Whatever may hereafter happen to it, it is as yet a thing hated and despised by the bulk of the wealthy, the wise and the worldly. If it be sought after it will not be

for its honour or its profit. A thousand keen eyes are upon it to detect any flaws. It must walk straight on and circumspectly or it must fall. But the Romish church has always put a bold face on its delusions; has clothed them in holy garb, and has kept down the light amongst the multitudes on which it lives and prospers. It is amongst these stupified multitudes of the Catholic continent that it works its present miracles. No one who knows the peasantry of France, of Italy, of the Catholic parts of Germany, Switzerland, and the Tyrol, will be surprised at anything that they may believe. What do not the peasantry of the Tyrol believe? We have a collection of their legends and popular beliefs, the most extraordinary specimen of superstition that can be conceived. They believe that on the night of the Ascension of the Virgin, the cattle talk to each other in their stalls and criticise their masters. Plenty of people living, they tell you, have heard them. They firmly believe that the ringing of the church bells defends the towns and villages from lightning. They believe that some birds kept in a house are lucky, others unlucky. They confidently assure you that the Virgin has just appeared here and there. In Belgium they believe that the Pope is really a prisoner, and have photographs of him peeping through his prison bars. They believe that he lies in his dungeon on rotten straw; and in the Tyrol that the Catholic priests in Italy and Germany are not allowed to marry, baptize, or bury their parishioners. Surely we ought to be a little dubious of the truth of miracles asserted by people so profoundly ignorant, and so thoroughly priest-ridden.

I have just found amongst the people here two books that are zealously circulated all over the Catholic countries. I will give a little account of them. The first is a small book of 96 pages, entitled *The Appearances of Maria in Alsace*, collected from the public journals. Fifth edition; published by Wohlgemuth, Botzen. The sources of its details are these, *Historico-political Leaves*; *The Folks Friend*, published in Alsace; *The Pilgrim*, Vienna; *The Monthly Rose of Innspruck*; *The Boniface Calendar*, for the year 1874; *The Christian Evening-Rest of Solothurn*; and *Le Surnaturel au Dix-neuvième Siècle, ou les Apparitions de la très sainte Vierge*.

The salient points of this great demonstration may be said to be the following,—the first miraculous appearance to children; the flocking in of the curious; the opposition of the Prussian government; the vast numbers of devotees who profess to have seen the glorified apparition of the Virgin; the characteristics of these manifestations; and the miraculous cures performed by the Madonna.

It is a curious fact that in these recent French wonders

children have been the first to witness them. La Salette owes its celebrity to a much earlier prodigy—the visions of Mary Alacoque of the burning heart of Jesus; but at Lourdes it was a little girl to whom the blessed Virgin is said first to have revealed herself. So also here in Alsace she is said graciously to have appeared to four children. The place where this occurred is in the Vosges mountains, just where the former departments of the Haut-Rhin and Bas-Rhin divided, in a valley called the Weilerthal. There, on opposite hills, stand two ruined castles, Hoch-Königsburg and Frankenburg. On the hill near the ruin of Frankenburg, on a Sunday evening, July 7, 1872, four little girls from the village of Krüth, or as called by the French, Neubois, just below, went up to the ruin and into the adjoining wood, called Kastenholz, or Chestnut-wood. These little girls were Leonie and Odilie Martin, Maria Marcot, and Filomena Atzenberger. The youngest was seven, the eldest eleven years of age. They were gathering bilberries. These children had already heard much talk of the persecutions of the Catholics in their families. The sad, sanguinary events of the last war had also given to the children a quicker feeling and understanding of things. In the school of suffering people speedily become acute, but at the same time magnanimous. These children talked together of the persecutions to which the people of Alsace would probably be subjected by the Prussians; and they declared that they would rather lose their lives than abandon their religion. "Let us," they said, "pray to the Mother of God to defend us." As they wandered in the wood, they repeated the "Memoria,"—"Think of us, O sweetest Virgin."

Suddenly the little Leonie, who had been stooping down, saw a White Lady, who, she said, wore a golden crown, on which stood a cross. On her breast she also wore a cross, but that was black. She pointed to the apparition, and then all the children saw it, with the cross on the crown and the cross on the breast. The two youngest children were frightened, and ran away. Odilie Martin and Filomena Atzenberger remained. They now saw the White Lady threateningly wave a sword over the heads of soldier-forms which flocked beneath her. Then they too, were seized with terror, and ran home. There they related what they had seen, but got little credit for their story, least of all from their school-sister, a nun who was their school-mistress.

Such is the opening account of this affair. There quickly followed other visits to this wood by other and more numerous children, some of whom saw the same apparition, and some of whom did not, and said the rest lied. On the 12th of July, the apparition withdrew as the children approached it, into the wood,

and they followed it to a cross-wood, where it vanished. On the 14th the flock of children were at the wood again, and saw the White Lady appear and disappear repeatedly, going still higher and higher into the hill, beckoning with her hand, and saying "Come." On the 15th, as they were in the wood, they heard the sweet ringing of a bell, and they followed the apparition as they listened to it. The next day was the festival of the Scapulier: and the White Lady appeared with a blue girdle, and surrounded by angels.

The girl Bernadine, at Lourdes, declared that before the appearance of the Virgin there blew a wind; these children at Krüth also declared that every appearance of the White Lady was preceded by a wind. At Lourdes, too, the people saw first a light, and out of this light stepped forth the heavenly figure. When the apparition was about to cease, first the figure disappeared, and then the light died away. At Krüth the same phenomena exactly took place. Spiritualists will recognise these as facts familiar to them; the cool wind, so often announcing the approach of spiritual presence, and the figure issuing from a mass of light, as in the case of Mr. Livermore's spirit-wife. So far these circumstances give an air of reality to the phenomena. But it will be asked, how did these children know that it was the Madonna? How did they recognise their own mothers? From their earliest perception of anything at all, Catholic children are as familiar with the portraits of the Holy Mother as they are with the persons of their own parents. They are always before their eyes in their own cottages or other houses, often, it is true, very rudely painted, but always bearing the same characteristics. At every turn out of doors, on the fronts of churches, within the churches, over the altars; on shrines by the way-side, in woods and hills, everywhere stands or sits the Holy Mother, with the Child on her arm, and a crown on her head. So the children called the White Lady at once the Blessed "Mutter Gottes" (Mother of God). Nor long did she wait to declare herself. She was asked who she really was, and replied, "The Mother of Mercy."

The narrative is too long to be followed in detail. Very soon the people began to flock up this enchanted hill and into this mysterious wood. It was a beautiful open place, half-way up the mountain, and commanding a splendid view of the country below, where the Mutter Gottes showed herself. It was a place that for a long time had been made sacred by an image of the Madonna, as seen at Einsiedeln, in Switzerland, which had been placed in a little niche cut in the bole of a large pine tree. For fifteen years this had caused a great resort to the spot. Here these enthusiastic children asserted that they often saw

the Mutter Gottes floating with expanded arms, in the fashion of a cross, between two great trees ; surrounded by angels, in fact, as all their lives long they had seen her picture in the church.

As was to be expected, numbers of adult people soon ascended the hill to test the truth of the children's reports. First they came by dozens, then by scores, then hundreds, then thousands. A railway runs near from Schlettstadt to Marienkirch, and this soon brought enthusiastic trains of pilgrims prepared to see wonders, and who all declared that they saw everything that the children had seen. They saw the Holy Mother crowned and sceptred, the child on her arm, the world or the moon, or both, under her feet, and sometimes with a lamb at her right side. They saw St. Joseph and numbers of angels, and more amazing still, they sometimes saw Pope Pius IX., with his tiara on his head. Often he was leaning on the Virgin for support. Sometimes he stretched out his hand to bless the people, and when the Holy Mother vanished, he vanished too !

On witnessing such marvellous appearances, the crowds prayed, sang, and were beside themselves, yet committed no actual breach of the peace. At first the priests, like the school-sister, stood aloof. This, to say the least, was politic. Had they appeared in it at the commencement, they would, of course, have had the whole spectacle affiliated to them. But the priests in such matters are no novices. They kept back till the affair had become fully acknowledged by the people. Then they confessed themselves convinced of its heavenly origin. Even the school-sister became not only convinced but the most ardent of believers. She declared to an inquiring priest, that she would be cut to pieces before she would deny the truths of what she had seen.

Some time ago, in this Magazine, an account of supernatural drawings on certain window panes in Alsace was given. The Prussians, who saw that these pictures were hostile to them, removed the panes, but the invisible artists restored them on the new glass. So these demonstrations at Krüth were equally hostile to Prussia, and first gendarmes and then soldiers were sent to clear the hill and prevent any fresh ascensions. Wonderful stories are related of a gendarme who was so rash as to fire at the apparition, and was suddenly unhorsed by unseen power, his clothes torn, and himself obliged to flee for his life. The soldiers however managed to keep the hill clear, with the exception of a few who knew the secret paths and kept out of sight. In fact, it was quite unnecessary to ascend the hill, for the Holy Mother showed herself in the air to the crowds below, surrounded by an intense light and legions of angels, amongst them St. Joseph and the Pope. These crowds, returning home, spread the fame of these marvels everywhere. The Government

appointed a Commission of Enquiry into the facts, which reported to Berlin.

A chapel of boards was erected on the hill before the arrival of the Prussian soldiers, in honour of the Virgin, but this they pulled down, nor does it appear that any calamity befell them on account of the sacrilege. The picture of the Madonna in the niche of the tree the Prussians left there, as it was of prior date. The numbers of people professing to have witnessed these apparitions were estimated at first at 300, then 500, then 1,000, then 2,000, then 5,000, and finally from 12 to 15,000 are said to have been spectators from below at one and the same time. It is stated that numbers "who came to scoff remained to pray." That there were great numbers of conversions of infidels and amended lives of notorious sinners. Still more, that crowds of invalids, blind, lame, paralytic, epileptic, and sufferers from chronic evils were suddenly and permanently cured. We need not call a fair share of these miraculous cures in question, for why should Valentine Greatorex, the Pastor Gasner of the Voralberg, the Zouave Jacob, or Dr. Newton monopolize all such power, and the Catholics be excluded from their exercise?

The characteristics of these French manifestations were of the strictest Roman Catholic stamp. The so-called Mother of God was habited exactly as her pictures are costumed everywhere. Sometimes she appeared in a white robe descending to the ground, her orthodox sky-blue mantle, her crown on her head, and the child in her arms. Sometimes her dress was of cloth of gold decorated with silver stars; round her waist a girdle of dark red and gold embroidered. Sometimes instead of her golden crown, she wore a wreath of white roses, and a veil flowing down from each side of her head to her feet. Sometimes her mantle was gold colour, and her white dress scattered with golden roses. Sometimes her veil was rose colour, at others of celestial blue. At times with the Christ-child on her right arm, she had a golden globe in her left hand. At others her hands were crossed on her breast, and a sword in her right hand. Her hair was of a chestnut brown, and that of the infant Jesus of a golden hue.

All these are the exact transcripts of the pictures as painted by the great masters who have done so much to popularize the Roman superstition, and which have been copied in every degree of art, or the lack of it, throughout the Catholic world. Thus the representations of the painters who show Mary as they imagined her soon after the birth of Jesus, have by time and perpetual contemplation, come by the common people, and by thousands of others, to be regarded as the actual appear-

ances and conditions of Mary and Jesus Christ at the present moment. Mary, the wife of the poor carpenter, is represented as a queen, and believed by the people to have been a queen. Jesus, who nearly two thousand years ago grew up to man's estate, died, and ascended to the right hand of the Divine Majesty, is still verily believed to be only a baby! Many Catholics literally know nothing of Him but as an eternal baby in His mother's arms.

Now none but Catholics whose minds have been moulded by the false legends and delusive pictures of their Church, would expect the Mother of Christ or the Saviour himself to appear under such absurd and truthless forms. In one or two cases the Madonna was seen with a black face. Here, again, we have the effect of the pictures of black Madonnas that exist at various places on the Continent, and are there greatly venerated from their supposed antiquity. The common people who don't know anything of the Gospels, imagine that some of their many Virgins were veritable negresses.

St. Joseph, too, they saw on these occasions as an old man leaning on a staff, as the painters have drawn him without any Scripture authority, for no one knew his real age, and probably he was no older than Mary. All these representations are absolutely and grossly Catholic, and opposed to both common sense and Apostolic Christianity. Sometimes they actually saw an altar with the monstrance upon it, the burning lights, and Mary in the background incensed by angels dressed as white-robed acolytes; and around her floating angels and crowds of cherub heads.

What are we to think of these things? Simply, that so far as they were real representations, they were dramatic representations got up by Catholic spirits from Hades to assist the Catholic Church in its endeavour to maintain itself against the progress of the general spirit of enlightenment which is fast battering it down. It is a grand strife in which the Catholic spirits in Hades, headed no doubt, by the Dominics, Loyolas, and Torquemados are invoking the zealous co-operation with the Roman Court and Jesuits on earth. That they are real spirits and real scenes we need not deny, but that the Mother of Jesus, or Jesus himself is concerned in these shows in any form or manner whatever we must most positively disbelieve. Is it to be supposed that Christ, who on earth foreseeing the idolatry which the corrupted Church of Rome, paganized by the inrushing heathen priests under Constantine, would revive in the person of His mother as a substitute for their Ceres or Cybele, sharply snubbed her at the marriage of Cana for meddling in His divine mission, saying to her, "Woman, what have I to do with thee?"—that He

would allow her to be arrayed in all the fetish finery of a Church that has falsified every doctrine that He himself delivered to the saints; thus to bolster up a Church which for ages has revelled in the blood of His most faithful followers; which has trodden His Gospel under foot; declared it "a vile and impious book," which has maintained spiritual darkness for above a thousand years, at the cost of murders by millions, and by the destruction of all possible knowledge!

The thing is too ridiculous for a thought, yet the attempt will for a time be successful in strengthening the faith of the ignorant in this domineering and unabashed Church. But it can be only for a time. The Catholic Congress lately at Mayence, echoing the syllabus of Pio Nono, declared that modern civilization was incompatible with the Roman Church. True, but which, then, of these two powers is likely to give way—Civilization or Popery? The question contains its own answer. Popery, the outbirth of a daring priestcraft in the dark ages: Civilization, the steady growth of knowledge in alliance with the noblest system of morals, the purely Christian. The one must inevitably decrease, the other increase. The one is Night, sinking with nonentity before the eternal dawn, a dawn widening and spreading over the universal earth, and turning into the illimitable Day of light-giving, light-loving, light-diffusing God!

It is a significant fact that Pius the Ninth appeared in these holy Catholic shows in the French heavens, came with them, vanished with them. There are Spiritualists who believe men feeling strongly on some particular subject, thinking intensely on some particular person, can project their spirits, making them even visible to such person in distant places. I am not aware that the Catholic Church teaches this phenomenon as one of its articles of faith, and certainly the Alsatian enthusiasts had no knowledge of such a theory, yet they saw repeatedly the present Pope as well as the professed Holy Mother. No doubt one as well as the other was simply a dramatic personage. They were spirits of Catholic zealots who played these rôles. The people have been taught to connect Pio Nono with the suffering Church and suffering France, and to throw in the Pope was to create a wondrous sympathy in the spectators. The common people, in fact, imagine Infallibility to mean an impossibility of failing, the endowment with miraculous powers, in short, Divinity. They believe him made immortal, a Pope to last for ever!

The whole dramatic *caste* has been of a clever character, the entire arrangements eminently correct in historic and scenic fact. The Roman Church is famous for spectacle and imposing presentations, and the highest art has consequently been con-

spicuous in all these religious tableaux at Lourdes, Pontmain, Fontet in the Gironde, at Krüth, at Lichtenberg near Savergne, also in the Vosges, at Walbach near Colmar, and other places. The departed leaders of Catholicism have forgotten none of their cunning. They brought it out vigorously in aid of their fellows yet on earth. Not only was splendid spectacle exhibited, but the charms of music were, as usual, added. The Magnificat and the Memoria were enthusiastically chanted by thousands of voices, and it is stated that at the sound the Holy Mother and her attendant angels, saints and cherub heads, grew visibly brighter and more joyous.

One thing, however, is remarkable. Though so many miracles were said to have been wrought on behalf of the sick and decrepit, the all-important and earnestly-desired miracle of saving the sick and decrepit Church did not appear. The papal power has not been restored. The monasteries and convents have been ruthlessly suppressed. The Jesuits, the great scheming and operating body, have been broken up in Rome, and expelled Germany. All the efforts to render France and Spain subject to ultra-Catholic monarchs have proved vain. Vainly have vast amounts of treasure, collected from the ignorant poor and fanatic rich throughout Europe and America, been spent by the Vatican to foist Legitimacy, with all its calamities, on those nations. They have only excited the horror and awoke the liberal sympathies in the freer nations for those priest-cursed countries. Prussia and Switzerland continue to deal the most deadly blows to the dignitaries of the Church of Rome. No miracle has appeared to arrest this disastrous course. The so-called Old Catholics have cut themselves loose from the modern heresies of Rome, declared the Pope and his counsellors traitors to the truth, and no thunder-bolt has fallen on any of those iconoclastic heads. The sacred phantasmagoria of France, which has put in motion so many pious pilgrimages, from even common-sense England and independent-thoughted America, has failed to benefit the Church, though it has benefited railroads and innkeepers. It remains *vox et præterea nihil*. It has glittered and passed away, showy and innocuous as the Aurora Borealis. Mary has been agonizingly implored to save the Church, and Joseph has been prayed to help her, but they could effect nothing but amuse children and empty-headed pilgrims in the hills and woods of France by *tableaux vivants*. Earthquakes, tornadoes, droughts, deluges, have shaken and afflicted the earth; a comet has presented his fiery apparition in the sky, but all has passed harmlessly over the heads of Victor Emanuel, Emperor William, and Bismarck himself; although the dark power that preaches assassinations of kings and princes, not

only from pulpits, but from the learned pages of Mariana,* Liguori, and Moullet, preaches the same doctrines which armed Jacques Clement and Ravallac against the lives of Henry III. and Henry IV. of France, and has incited the poor cooper, Kullman, at Kissingen to shoot the great German Chancellor. After the sky-comedy of France, is Rome seeking to enact tragedy in Germany? This looks, at least, as if the Catholic priests felt that the passion-plays of Lourdes and Krüth had been shown off in vain. Every one, indeed, perceives that these have been but the work of inferior but zealot spirits, whilst the power of the Omnipotent and All-wise rides forth over their heads serenely, prostrating the ancient idolatry, and sapping the time-worn foundations of the gigantic delusion that has had its day.

The second book of the two referred to is published in quarto numbers at Ratisbon, New York, and Cincinnati, by Frederick Pastel. This cheap serial is called *Marianum*, and is a collection of the *Legends of the Dear, Holy, and God-blessed Servants of our Dear Lady; and of the most Celebrated Places favoured by our High Queen of Heaven*. By George Ott, Parish Priest, of Atensberg.

This work is widely circulated amongst the common people, and especially the country population, throughout Bavaria, Austria, the Catholic parts of Switzerland, and all Tyrol; as well as amongst the numerous German settlers in America. It is to consist of fifteen parts, each of about 200 pages, and sold at twenty-four kreutzers, or sixpence the part, so that when completed it will form a work in quarto of about 3,000 pages for seven and sixpence. It is to be illustrated with 300 wood engravings, some large, some only vignettes, including portraits of saints, and views of the celebrated places of pilgrimage, pictures of the Virgin and Child, &c.

This work is not only patronized by the Bishop of Ratisbon, but has been expressly blessed and recommended by the present Pope; and a letter containing this blessing and recommendation in Latin is prefixed to it. It is therefore an authorized and even canonical work, having the highest sanction of Pío Nono, the Infallible, and expressing his earnest wish for its spread into the most distant lands, and that it may produce the most abundant fruits.

What then does this book teach to all Catholics, but especially to the vast multitude of the ignorant? Whilst it professes that

* See the Jesuit *Mariana's System of Morals*; chapter 6: For the fullest justification of assassination of princes hostile to the Church. Also the works of Alphonso Liguori, canonized by Pius VII., Gregory XVI. and Pius IX.; and the *Compendium of Jesuit Logic*, by Moullet. All these are works of highest authority, and taught in the Catholic colleges.

it is a calumny of the Protestants that the Catholics *worship* the Virgin Mary, it gives the most zealous, unequivocal, abundant and varied proofs of this worship. What indeed is worship? It is to pay the highest possible honour to a certain being. To attribute to this being the greatest possible power, the most divine virtue, and the most perfect benevolence. To build churches to this being, to pray to it, to make the most precious offerings, to believe in its omnipotence, and its performance of any amount of miracles. To place on it the most unbounded reliance, and in it the most implicit faith. To believe that this being can save and help beyond all others. To sing praises to this exalted being, and pay to it their most ardent vows. Is this worship? Then the Catholics, high and low, worship the Virgin with all the soul of adoration, and with more fervour and faith than they worship God. It is one of the things most patent to all familiar with Catholic worship, and moreover, that it has almost entirely thrust aside the worship of God and His Christ. Of this gross and rabid idolatry the work now before me abounds with infinite proofs, even were there no other. On the very page (the 26th), on which it asserts that the Church has put a limit to the honours of the Holy Mother, which is—that though the most blessed of women, she is but a created being, and not God, therefore not to be divinely honoured—it at once oversteps this limit, and pays her the most divine honours. It is in fact, an acknowledgment of the limit they ought to put, but forgetting that limit, it brands them with the idolatry they affect to disclaim. It declares her not only the Mother of God, reiterating the assertion many times in capitals at the head of numerous paragraphs, but it declares as the Mother of God her glory exceeds all human comprehension (p. 27). That St. Anselm declared this glory to be second only to the majesty of God, *i.e.*, above that of Christ; and that St. Bernard declared himself perfectly terrified as he contemplated the inconceivable glory (p. 27). That St. Basil declared that no one *could* transcend the proper limits of her praise, since no words could express the greatness of her worth. That becoming intimately united with God in the production of her son, she became a partner in God's infinite attributes (p. 29). That as Sara became the mother of the faithful through Abraham, Mary is become *the mother of all living* through being the Mother of Christ.

Though the Church may pretend to put a limit to the honours of the Virgin, the saints whom the Church has canonized and approved for ages thus tell you that her honours cannot be limited—the partaker of God's *infinite* attributes. Let it be remembered that the Book which contains this and much more

is expressly blessed and sanctioned by the present infallible head of the Church. And what follows goes far beyond this. At page 37 it declares, on the authority of St. Raymond, that Maria is "our intercessor with God." In order to reconcile this monstrosity with the declaration of St. Paul that there is but one mediator betwixt God and man—Jesus Christ (1 Tim. ii. 6), this book declares with true Jesuit logic that Jesus is our Mediator through His infinite merits, but Maria is our mediator through the merits of Christ! But if there be but one mediator there can be no second. Christ declares that His grace is sufficient for us, and to thrust Mary into the mediumship is absolute blasphemy. But this book shows that the Catholics now put her before Christ as a mediator. They make St. Bernard say that she is almighty, because her intercessions are never refused of God (p. 46). As such they heap all divine titles upon her as "Lady of Mercy, Lady of Help, Lady of Good Counsel, Lady of Joy, Lady of Grace, Lady of Peace, Lady of Refuge, Lady of the Sea-coasts, Lady of Harbours, Lady of Hospitals, Lady of Victory, Lady of Comfort, Lady of the Angels, and of Salvation."

It is to this omnipotent woman that all good Catholics must resort for aid, and not to God. These poor ignorant people are taught that Protestantism is a cold and loveless heresy, because it does not include the worship of Mary. "The Protestants," says this work, "keep up a busy stir in life. There is always a bustle and a thronging amongst them; they come and go, they work, they buy and sell, but all is cold; they are shut out from all true feeling and sentiment. And the Catholic feels a want of something that has grown up with him. Their life is like that of a house where no mother lives and manages." Is not this, however, exactly the condition of the houses of their priests?

Again, says this book blessed by the Infallible, "The endeavour after perfection is placed under the protection of the Holy Virgin, because it is her own right as the Queen of the Saints" (p. 62). It adds that St. Bonaventure declares that "He who bears in himself the token of being a servant of Maria has his name written in the Book of Life" (p. 70). Another Catholic says that the immense crowds who flock yearly to Loretto prove that Maria is really the almighty intercessor at the throne of God. We thought that was Christ, but the Catholics insist that it is Mary (p. 82). They make St. Germanus say of Mary, "None, O thou the holiest, will be happy but through thee; none will be preserved from evil but through thee" (p. 107). And again, they make St. Anthony, whether of the Desert or of Padua is not noted, say, "To thee, O lady,

is given all power in heaven and in earth, and whatever thou wilt thou canst accomplish" (p. 116). According to Saint Ildephonsas, Athanasius, Anselm, and John Damascenas, "Maria sits on the right hand of God, arrayed in a robe of refulgent gold, adorned with all the splendour of the heavens; a crown of twelve stars upon her head, surrounded by the sun, at her feet the world. She sits on the throne of honour, on the royal throne near her Son. Yes, she is exalted to the same throne on which Jesus, the eternal Son of God, in His glorified humanity shines. He is the King, she is the Queen."

The Catholics cannot find terms of worship sufficient to heap upon her. She is the treasury of grace; the irresistible intercessor; the certain answerer of prayer for help; the divinest teacher; the sure support; the most tender consoler; the healer of all sickness and injuries, being the great Mother of God and the Queen of Heaven and Earth. In a hymn to the honour of the Virgin of Montserrat, in Spain, she is called "loving rose, beaming sun, shining star, jewel of holy love, chaste topaz, pure diamond, precious ruby, glowing carbuncle, lily that transcends all other flowers, wonderful morning red, clearness without shadow, helper in all trouble, sure haven in the greatest storm, eagle that flies to the highest, royal chamber of the Great Almighty."

And after all this the Catholics pretend that they don't worship her! What do they mean by worship? They set her on the throne of heaven and earth, on the right hand of God. They usurp for her all the honours and offices of Christ. They declare that to her is given all power in heaven and earth, though the Gospel asserts that these are only given to the Saviour. Though the Gospel declares that there are but one God and one Mediator, they make her not only mediator but the most powerful one-Almighty, through the immediate and invariable grantings of her requests by God. In fact, in face of the Scriptures, where Christ allows her no interference in His divine mission, not only snubbing her at the marriage of Cana for her intrusion into it, but afterwards, when she and her other children stood at the door asking for Him, instead of going out to so almighty a personage, letting her wait, and declaring that every man and woman who did His Father's will was His mother, His brother, and sister.

If she be all they assert, and they do not worship her, they ought to do so. If they do not worship her, why do they build so many churches to her? Why, do not tens of thousands, nay, hundreds of thousands, go in pilgrimages to her shrines every year? In Catholic countries these places of pilgrimage—not to God, nor to Christ, but to the Almighty Mary—abound.

Switzerland has its Einsiedeln, Austria its Maria-Zell, Bavaria its Altötting, Spain its Montserrat, Italy its famous Loretto, Upper Bavaria its Maria-Eck, and its Marianburg; besides lesser places of Marian-pilgrimage, as Mannenkapelle near Roggenburg in Swabia, at Lucca in Italy, and Puy in France, and scores of others, with all their lists of miracles, and all these, independent of the newly-established ones. This book itself rates the pilgrims annually to Maria-Zell at 100,000; those to Einsiedeln at 3,000, but pamphlets published near Einsiedeln rate them as 80,000; to Loretto this work states them to be 100,000 annually on an average, but says as many as 115,000 have been known to arrive in one month—September. To these places kings, queens, popes, cardinals, bishops, and priests without end have pilgrimed, and, prostrate in the dust before the “Almighty Queen of Heaven,” have paid warmer vows than they ever paid to God or the Saviour of the world, and piled upon her altars wealth such as they never laid on the altars of God. Some of these Marian shrines, as that of Loretto, are almost entire masses of gold and precious jewels. It is believed that the wealth of the little house of Loretto would more than pay the national debt of Italy. And yet they don’t worship the Virgin! The denial is as grossly, impudently false, as the worship is the most astounding and blasphemous idolatry that the world ever saw. To the temples of God, to those of Christ you hear of no such enthusiastic pilgrimage; to them no such worship is paid. From the days of Diana of the Ephesians till now superstition must mingle with worship to give it its zest. They are not the pure and enlightened Christians who rush off in ostentatious pilgrimages, but the fanatic idolators. The followers of Christ can find and worship Him everywhere, without priests, banners, and grotesque attire. Wherever two or three are met together in His name, He is in the midst of them.

Pilgrimages are almost always to the Madonna, or to a particular saint. Their votaries are of the sensational class. Their devotion is not the mature product of the serious heart and well-informed, well-balanced mind, it is the fire of excited feeling and imagination, and must rush into action, intoxicated by all the accompaniments addressed to the senses;—banners, music, singing of hymns, loud recital of prayers as they go, and the dropping altogether on their knees at every way-side shrine, or cross. There is an unmistakable resemblance, an undisguisable kinship betwixt these processions and those of every false faith—Islamism, and the fetish worship of India and Africa. No such eccentricities or extravagances belong to the pure and noble worship of the great and all-wise God, or to

the simple but sublime Saviour. Their worship is too orderly, too rational, too true to the august dignity and celestial wisdom of the objects adored for such devotees. In this, as in all things, "by their fruits shall ye know them."

The Catholics admit Mary to be merely a created being, yet they worship a creature, contrary to the strictest commands of the Scriptures; and have churches with regular bodies of priests appointed for this service. God in the prophets declared His anger against all who worship the Queen of Heaven, yet the Catholics, in open defiance of this divine declaration, have again set up a Queen of Heaven; and the fact of a pilgrimage is a confession that the object worshipped is local and limited. A true Divinity is omnipresent, and can be worshipped just as well in one place as another; but to go scores and hundreds of miles to get within reach of your Deity, there to prefer your vows or to make your petitions, is a proof that your object of adoration is spurious—is no Deity at all—and that, like Elijah on Mount Carmel, we might bid you cry aloud; for your goddess may be asleep, or on a journey, and not be aware of you. To all, therefore, who duly reflect on the characteristics of the worship of the Virgin, the nature of the French apparitions of the Madonna can be no mystery. As I have said once before, though they may be true in one sense, they are false in another and far higher. They may belong to Spiritualism, but not to the Spiritualism of the pure and unadulterated Christian faith. The nature of the *dramatis personæ* may be dubious, but the nature of their action is only too clear. It is to bolster up, if possible, the most ancient and pernicious of superstitions, which is being extinguished by the sun of modern intelligence, just as the material sun puts out a fire.

Since this article was written, the *Times* has published a most decisive document as to the worship of the Virgin by the Catholic Church. It proves beyond all dispute that whatever Catholics may pretend before the Protestant world, amongst themselves and to their converts they not only openly avow but insist on this worship. In the oath taken by Frederick Augustus II. of Saxony on becoming a Catholic for the sake of the Polish crown, in 1697, the original of which is kept in the Royal Library at Berlin, amongst other outrageous Catholic dogmas imposed upon him as indispensable were these:—

Clause 16.—"I profess that the Holy Virgin Mary is the Queen of Heaven; that she reigns together with her son, and that the Son must do as she pleases."

Clause 17.—"I profess that the Holy Virgin Mary ought to be more highly regarded, by both angels and men, than Christ the Son of God."

"SUPERNATURAL RELIGION" CONSIDERED.

BY NEWTON M. CROSLAND.

UNDER the title of *Supernatural Religion: An Inquiry into the Reality of Divine Revelation*, a work in two large volumes has recently been published by Messrs. Longmans and Co.,—a respectable house which has lately given the sanction of its name to the circulation of some books of a rather sceptical and infidel character. Holywell Street seems to be drifting dangerously near to Paternoster Row.

The purpose of the production now before the world, is, avowedly, to prove that miracles are merely the fables or illusions of imagination or superstitious ignorance; and that the four Gospels in which the life of our Saviour is recorded; are not true; and that they were not recognised by the early Christians—during the first two hundred years of our era, at least—as authoritatively binding on their belief.

We have been told a great deal of this kind of stuff already by such spiritual paralytics as Spinoza, Hume, Strauss, Voltaire, and Paine; and the world knows the impotent result of the ribaldry and rationalism of such writers. Our new controversialist is more learned and polite than Paine: he lifts his academical cap to Christianity, and is profuse in his compliments to its "moral teaching." On this low ground he is probably sincere, but Christianity can afford to dispense with such vulgar homage, and does not need the aid of his officious courtesy.

Our author commences his erudite task by professing to be guided by a regard for truth; and he shows his qualifications as a reasoner by taking as the basis of his arguments two most obvious fallacies. His choice of these blunders as the foundation of his system, proves how utterly incompetent he is to conduct a grand intellectual controversy. He assumes, in the first place, that there is such a thing as "complete induction," which is not established, except, perhaps, in the lowest forms of material science. In relation to religion and the power of man to enter into fresh treaties with Deity for the government of the world, induction must be always an imperfect, shifting, and progressive element.

In the next place he asserts a positive untruth, that "miracles are extinct; knowledge has annihilated them." Knowledge has done nothing of the kind; the highest knowledge has achieved the opposite result, and brought a conviction of the

reality of miracles home to the meanest as well as to the most enlightened understanding. The phenomena of Spiritualism has demonstrated the verity of miracles beyond the possibility of cavil.

There is a class of defenders of Christianity with whom we have no particular sympathy, and whom we are not interested in supporting. They are the old conventional theologians who deny the continuity of the evidences of Christianity, who limit miracles to apostolic times and apostolic influences, and who brand as spurious all miraculous testimony which has been adduced during the last 1,700 years, or which has been brought forward in proof of other religions. Such champions, in their rusty, rattling old armour, have no chance against the mysterious knight who has met them in the tournament of debate. One by one they have fallen by the spear of this skilful opponent, who, behind the shield and visor of "supernatural religion," has made his antagonists bite the dust. The lists are literally strewn with the prostrate forms of the defeated combatants; but this redoubtable Goliath is, in his turn, doomed to be overwhelmed by a formidable pebble, "miracle," taken from the stream of modern Spiritualism, and which, fortunately, does not require a David to hurl the missile at the forehead of the learned Philistine. In these three words, "miracles are extinct," expressing a falsehood, our author has utterly destroyed his position, and brought down upon himself condign refutation. If he had devoted himself for twelve months to carefully studying "spiritual manifestations," his book could never have been written.

The great question with the world in general appears to be this: Does the verity of the Christian religion, historically and morally, depend upon proving the genuineness and authenticity of the four Gospels? To the Spiritualist the question is simply preposterous; he believes that no such momentous issue is involved in legally establishing, one way or the other, the points raised by the inquiry; he can afford to be supremely indifferent respecting the authorship of the Gospels, or the exact date of their production: he knows that the incidents related in these Gospels are substantially true, as they completely harmonise with his own verified, present experience: they are so exactly in accord with the phenomena which he frequently witnesses, that he would not dream of raising a doubt of the sufficient accuracy and reliability of the narratives of both the Old and New Testaments.

So long as he can reasonably infer that the miracles related in the Scriptures are given upon good authority, or copied from veracious records, the Spiritualist would fly in the face of his

own living experience and steadfast knowledge, if he hesitated, even for a moment, to accept the Bible in all its sacredness and integrity, as a genuine and authentic revelation of God's dealings with mankind—a revelation shown and operating through the instrumentality of good and evil angels, and in the creation and development of His holy religion—a revelation intended to be the guidance of all men in their journey to the kingdom of heaven.

I am quite prepared to admit that the Gospels were not, in the early ages of the Church, treated with the homage which was afterwards rendered to them. Like all other great works which have been given to the world, the superiority of the Gospels would gradually dawn upon the minds of the people who used them. The great truths they conveyed would, step by step, be realised by those who experienced the efficacy of their teaching; and slowly, the more childish entertaining books—narrating the history of our Saviour, probably multitudinous in their production—would be superseded by the simpler, grander, and more edifying records attributed to the Evangelists: and whether these Gospels were, or were not, correctly ascribed to their supposed authors, is a point which does not affect their vital truth. I for one would not care to devote ten minutes to a discussion of this question.

It would be absurd to deny that in these four Gospels there are several discrepancies of statement and errors of fact; but these defects have, I believe, their use and value, in preventing our becoming Bible-worshippers—devotees of the letter rather than of the spirit. Bibliolatry is as much a foe to Christianity, and a barrier in the way of true progress, as any other narrow sentiment or system which has the power to cramp the soul of man. The Bible, we may be sure, was never intended to set the highest and most cultivated common-sense at defiance. The early Christians were more guided by common-sense and experience than we are in the habit of imagining; and except in certain mechanical arts, sciences and contrivances, there is not such a vast difference between those days and our own. On the other hand, in mental power and grandeur of belief, the Ancients were in many respects our superiors.

The evidences of the Christian religion cannot be too severely tested by the most enlightened experience. The more rigidly they are arraigned before this tribunal, the more clearly in the right will their claims appear. Deity, in time, exercises a specially consecrating influence on all worthy work. Let us regard the Scriptures by the light of spiritual common-sense, and then the more divinely-human will they appear; and all difficulties in understanding the mode of establishing the Christian

religion will disappear, and be for ever banished to the limbo of infidel bugbears. *Supernatural Religion* is a dull work. It is a mass of learning collected without any noble object, and a display of logical force and acumen starting from false premisses and ending in nothing. As a specimen of literary art it cannot rank high—being replete with tedious iteration; and any man who can venture nowadays to write an essay on miracles without studying—at the cost of a little out-of-the-way trouble—the modern phenomena of Spiritualism, must be considered an arrogant “know-nothing” and entirely disqualified for the task he has undertaken.

One of the modes of fallacious argument adopted by our author may perhaps be best illustrated by an example—thus: Let us suppose that in the Year of Grace, 3874, a learned, scholastic and cultivated Positivist, should undertake to critically examine and discuss the miracles and phenomena of Spiritualism, now among the most certain facts of this nineteenth century; and let us further suppose that for the purposes of his argument, he were to take up this very book, *Supernatural Religion*, and finding there not a word about the phenomena in question, he would infer that they were entirely fabulous. He would tell his confiding readers, “Now here is a book written specially on the subject of miracles, and published at the very time when these so-called spiritual phenomena were reputed to be so evident, A.D. 1874, and yet the industrious and able author does not even allude to their existence. He lived, as is alleged, surrounded by these wonders, and yet he never mentions them! Indeed the evidence against them is still more conclusive than is indicated by this ominous silence; the author of this book goes so far as distinctly and emphatically to assert that ‘miracles are extinct, and that knowledge has annihilated them.’ Could any testimony be more conclusive that the spiritual phenomena of the year 1874 never existed, except in the crazy brains of the ignorant, the bewildered, and the superstitious?” So much for the false style of reasoning deduced from the silence of contemporaries respecting any circumstances which are the subject of controversy.

The nature of a divine revelation ought to be clearly understood. It cannot be completely and absolutely good in all respects; it is a disclosure of the principles of good and evil by which God governs man and the universe. God only is perfection; therefore, unless He re-makes Himself, all His creations must necessarily be inferior to Himself; if inferior, they are imperfect; if imperfect, they contain the elements of evil; if evil, they come into antagonism with good. Man is endowed by his Creator with a free will, and by revelation he is taught

how to overcome evil by good, although he can never attain a knowledge and realization of entire truth and goodness apart from all admixture of evil. Man, by right of his origin, by right of his free will, by right of the specialty of his creation, is able to co-operate with his Maker in modifying and superseding some of the laws of nature—not only those laws which regulate physical life, but more especially those which concern the attributes of the soul and mind. If, therefore, we cannot ensure absolute truth and perfection in the relation between man and God, how can we expect unadulterated good and entire accuracy in the books devoted to the incidents of this divine relationship? It is certainly to be expected that special revelations of God to man would be inaugurated by miracles, as guarantees of the supernatural intervention, whether good or evil; but I should be among the last to maintain that the Christian was the only religion revealed to man by miraculous agency. On the contrary I should be prepared to support the opinion that we can draw no limit to the possibilities of this mode of divine dispensation and government. God never leaves any people without a religion of some kind, but the revelation is always suited to the capacity of the recipient.

The author of *Supernatural Religion* considers it impossible that St. John the Apostle could have written the Gospel attributed to him, and also the Apocalypse, by reason of the vast difference in the style of the two compositions: the Gospel being in elegant Greek and the Apocalypse corrupted by Hebraic idioms. Spiritualism here throws some light on this difficulty. If St. John was in a trance when he saw the Apocalyptic visions, he would naturally describe them to some amanuensis, who, if a Hebrew, would express in his own style the descriptive utterances of the inspired seer. Our author considers that St. John could not have written the fourth Gospel, because there is so much that is gentle, dogmatic, mystical and attractive in the work; whereas the author is represented to be in real life vehement, egotistical and arrogant. But surely it was possible to become a reformed character during a long life spent in the service of his Divine Master. Might not the teaching and the example of our Saviour have had a softening and refining influence upon the rude nature of the Apostle, when he was first enlisted, and might not these holy and illustrious manifestations of Jesus have at last produced their intended effect of regenerating the life and conduct of the disciple?

I am very much afraid that the author of *Supernatural Religion* possesses none of the qualifications requisite for properly discussing the grand theme which he has vainly attempted to grasp. In fact he has written an elaborate work on a sub-

ject respecting which he is terribly and profoundly ignorant. He knows nothing practically of the supernatural; he knows nothing of religion in its highest and truest sense; he knows nothing of the office and efficacy of prayer; he knows nothing of a regenerating Redeemer sent to fallen man.

The new dispensation which our author offers to the world is something which he calls "the Science of Religion," whatever that may mean. He gives us no details of this "nice" Gospel; but we infer that it is intended to teach humanity to observe the most courteous and moral terms with the laws of Nature, as revealed by "complete induction."

Our author quotes with approval Mr. Spencer's doctrine that man progresses by the law of natural selection, and that civilization is destined to secure his perfectibility and "the survival of the fittest." No opinion could be more absurd and fallacious; it is the very opposite to the truth. The tendency of civilization is towards ensuring the survival also of the unfittest, and it is only religion which teaches us how to convert these *carnally* unfit into the spiritually regenerate. Observe with what care we preserve our idiots, our insane, our poor and helpless of all sorts and degrees. Even our criminals are objects of our anxious solicitude; we are never comfortable till we have caught them, and then we are miserable till we have let them loose again. The fact that civilization promotes the growth and survival of the unfittest, is conspicuously shown in the promotion and honour which society confers upon such misleading teachers as Hume, Mill, Huxley, Spencer, Tyndall, Carpenter, Darwin, and Co.

Heaven protect us from such intruders into the region of Religion! If our Saviour had taught little else than that His mysteries were to be revealed to babes and concealed from the wise, He would have said and done enough to prove the divinity of His mission. Our author speaks slightly of anonymous writers in ancient times? why does he not give us his own name? For a very prudent reason. He would probably turn out to be an eminent dignitary of a church or college, whose sanctuary, succour, and pay he receives, to teach a belief which he secretly despises. He wears a mask because he is a mental, moral, and physical coward. The vulgar, brutal, burglar, who breaks open our houses and steals our spoons, is a saint, compared with the insidious Rationalist, who creeps into a sorrowful and poverty-stricken home, and attempts to steal away from an afflicted heart, a belief in the efficacy of prayer, and in the special care of an Almighty Father. What an automaton Divine Providence would seem if our prayers were to be shaped to the laws of a "Science of Religion!"

The great battle now raging between Science and Religion will not be fought in vain, if it compels the ecclesiastical champions to fall back upon Spiritualism, as a line of defence of Christianity, against which no artillery of Rationalism and Infidelity can ever prevail.

In this discussion I may have used "strong language;" but not stronger, I think, than the occasion demands. There are times and seasons when indignation against wrong thinking and wrong teaching should be vehemently uttered. Our Saviour would never have established His holy religion, if he had addressed the Pharisees and sceptics of His day, as "His honourable friends."

Blackheath, Nov., 1874.

SPIRITUAL PROGRESS IN AMERICA.

BY ROBERT DALE OWEN.

THOSE who are familiar with the signs of the times will bear me out in the assertion that the progress made by Spiritualism in the United States, within the last six or eight months, has exceeded that which had been reached in as many preceding years. This is chiefly due to a new and striking phase in its manifestation—to wit, the higher phenomena connected with spirit-materialization.

The first impetus toward this recent movement was given last Spring, on your side of the water, by the courageous utterances of certain scientists who preferred truth to an ephemeral reputation. The reports they sent us across the Atlantic touching the sayings and doings of Katie King and cognate phenomena, fell on the ear of a public which had been gradually coming to the conclusion that there must be *something* in this irrepressible subject which was supplying accounts of marvel after marvel, now in one shape, now in another, to the daily newspapers. Then the English press showed incipient symptoms of sympathy with the movement. A year before, a popular scientific Quarterly had admitted, among its notices of scientific works, a favourable ten-page review of an American treatise on Spiritualism. Next, an old-established London Magazine gave place in its pages to two long and able articles on the hitherto tabooed subject, by a gentleman who shares with Darwin the honour of bringing to the notice of the world the great principle of "Natural Selection." Fashion added her tribute, and London

society read—many of its members perhaps for the first time—of the wonders that come to light during spiritual *séances*.

Then it so happened that we, here in Philadelphia, were fortunate enough to witness the reproduction, last Summer, of the same phenomena which Messrs. Crookes, Wallace and Varley had observed in London, with additions of some importance, and—this was noteworthy—with the mediums seated outside among the spectators and unentranced.

Though the news of these manifestations produced a great sensation, it was exceeded by the excitement caused by a series of articles minutely describing the *séances* held by the Eddy family, in the interior of the State of Vermont, published in New York. A large eight-page daily of that city, the *Graphic*—the first daily illustrated paper ever published, I believe, in the world—startled, and finally amazed the public by publishing, twice a week for more than two months past, illustrated reports from a special correspondent, whom it had detailed to visit Chittenden, the village where the Eddys live, and investigate the marvels there nightly witnessed. Colonel Henry S. Olcott—so the correspondent is called—performed the task assigned to him in a masterly manner. He went there, and continued for some time, a sceptic; but gradually, as he eliminated every element that rendered deception possible, he became a believer in the genuine character of the phenomena. I see it stated in a Philadelphia paper of this morning (November 29), that his articles, and various others on the subject of Spiritualism lately published by the *Graphic*, have trebled the circulation of that paper.

Other journals—especially a widely-circulating New York daily, the *Sun*—have followed suit; and the result has been, as this morning's paper (already referred to) expresses it, that "Spiritualism is becoming one of the absorbing questions of the day." Scarcely a newspaper of repute but what has noticed it; sometimes hesitatingly indeed; but, with rare exceptions, in respectful terms. Many concede the reality of the phenomena, reserving opinion, however, as to the *cui bono*—the uses, and the moral and religious results, of the movement.

Our magazines are taking it up, also, one by one. The December number of the *Galaxy*, a popular New York monthly, has a thirteen-page article entitled: "Was it 'Katie King?'" I myself have furnished, by request, to the *Atlantic Monthly*—than which no magazine in the United States has a higher literary standing—three papers on the subject; the first entitled, "Some Results of my Spiritual Studies," appeared in the November number; the second, discussing the claims of Spiritualism, if true, as a religious element, and its influence and

results in connection with the civilization and soul-progress of man. These, copied entire into various periodicals, have already obtained a circulation exceeding 100,000 copies. A third paper entitled, "Touching Visitants from a Higher Life," and giving a detailed report of our "Katie King" *séances* of last Summer, will appear (in 18 days) in the January number of the *Atlantic*.

I here select, as a specimen of the frequent editorials one sees on the general subject, the following from the daily *Springfield Republican*, of November 21. As journalistic authority this paper is second to none in New England, nor, it may be added, in the Union; being noted alike for its ability and for its independence. It seems, however, as might be expected, to have limited its attention chiefly to the evidences for the phenomena; not yet duly estimating their beneficial influence on mankind. The world can but advance step by step. Here is the article:—

THE NEW PHASE OF SPIRITUALISM.

No one can have followed closely the daily records of the past year without perceiving that the perplexing questions raised by the varied phenomena grouped under the title of Spiritualism have assumed a surprising prominence, and challenge a closer attention than ever before. It is not merely that they are more emphatically pressed, and find advocates so much more numerous among the ranks of culture and thought, but they take new shape, and present appearances hitherto only known in the realms of fable and fancy, that so far defy the easy explanations of the incredulous, and that have compelled the reluctant faith of even men of science.

We have, from time to time, taken note of the more extraordinary forms of the mystery. The minor developments of *séances*, whether dark or light, of psychometric powers, of magnetic influences, of sympathies and affinities, and what not else, we pass without debate. They have existed and stimulated curiosity for ages; many of them can be simulated by fraud; all of them are, more or less, mixed with fraud; and not even the most remarkable have offered anything of real value to the world. The one thing that awakens a deeper wonder, and demands a more serious scrutiny, is this stepping of the ghost into society, called "materialization." This is the remarkable phenomenon of Spiritualism to-day.

Of the most striking instances of this marvel occurring in this country, we have taken especial note of the performances at the house of the Eddys at Chittenden, Vermont, and at a series of *séances* held in Philadelphia, the past Summer and Fall, because the two exhibit all the characteristics of this mode of manifestation, from the rudest to the most refined. The Eddys present the visitors, as it were, to the democracy of the spirit-world, seen in a vague, grey gloom, and with an entranced medium in a pitch-black cabinet; but in Philadelphia the daughter of the buccaneer Morgan, an aristocrat of the celestial spheres, with her mediums outside the cabinet, greets her earthly friends in clear daylight or in illumed rooms. These things furnish something new to the investigator.

These are the things that convinced Professors Varley, Wallace and Crookes in England, and that are making such an impression all over this country as has not been equalled since the Home sensation, twenty years ago. To-day, there is not a newspaper, hardly a periodical, in the land that does not feel it necessary to devote more or less attention to the theme. With all this interest, something efficient ought to be done toward the elucidation of these riddles of a future life. The world does not accept Robert Dale Owen's investigations, because, as it truly remarks, he was a believer in the communication of departed spirits with the living before Katie King appeared. It will not believe Varley

or Crookes, although they were total sceptics when they began their investigations; because there is some strange influence in the thing that destroys human judgment. At best people will only consent so far as this: to believe that the thing is; just as they believe the stories of the jugglery of Robert Houdin or the Hindoo magicians. And as they know that these are explicable by mere terrestrial means, so they are sure even the materialization of spirits will yet be found explicable.

Meanwhile, the Spiritualists complain that the world coldly and unsympathetically refuses to respect their doctrine or acknowledge it as beneficial. But the world looks at results, and has seen little but evil results, as yet. The medley of social experiments which have followed and clustered around Spiritualism have disinclined the sober and self-respecting to have anything to do with it. The spiritual element has been practically swamped beneath trivialities and impurities.

Yet it is plain that there must be some food for soul and mind in Spiritualism. The fact that William and Mary Howitt, Mr. and Mrs. S. C. Hall, and other eminent and estimable persons in England—that T. W. Higginson, Robert Dale Owen, the late Judge Edmonds, and others of as high standing, both intellectual and moral, in this country—are Spiritualists, proves so much. Mr. Owen in the *Atlantic Monthly* endeavours to tell us what this food is—to answer the inevitable *cui bono*. Mrs. Andrews, in a letter which we publish, this morning, clearly and beautifully presents the best knowledge the spirits have afforded of the life beyond. And Katie King and her father have told their own stories, as we learn from this little pamphlet before us. All these, especially the latter, bear singular correspondence with portions of the revelations of Emanuel Swedenborg, the fountain-head of Spiritualist theories of the future, but they bear also marked differences. They should be read and considered with rational attention, for the doctrine of progress in the world to come which they set forth is one which has had no little share in modifying the belief of the Christian churches.

English readers may like to see the letter of my friend, Mrs. Andrews, of Springfield, justly spoken of in the above as "clearly and beautifully presenting the best knowledge the spirits have afforded of the life beyond." Here it is:—

THE LIFE BEYOND.—WHAT SPIRITS HAVE REVEALED CONCERNING THEIR DAILY LIFE.

To the Editor of the "Republican."

There were many, I am assured, who, like myself, were glad to see the short notice (which appeared in your issue of November 11th) of Dr. Beard's statements relative to the Eddy mediums, which notice was, I think, just, and almost as little favourable to this new Daniel who has come to judgment as were the opinions expressed, by Yale professors and others in New Haven, in regard to his verdict against young Brown, the thought-reader, based, as it was, upon a merely nominal and most unfair and inconclusive investigation of facts.

Hundreds of persons, intelligent and disinterested, who have visited the Eddys, have been thoroughly convinced of the genuineness of their mediumship. Many of these persons *know* that they have seen forms at their *séances* which could not by any possibility have been William Eddy, and some among them are entirely satisfied that they have recognised and talked with friends and relatives, whose words, as well as their appearance, proved, if anything can, their identity. Not a few have, like Colonel Olcott, felt, at first, dissatisfied and suspicious, but have become convinced of the genuineness of the phenomena by weeks of investigation, as faithful and thorough as it was possible to make it.

These things are so bewilderingly inconsistent with our preconceived ideas of the possible, that even the most trustworthy evidence may well fail to satisfy those who have seen nothing of them; but, if the united testimony of so many unprejudiced witnesses be, by some, regarded as insufficient, what, in the face

of such evidence, does a charge of fraud amount to when made by one who, on his own showing, has seen next to nothing, and who has hitherto made himself conspicuous only by his unsustained charges against the honesty of others, and not at all through having won respect and confidence as a just, unprejudiced, and reliable investigator. He seems, indeed, to be a degenerate sort of Quixote, who considers it his mission to fight, as fraud, whatever he fails to comprehend as truth, and who, perhaps, on the principle of setting a thief to catch a thief, does not hesitate to resort to deception, in order that he may prevent others from being cheated by somebody else. Quite unfit are all such as he to decide upon phenomena which perplex the wisest, and which many, who are thoroughly competent to investigate, declare to be a reality.

Every attempt to account for these phenomena, as seen at Chittenden, fails when one has studied the attendant circumstances, making one's-self acquainted with the conditions and capabilities of these mediums and of the old, bare house in which the *séances* are held. I believe that anyone who is anxious to learn the truth may, by a stay sufficiently prolonged to admit of investigation, convince himself that, as mediums, the Eddys are thoroughly genuine; but those who go there bent upon discovering fraud (predetermined by them to be the only rational explanation) may probably be gratified by seeing as little as Dr. Beard saw, and by coming away, as he has done, no wiser than they went.

While upon the subject of Spiritualism, I wish to notice a remark made in a short, but very fair, critique of Mr. Leon Case's lengthy article published in the *Republican* of October 20th—the article and the remarks upon it appearing in the same paper. The writer says, "The information the apparitions vouchsafe is as valueless as all such information has been. None of them have told us yet about the new life. We are no wiser than of old." Such a statement as this shows only, as do many others on the same subject, made even by those who seem willing to be just, much ignorance of facts. It should be remembered that we can, at best, comprehend only in a very partial and limited way things which appertain exclusively to another state of existence; and the truths which might be intelligible to us we often refuse to accept, because they do not suit our preconceived ideas, and because they often appear all too simple and natural to satisfy the demands of an irrational fancy. But in so far as we can understand the life to come, its nature and the relation it bears to this, I should say that, so far from our having learned nothing from returning spirits, we have learned well-nigh everything which, in our present state of being, we are able to receive and to make use of. I have seen autograph letters enough to fill a volume written by spirits, under strictest test conditions, upon paper untouched by the medium, and containing descriptions of life, daily life (so to speak) in the other world, which gave as vivid a conception of existence there as it seems to me possible for those still in the flesh to form. It is true that such full and minute descriptions are rare, but none can hold frequent communication with spirits, seeking seriously and reverently to learn the truth, without finding that much of the mist and cloud has been cleared away which had shut from our sight that spiritual but actually existent and most real world.

Spirits tell us that, on entering upon the other life, we are neither lifted up into supreme blessedness nor cast down into utter misery, nor, indeed, made either happy or miserable in any degree, by a power outside ourselves. We are told that we not only build, while here, the "house not made with hands," but mould the very form of the being who is to dwell in it; that every word, act, thought and feeling indulged in here helps to determine what shall be, both in ourselves and our surroundings, there; and that, neither here nor hereafter, is there any possible escape from the natural law of inevitable result. We are taught that sin cannot be forgiven, any more than poison can be made wholesome and nutritious, or its ill effects arrested by repentance for having swallowed it; that nothing can save us from ourselves; and that we are now making that deathless self either fair or foul, exalted or degraded.

We learn, too, that, as the life's love has been, so shall be, in beauty or ugliness, in delightsomeness or desolation, our home in that many-mansioned abode where, day by day, we are preparing a place for ourselves, whether we know it or not. Spirits teach us that always, in the past as now, here and hereafter, the great creative and sustaining spirit acts through laws which are

all-sufficing, and which never need nor can be broken. No spirit, that I am aware of, has spoken of a God visible to the angels, sitting like a king upon a great white throne and delighting to be glorified by ceaseless hallelujahs and psalms of praise; but they do tell us of an infinite, all-vitalizing Power, the great central Sun and Fountain of all universes, material and spiritual, whose emanations are forces essential to the existence of everything that is, not less to the brain that thinks and the heart that loves, than to the worlds that revolve in space, to every grain of dust and every blade of grass. They teach us, too, that the acceptable worship of such a Being must be a worship which exalts and ennobles the worshipper. A life of steadfast upward striving, a heart of tender, helpful sympathy for the weak and the erring, good deeds bravely done, suffering patiently endured and cheerful obedience to Divine law, this is the worship worthy of our giving and of his receiving. And let none dream that this idea of the great eternal Unity brings to the heart no warmth or comfort, because it fails to picture a Deity "so definitely that man's doubt grows self-defined the other side the line." No, this is not so, for now and hereafter (only then, as we trust, with a fuller realization of its truth), can we say in fullest trust—

"Speak to Him, thou, for He hears, and spirit with spirit can meet—
Closer is He than breathing, and nearer than hands and feet."

In telling us of the life beyond the grave, the spirits assure us that we shall there meet, and recognize and love the dear ones from whom death only seems to part us here, being bound together by ties of affection and sympathy in families and societies. We are told that our existence hereafter will be one of progress in knowledge, as well as in virtue, of earnest, congenial work for the good of others—in a word, a life of rational human activity and enjoyment, enjoyment, at least, for all to whom such joy is possible; and, as none are wholly evil, we are taught to hope that none will be utterly miserable, but that, ignorance being the origin of sin, all will, as they learn to understand goodness and truth, become receptive of happiness, in a measure exactly commensurate with the greater or less purity and elevation to which they have attained. Still, indeed, are we told of suffering and desolation long endured and terrible, for those who will not or cannot, because of evil propensities long indulged, open their hearts to let the sunlight in; and who, having in the earth-life encouraged selfishness, cruelty, and all the baser passions, cannot at once become happy in a world purely spiritual, where nothing is adventitious, but where everything flows from the inner life, forming the external as its ultimate expression.

Also, are we not constantly assured of the ministering love and guardianship of those gone before, and although this, too, can only act upon us through inevitable laws which necessarily limit the power of all created beings, still must not the knowledge of this ever-present, watchful affection be a ceaseless joy to all who are striving to do right, as well as a blessed restraint, of which no one who really believes this truth can ever become unconscious? When we know that by no secretive effort can we hide our sins from loving eyes, which even yet may weep because of our wrong-doing, surely such knowledge cannot but help us to keep our lives and our hearts true and pure. But is it not dreadful, some will ask, to think that *they* should weep whom we have learned to regard as having "done with tears?" Truest thoughts are not always those which, superficially considered, are most cheering; but can we not understand that, instead of revelling in a selfish, earth-forgetting bliss, the friends who love us on the other side may have a holy work to do for the suffering and the tempted, which may sometimes bring them pain; and that this pain is a thing as much more worthy, exalting and beautiful than any mere self-centred enjoyment (made cloudless by forgetfulness of or indifference to the suffering and the sin of those they have loved here) as the highest ideals of goodness and happiness is above the basest imaginings of bliss ever dreamed by man when his higher faculties were all asleep in ignorance?

So far from being "no wiser than of old," I am assured that the conception of the other life has been greatly modified, even in the case of those who have no belief in Spiritualism, by the light cast upon it through spirit-teaching. The little heaven has worked well, and there are now comparatively few who believe

in the old orthodox heaven and hell. I think that, in demanding from spirits some entirely new and wonderful revelation, the nature of which we cannot even guess we lose sight of the fact that no truth which we are capable of comprehending can long remain completely hidden. When we talk thoughtlessly of some wonderful knowledge which we fancy that spirits, if indeed they return, might bring to us, we imagine an impossibility. There is nothing conceivable, relative to a future state, of which a more or less distinct idea has not been formed in thinking minds, and that which is inconceivable would of course make no impression even if higher intelligences should utter it. Intuition and reason have brought to us, even if but dimly, all that the mind is sufficiently advanced to receive; but that much truth has been made clearer, and many errors corrected, by direct spirit-teaching, no one who has studied the subject can question; and there are thousands of hearts ready to echo my words when I declare that from spirits I have learned many things which are a joy and help to me during every day of my life.

Springfield, November 14, 1874.

L. ANDREWS.

The battle which Spiritualism has been waging with popular opinion may be said to have been virtually won. But the results of the victory will come in more or less slowly, in proportion as Spiritualists themselves do or do not act up to its best teachings: in proportion, too, in my judgment, as they learn to distinguish alike the divergence of these teachings from dogmatic theologies, and their general accordance with the ethical and spiritual principles and doings which, on a critical and liberal view of the Gospels, we may fairly ascribe to Christ.

Philadelphia, November 30, 1874.

SCIENCE, RELIGION, AND THE MISSING LINK.

BY THOMAS BREVIOR.

IN the keen controversy between materialistic scientists and theologians, it is insisted by the former that, while the facts of science are known and demonstrable and may be verified, the asserted truths of religion are only speculations; matters of opinion not admitting of verification, concerning which certainty is unattainable, and which should be relegated wholly to the sphere of the emotions.

Now to this it may be sufficient to reply that the evidence for any kind of truth must be such as is proper to the subject, and that it admits of none other. For truth in history we require historical evidence; for scientific truth the evidence of observation and experiment; for the properties of number and form mathematical evidence; for æsthetic truth conformity to the laws of art; and for ethical and spiritual truth we must seek the evidence in man's moral and spiritual nature to which they are related; as colour is related to the eye, or music to the ear, or art to

the sense of beauty, or science to the powers of observation and reasoning. To require other evidence would be absurd. Would chemical analysis of Trajan's column help you to determine the character of the Roman Emperor? Can you demonstrate the fragrance of the rose by the integral calculus? Will any telescope enable you to discover a constellation of the virtues? Can the Royal Geographical Society aid in the exploration of the spiritual world? The distinction between natural and spiritual truth, and the evidence proper to each, was clearly pointed out by a great philosopher many centuries ago, when he affirmed "The natural man discerneth not the things of God because they are spiritually discerned."

The truths of science are ascertained by the senses and the intellect; the truths of religion are apprehended by the conscience, the affections, and the reason. Are we then to infer that the former alone are certain, while in the latter we can never reach beyond conjecture? can we *know* only that which we can see, and handle, and smell, and taste, and count, and weigh, and measure? Are the lower faculties of our nature—those least distinctively human, alone unerring; while those which are highest, which raise man so immeasurably above the brute creation, are totally misleading? Is the appeal to be made from the highest tribunal of the mind, and its judgment to be reversed by the final verdict of the lower court?

Nature is the common meeting-place between Science and Religion, but in dealing with it their methods and aims are alike different. Thus, while Science investigates its methods; Religion inquires into its cause; while Science applies itself to man's physical and temporal relations, Religion concerns herself with his relations to the spiritual and eternal. When either trespasses upon the domain of the other, it is properly warned off as an intruder; it speaks with no authority, its interposition is impertinent, and it must retire humiliated from a scene on which it had no business to enter.

So far the Spiritualist may reason in common with thoughtful religious men of various creed, but he can now go farther, and meet the scientist on his own ground. Thus, when we are told that Nature is self-sufficient; that it can do all things of itself; that matter has in it the promise and potency of every form and quality of life; that man is but a mechanical arrangement of its atoms; that his mind is but a product or property or function of his physical organization, which has been evolved from lower forms, and must cease with it;—the Spiritualist meets these bold assertions by an appeal to facts, which though passing common experience, have been fully proven by those who have made them the subject of thorough investigation.

These investigations have shown that those whom we call dead can, under suitable conditions, manifest themselves visibly, audibly, palpably; that they can so clothe themselves with material elements that their forms can be seen and touched; that they can hold open audible converse with those present; write with the pencil, move objects, play musical instruments, and give other sensible and intelligent demonstrations of their presence; and this not merely to the solitary investigator, but to companies of a dozen or a score persons. These are facts attested by hundreds of independent, intelligent and reliable living witnesses, among whom are Fellows of the Royal Society, Professors in our Universities, and men holding high places in literature and the learned professions. More than even this: the "dead" register their appearance on the photographic plate, and thus leave behind permanent records, which in hundreds of instances have been recognized as portraits of departed friends and kindred.

The evidence of these things has been set forth at large in this Magazine and in books and journals devoted to the subject. But the evidence is not closed, the facts are still recurring, and can be verified.

Science demands sensuous demonstration and experimental evidence: Spiritualism supplies both. Religion requires the recognition of man's spiritual nature, and the reality of the Eternal World: Spiritualism furnishes the demonstration of their truth; and throws much light besides on other questions important both to Science and Religion. It thus supplies the "missing link" to unite them in friendly agreement. It holds the key of the Materialist's position, and demonstrates that though materialistic theories may be promulgated from the high places of Science, they are but baseless speculations, which with the light of advancing knowledge, must soon, "like streaks of morning cloud, melt into the infinite azure of the past."

ORGANIC ELECTRICITY.

BY W. HITCHMAN, M.D., LL.D.

Not improbably several *distinct* forces are now in operation to produce those phenomena termed "supernatural," in the world of nescience or superstition—but the chief is magnetism, or electricity.

That intelligent beings co-exist with ourselves in connection with this planet, but under spiritual conditions, or in an order

of nature having different perceptions from, and more ethereal activities than the ORGANIC, is a fact no longer doubted by the most experienced *savans* with whom I have recently conversed in England or Germany. In very truth, such beings are scientifically demonstrable as materialised evanescent forms, &c., in perfect accord with reason, logic, and philosophy. Such acting moving forces are clearly ubiquitous and eternal, with as much indestructibility of spirit as of matter, throughout each planetary sphere; in short, there is an everlasting harmonious continuity of intelligent life, and every atomic body, therefore, being an integral portion of Universal Existence, Spiritualism is the deathless link scientifically in the chain of connection between all the inhabited worlds—their temporary bodies or immortal souls; and not only historic, but unhistoric races of men, have left us examples of communications, previsions, presentiments, and intervention of apparitions.

There is not a physicist living, at home or abroad, whose opinion is entitled to respect, but will most readily admit that the evidence of continuity of life, from matter to spirit, is daily growing stronger and stronger; and that *all* the laws of nature, whether pertaining to gravitation, molecular constitution, chemical analysis, by the spectrum, or what not, have now demonstrated the significant truth, that the very elements of which men, animals, or plants are composed, have the same essential characteristics—solid, liquid, and gaseous, in other worlds than the third in order from our chief star. The spectroscope gives a spectrum, for example, which we know to be analogous to that of the sun, when formed by the light of an incandescent solid, or liquid photosphere, which has suffered absorption by the vapours of an envelope cooler than itself. And in like manner may we proceed to bodies celestial, or terrestrial, and examine the bright lines furnished by nucleus, nebula, fog, cloud, and constellation of the northern crown—of whatever magnitude—the light emitted by matter is yet in the condition of luminous gas—probably hydrogen of very exalted temperature. Gradation from the like to the *seemingly* unlike prevails. The composition of spirit and matter, of which the universe of being, animate and inanimate, consists,—yields certain *properties* to the chemist and philosopher. Thus the “hardness,” or “softness,” of a given body is solely due to the attraction of cohesive particles, which unites together any given mass of matter, solid, liquid, or heterogeneous, as when fine capillary tubes imbibe various fluid substances. And whenever motion is resisted in a train of wheels,—friction of ice, or the blood of man, ELECTRICITY is the result. Reciprocal action, quantitative relation, and necessary dependence of all the

forces of matter and spirit, simultaneously deduce the law of conservative energy. Heat of stars radiated into space is an enormous source of palpable motive power. Magnetism in man, here, involves magnetism in matter, elsewhere, since where there is light and heat, there is electricity, organic and inorganic. Electric currents ALWAYS produce lines of magnetic force, *at right angles to their lines of action*,—not only in the organisms of men, animals, and plants, but throughout the material or spiritual universe, inductively;—magnetism, I say, is not terrestrial,—rather is it cosmical, *between spots on the earth and spots on the sun!* And if as is now probable, we can trace magnetism in this,—and other planets and suns, as a force manifested in the *same* meridional lines, cutting at right angles the curves formed by their rotation round an axis—organic electricity will have a recurrent cycle of coincidence with all the currents of magnetic force—throughout the vortices or circular disturbances of every orb, and progressive inter-communion with the most distant luminous bodies, whose heat now radiates into boundless space! If there be loss of *vis viva* occasioned by friction of the tidal waves, to such an extent that they form a heavy drag as it were upon the wheels of our earth's rotatory movement, and diminish its velocity without compensatory action—changes commensurate must ensue in the solar system, as well as other distant luminous bodies, and scarcely less in that free organic electricity which circulates in the mind and matter of man, with entire independence of *all* mechanical and chemical actions in the body, or external to it—electrical antagonism between the transverse and vertical sections of each nerve, notwithstanding. Verily, electricity *does* play an important part in spirit and matter, since without it, no act of volition could have existence in organic nature. No sensation could be produced, which constitutes memory;—thought, intellectuality, emotion, passion, were not—no object could the eye perceive—with it, genius can reside in two worlds for ever and ever!

NOTES AND GLEANINGS.

THE Spiritual Scientist—an able weekly paper issued in Boston, U. S.—remarks with great truth:—The year 1874, among its other historic associations, will be noted in future history for the extraordinary multiplication of spiritual phenomena which have occurred during its progress. At no period since the “advent of Modern Spiritualism,” as it is called, through the mediumship

of the Fox sisters at Rochester, 24 years ago, have the spirits manifested such remarkable activity. The wonderful "materialization" of Katie King in England, the marvels associated with Foster, Slade, and others; the series of "materializations" at the Eddy homestead in Vermont; the reappearance of Katie King in Philadelphia; the "mind-reading" of Brown, and a host of minor wonders, all go to mark this as a period of remarkable activity in this department of biology.

A correspondent writing to the same journal from Brooklyn has the following remarks on direct spirit-writing on slates without a pencil. "I have often read accounts of Mr. Slade's mediumship, and in many respects they are quite marvellous. One of his well-known specialities is the writing which appears in locked slates; with only a crumb of pencil for the invisible hand to make marks with. These phenomena are certainly wonderful, and what I am about to relate may hardly be regarded by some as any more perplexing, particularly to the believer. To the sceptic, however, who is still so unenlightened as to hold that all alleged spiritual phenomena are trickery, it should excite some interest. I have witnessed in this city (now sometime since), in the private circles of separate vicinities, the phenomena of slate writing where *no pencil nor fragment of pencil were used*. These were not paid mediums, nor have they since been, to my knowledge, paid for such service. One, indeed, was rapidly developing into a powerful medium, when he became alarmed apparently, and soon abandoned the circle. I have seen one of these gentlemen in a darkened parlour, in the presence of only two others, where the outline of his person was distinctly visible, extend his right hand upward at an angle, his left being extended behind him. He was standing. Between the thumb and fingers of his right hand was a small slate. I could distinctly hear the peculiar sound of the writing. He would change his position sometimes, extending the slate close to my ear. After this was over (his hands still as widely apart as ever) we looked at the slate which had been apparently so much written upon, and it only bore these words, "This is from all of us." _____

A very able work has recently been issued by the Rev. J. G. Wood, F.R.S., entitled *Man and Beast Here and Hereafter*. The *Saturday Review*, in noticing this book a few weeks since, remarks:—

"For Mr. Wood now appears to be a believer in ghosts. He inserts at the end of his second volume the story of a lady he knows who saw the ghost of an ugly old woman that had hanged herself in a French château. The ghost, a hideous

little hag, with a glare of fiendish wickedness in her eyes, was sitting in a high-backed arm chair by the fireside. The lady's cat first saw this apparition and then the lady herself saw it. Mr. Wood believes this story, because he has read in Scripture that Balaam's ass saw the angel before Balaam did. Further, he takes it as a proof that the lower animals possess 'spirit' because they are capable of 'spiritual as well material vision.' This instance accordingly becomes the crowning example in proof of his contention for the immortality of the lower animals."

SPIRIT-TEACHING.

'Twas summer, and the flowers were
gay,

And day was melting into night;
I sat and watched the changing
light,

While Philomela trilled her lay.

Then as pale stars lit up the sky,
And hushed was all the scene around,
A spirit by my side I found,
One I well knew in days gone by.

It seemed so like the days of old,
I questioned not how it could be,
But harkened as it turned to me
With signs to list: and this it told:

"Though lost to sight we're ever near
And light the dreary paths you tread;
There is more life among the dead
Than with the living forms so dear.

"Forms which decay as grows within
The spirit-life, which longs to free
Itself from earth's impurity,
Thus life and light eterne to win.

"No more we seek our body-home;
It sinks to perish in the dust,
Never again to nurture lust,
Nor to reform in years to come.

"Give up false creed that life is sown
In mouldering clay whose mission's
past:

God's plan allows not a return
To bodies dead, nor creeds outgrown.

"Your earthly body, as it dies,
Yields up its resurrection joy
In Spirit-life without alloy;
Fit remnant for God's holy skies."

Hendon.

M. T.

Correspondence.

A CENTRAL HALL FOR THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

To the Editor of the "Spiritual Magazine."

SIR,—As Mr. N. Crosland's letter on the subject of Public Circles in connection with the British National Association has appeared in the last number of your Journal, I shall feel obliged if you will kindly insert my reply to him in your next.

Yours faithfully,

EMILY KISLINGBURY.

"Chard, Somerset, October 17th, 1874.

"I am requested to write a few lines in answer to your letter on the subject of the Central Establishment proposed by our Association—the introduction of Public Circles as a part of the scheme being founded, I believe, on a motion which I had the honour to propose.

"It comes constantly within my experience, as doubtless also within your own, that persons interested in Spiritualism, who would gladly make further enquiry into the subject, are deterred from doing so on learning that the only *séances* to which they can have access are held by public mediums in their *own*

rooms and under their *own* conditions. All adepts in Spiritualism know that even these are necessarily kept much closer than formerly; private sittings are beyond the means of the majority of enquirers: and all are not able, as we often hear kindly recommended, to conduct experiments in their own homes. If a responsible body, like our Association, could guarantee the character of the mediums they employ, and by placing the circles under proper guidance, were to assure as good conditions as possible to the mediums, I venture to think that such circles would become a powerful means for diffusing the knowledge of Spiritualism in a less pernicious form than it is now sometimes tendered to the inexperienced; they would create a demand for well-developed mediumship, would take from Spiritualism the stigma of secrecy and mysticism, and would raise the status of both mediums and Spiritualists in the eyes of the public. Further, the Association, by giving its sanction and aid to the multiplication of the phenomena for public purposes, instead of for private gain, would invest the spirit-circle with a dignity which would command for it more public respect and confidence than it can at present be said to enjoy; and it would be a standing and eloquent refutation of the insolent pretensions of conjurors, and a wholesome discouragement to the dishonesty of quacks.

"It will of course be necessary to place the guidance of the circles in wise and experienced hands; printed rules, for the conduct of the public, who would be admitted in fixed and limited numbers, would be hung up in every *séance* room, and rigidly enforced; these would, of course, have been first sanctioned by the Council, and the entire affair would be under the supervision of a Committee.

"For myself, I can conceive of no more powerful agent for good than such circles might become under wise administration; and I respectfully submit this view of the case to your judgment, believing that, to a practical mind, it will be deemed not unworthy of consideration, seeing how inadequate are the means at present within reach of the public for a due investigation into the most important subject that can occupy or influence the human mind.

"Newton Crosland, Esq."

WITCHCRAFT.

To the Editor of the "Spiritual Magazine."

SIR,—At Boswell's house, in Edinburgh, A.D., 1773, a Mr. Crosbie, advocate, stated in the presence of Dr. Samuel Johnson, that it was "the greatest blasphemy to suppose evil spirits counteracting the Deity and raising storms, &c. to destroy his creatures." Dr. J. observed, "Why, if moral evil be consistent with the government of the Deity, may not physical evil be also consistent with it? It is not more strange that there should be evil spirits, than evil men, evil unembodied spirits than evil embodied spirits." And as to storms, "we know that there are such things; and it is no worse that evil spirits raise them than that they rise." Mr. C. observed, "But it is not credible that witches should have effected what they are said in stories to have done?" Dr. J. remarked, "I am not defending their credibility. I am only saying that your arguments are not good, and will not overturn the belief of witchcraft. Then you have all mankind, rude and civilised, agreeing in the belief of the agency of preternatural powers. You must take evidence—you must consider that wise and great men have condemned witches to die." Mr. C. maintained that, "an Act of Parliament put an end to witchcraft." Dr. J. denied this allegation. "No," said he, "witchcraft had ceased, and therefore an Act of Parliament was passed to prevent persecution for what was not witchcraft. Why it ceased, we cannot tell, as we cannot tell the reason of many other things." Thus we find Dr. Johnson arguing as Sir W. Blackstone argued, in his *Commentaries*, for the possibility and past prevalence of evil spirits, and in favour of their mundane influence; but neither of these eminent authorities appears to have stated at what particular period the evil ceased. This question arises—Has the evil altogether ceased? The opinions upon this subject differ much.

I am, Sir, yours obediently, CHR. COOKE.

Swalcliffe, Oxon, April, 1874.

THE
Spiritual Magazine.

FEBRUARY, 1875.

THE QUARTERLY JOURNAL OF SCIENCE ON
HUMAN LEVITATION.

BY THE EDITOR.

MANY years since, when the subject of miracles was much seldomer discussed than it is now, Theodore Parker laid down the rule that a miracle must be one of three things: 1st.—A transgression of all law which God has made; 2nd—A transgression of all known laws, but obedience to a law which we may yet discover; or, 3rd—A transgression of all law known, or knowable by man, but yet in conformity with some law out of our reach. The object of introducing these definitions was to show that, according to the first, a miracle involved a contradiction and therefore was not possible; that according to the second, the event which to-day appears miraculous may be common-place to-morrow; and that according to the third, a large number of the phenomena of the universe by which we are constantly surrounded, although happening continually before our eyes, may in reality be considered miraculous. "Finite man," he remarks, "not only does not, but *cannot* understand all the modes of God's action—all the laws of His being. There may be higher beings to whom God reveals Himself in modes that we can never know, for we cannot tell the secrets of God, nor determine *à priori* the modes of His manifestation. In this sense a miracle is possible; the world is a perpetual miracle of this sort. Nature is the art of God; can we understand it? Life, Being, Creation, Duration; do we understand these actual things? How then can we say to the Infinite, 'Hitherto shalt Thou come, but no farther; there are no more ways wherein Thy being acts?' Man is in nowise the measure of 'God.'"

Since the time at which the work was written, from which this quotation is made, the question of miracles has come to be one of the most prominent topics of public consideration. On all hands men are found now, discussing the fixity of the laws of nature, the possibility or impossibility of miracle, and not only the operation, but the very existence of the supernatural. Not simply in pulpits and in religious works, but in literary associations and gatherings of scientific men; in popular lectures, and in the general newspaper press, are questions, which in the last century, were held too sacred to be dealt with except on special occasions, and by very select men, now treated with the greatest coolness and often frivolity. The whole of the subjects involved in the action of the supernatural, have become largely removed from the domain of religion, into that of science, and the result has been the promulgation of a great amount of scepticism. Moreover, a strange anomaly has arisen here. On the one hand, clergymen of the Established Church, and ministers in other orthodox religious denominations, have in many instances embraced what they have been pleased to term—though it is difficult to see with what reason—rationalistic views to the utter rejection of the miraculous element in theology. On the other hand, may be found a large class of men, adopting and maintaining most persistently, faith in miracle, while they reject Christianity and every other form of revelation. The opposing parties of old have here so completely changed places, that they remind one of the case—legendary or not—where two opponents debated a question until each converted the other.

The change in the aspects of public opinion on these questions is due to the operation of various causes, working in modern society. On the one hand, science is becoming exceedingly materialistic, and with the wide increase of its power and influence, has arrogated to itself a dogmatism utterly foreign to its true spirit. It has enlarged its boundaries, and taken upon itself the authority to decide on every question that falls within the range of human thought. It has declared that there is nothing known of the Universe but matter, and no power perceived to regulate it but law, and that, therefore, the operation of mind in nature, if it exist at all, which is somewhat questionable, must be relegated to the region of the unknown, and no longer allowed to perplex men's minds. It has pronounced religion to be a delusion, since, although it may have considered it desirable to retain the name, it has only been with such a change of meaning that the reality has completely disappeared. On the other hand, the manifestations of Modern Spiritualism have produced a marvellous effect in an opposite

direction upon minds of a most sceptical character. These phenomena have proved, not simply that what is usually called miracle was possible in the past, but that it actually occurs in the present; and that the supernatural, instead of being removed altogether from human affairs, has been found operating in all times and all places. Such are amongst the most potent causes which have served to mould the opinions of the thinking men of to-day.

The phenomena of Modern Spiritualism, although essentially of a scientific character and of a nature to be investigated only in the light of carefully conducted experiments, have yet been largely ignored by scientific men. Like their old opponents the clergy, whom they are never tired of denouncing, for their bigotry and refusal to examine new facts, for fear of arriving at conclusions foreign to their preconceived opinions, they are themselves found constantly opposing Spiritualism, for *à priori* reasons, and refusing to investigate, because such investigation on the part of others has led to conclusions opposed to the scientific hypotheses so prevalent to-day. There are fortunately honourable exceptions to this rule, and amongst these we may name Messrs. Wallace, Varley and Crookes, whose researches into spiritual manifestations have been productive of the very highest results. A series of papers published by Mr. Crookes, at intervals, in the *Quarterly Journal of Science*, have had the effect of bringing these modern phenomena before the notice of a large number of persons who would probably, otherwise, have remained in entire ignorance of their very existence. Mr. Crookes' articles have been reprinted and are probably well known to most of our readers. In the current number of his journal occurs another, also of a most valuable character, bearing upon the same subject, entitled "Human Levitation, illustrating certain Historical Miracles." The paper is a long one, extending over thirty pages, and our space will therefore only permit us to give a summary of its contents, with extracts of some of the most important passages.

The author of the paper commences by referring to the definition of man given by Archbishop Trench, as "The animal that weighs less when alive and awake than dead or asleep," which the Archbishop calls "a fact which every nurse who has carried a child would be able to attest," and also supports by a reference to Pliny. He concludes, "That the human consciousness as an inner centre works as an opposing force to the attraction of the earth and the centripetal force of gravity, however unable now (that is since Adam's fall) to overbear it." Whether this be a fact or not, probably remains unproved even at the present day, and the writer of the paper makes a com-

parison between it and the fish about which the "Merry Monarch" is said to have puzzled the Fellows of the Royal Society. The scientific men of to-day are never tired of repeating the statement, that with them "experiment has superseded dogma," while the truth is that upon fifty different subjects with which they profess to deal, experiment has never been tried and nothing but dogma prevails. The writer of the paper under consideration draws attention to this circumstance and asks the question, what experiments could be appealed to to settle such propositions as the following—"which are not so absurd as plenty that have had to be met and very laboriously demolished"—should they be made to-morrow?

(1) That between the weight of every adult man (or, say male white) with and without his soul, *i.e.*, alive and dead there was a difference of a drachm and a quarter, but (2) that in the case of no brute animal (or, say no woman or no negro) was there a thousandth of this difference; or, if you please, always a difference in the contrary direction, so that the human and brute soul (or the male and female human, or the European and the negro) should be so widely different physically as for the one to possess gravity and the other levity. Would there, in any of these cases, be any record of experiment to this hour that could negative the statement? If not, then who, the theologians or the scientists, are the rasher dogmatists or the more unphilosophical?

There can be no manner of doubt that a vast amount of dogmatism prevails at the present day in scientific circles upon subjects which have never been tested by experiment, and, in truth, which lie beyond the range of experiment altogether. The objections, urged mostly against spiritual manifestations—and these are usually put forward with as much dogmatism as that employed by the Pope in issuing a bull—are not only not based upon any experiment whatever, but are usually entirely of an *à priori* character. The thing is impossible, and therefore can't have happened, is the argument that one is usually met with when speaking of the more marvellous of these phenomena. The objector seems to forget, or persistently refuses to see, that many matters which Science not only recognises to-day but claims to be peculiarly her own, would have been declared impossible by the most eminent of her teachers in the last century. When a man talks of the impossible in connection with natural phenomena, he arrogates to himself an amount of knowledge which he not only does not possess, but which is unattainable by human-kind. The writer of the paper under consideration draws attention to what he calls a "wonderfully unlucky dictum that investigators ought to approach an enquiry with preliminary notions of the naturally possible and impossible;" which, as he truly says, "amounts to this, that before investigating whether nature contains *x*, you ought to know what nature does and does not contain." If these are the

requirements necessary to be possessed by an investigator, then it is quite clear that all investigation is impossible. And if such attainments are not within the reach of human beings, he who fancies he possesses them does but in his conceit erect a barrier to his progress in investigating, which must render all his labour of no effect. The question should not be what is or what is not possible, but—what is based upon fact and what is not.

The author of the paper enters into a somewhat lengthy discussion on the subject of miracles, and gives a definition of his own, which we by no means agree with, but may pass by without further notice. This question of miracle has been already most ably discussed in these pages by Mr. Wallace, and we ourselves shall have something to say on the subject hereafter, but for the present we pass it over, not caring to consider whether the spiritual phenomena be deemed miraculous or not, so long as they are admitted to take place. Whether they fall within the range of miracle or not will depend entirely on the definition given of a miracle, and, as Locke said, "To discourse on miracles, without defining what one means by the word, is to make a show, but in effect to talk of nothing."

There is one point which the writer of the paper deals with, and which we cannot pass over. It is in reference to that theory so commonly held in modern times, one of the articles of faith in the Positivist creed, and a dogma almost universally accepted by Materialists—that as all phenomena, physical and mental, take place in accordance with law, and that as every effect must have a cause, there is a possibility of human beings attaining to such a knowledge of these causes and their effects, as to enable them to predict not only every change of weather, but all the actions springing from human beings either individually or collectively. Of course this gets rid completely of the freedom of the will and volition as an originator of force, and reduces man to the condition of a piece of machinery impelled to a particular course of action by agencies which he has no power whatever to control. The passage in question, which we shall quote at length, has a reference to the statement of Professor Tyndall, that prayer for a change of weather was absurd and useless, because it asked for a miracle to be performed; and then it was no less unreasonable than to petition the Almighty to delay an eclipse. The writer remarks:—

He [Dr. Tyndall] then lays down as "science" the gratuitous paradox that winds and clouds of to-morrow may be, like the planetary motions, predetermined by only brute cosmic forces, which, if as true as it is demonstrably false, would not even then give the fixity he wants, as the planetary system itself is invaded at any moment by unknowable comets and meteors, and solar radiation hourly

altered by storms of the photosphere. He requires, at the outset of his attack, all the present century's discoveries to be ignored. But let us grant him a solar system as simple as mediæval ignorance ever fancied; this would not help him. Yonder is a gardener who may dig twenty more spadefuls before dinner, or perhaps only nineteen. Is Dr. Tyndall prepared to prove that whether they shall be twenty or nineteen is already as determined, by laws of brute matter, as the next transit of Venus? If not, he should have warned readers that the whole prayer argument was a mere *jeu d'esprit*, hanging on the assumption of this extreme necessarianism. Relax one stitch thereof, and the whole fabric falls, thus: If there be any uncertainty about that twentieth spadeful, on this may depend whether a slug is turned up or not; on the slug may depend a young swallow's dinner who is feeble, and on this may depend whether he shall follow his colony and reach Africa; but on this fledgling's arrival or non-arrival may depend whether a certain insect shall serve him for supper, or be left to lay a million eggs, which, in that case will next month be each a locust laying a million more; and on this billion of locusts and their progeny may depend whether at Christmas all Ashantee and three Senegambias of forest shall be green as Eden or a leafless wilderness, and its mean temperature 100° or only 70°; and on whether such an area be the hottest or coolest portion of the planets intertropical lands, may well depend, by Dr. Tyndall's own showing, the winds and drought, or wet of a season, over half Europe, or the whole. It behoved him then to be quite sure about that gardener's last spadeful; and all such causes which yet he wholly leaves out of account. The weather of large districts may as plainly be still more quickly affected by events that acts of man or beast unconsciously bring about—as forest fires; avalanches that a goat may set rolling; dykes burst and Zuyder Zees refilled for ages, by the burrowing of a rat; shoals of herrings or of whales, that by turning right or left may make a month's difference in the break-up and drifting to us of half a year's polar ice. Here we confine ourselves to visible nature and known forces. Let the insane assumption be granted that there is no invisible nature, nor aught unknown, and even so He that owns and actuates the cattle on a thousand hills, might thus, plainly, by only one of their hoofs, make the winds His ministers and flames of fire His messengers.

The writer then goes on to state that he hopes he will be understood to have no knowledge of the limits of the "naturally possible and impossible," and that by nature he understands "the course of whatever has happened, and thus can make no distinction between saying a thing happened, or that God did it, and saying it is natural." He maintains that if once only some one planet has "been overtaken by steam enough to deluge it totally in one day, or if a bodily levitation like those of Mr. Home, testified by the Editor of this journal, by Lord Lindsay, and many others, has only once occurred to any man, then each of these occurrences is sometimes natural." The definition here given of what is natural differs very considerably from that which is usually accepted, but this fact is unimportant, seeing that we have the definition before us and can by it interpret the facts hereafter quoted by the author and the light in which he views them.

Neither Spiritualists nor admitters of historical miracle, then, believe, as they are taxed with doing, any interruption of natural law. We as fully hold the continuity and eternity of evolution and its laws as Sir William Grove does. But to the false charge of our holding this superstition, there is added the boast that modern practical science has abandoned the same, and insists on absolute continuity. This is no truer than the above, as an example from those making

most practical claim to science will show. While the Sydenham Crystal Palace was building, in August, 1853, a scaffolding fell and killed some men, so that an inquest had to be held. The witnesses and experts, including three first-rate engineers, named Vignoles, Crampton, and Fox, agreed that the fall was "one of those events that cannot be accounted for;" that neither the materials nor plan of construction could be better (*Builder*, 1853, p. 546); the two former that both were such as they would repeat identically, and Crampton advised that this should be done, "believing it to be perfectly safe,"—safe by physical law, though in fact it had fallen. Neither our engineers nor coroners' courts, then, object to miracles in Dr. Newman's sense—events without physical cause, or breaches of physical law. They will on occasion, on what they consider "*dignus vindice nodus*," admit as readily as any mediæval monk, that "*Deus interit*" in this capricious manner. But, as Paul said, that if the Sadducees were right, he and his fellows must be "false witnesses of God," in testifying that he raised up a man from death, whom he raised not up if so be that the dead rise not;" we must admit that, similarly, if the view of continuity common to St. Paul, Grove, Tyndall, and ourselves be sound, these engineers are just such witnesses, in swearing that, to overthrow the scaffolding, He interrupted natural law, which He did not interrupt if (as we hold) it is continuous.

Events that we hold to be, like all events, natural and "in the wheels," but which are not explicable without the volition of unseen beings, and have so been taken to attest the presence of an invisible population, require some distinctive name. Any that were clearly predicted would of course, by my definition, be miracles; but when they are not predicted, this definition excludes them, and I would suggest the non-scriptural but classic and patristic term *thauma*. In every historical age of the most civilized countries, these have been as well attested as any terrestrial facts, not reproducible at will, can be attested; and during the centuries, before and since the Reformation, that the frightful superstitions as to the crime of witchcraft held sway, plenty of such facts were always sufficiently testified to induce English judges and juries, and afterwards American ones, to consign hundreds of unfortunate, harmless women to death. One phenomenon always then held to fix this crime—and which, if proved in court, would cost the subject his or her life—was bodily levitation; in which some force was seen to work, in Archbishop Trench's words, "as an opposing force to the attraction of the earth," and also to "overbear it." The thing is testified now, of Mr. Home, a Scotchman, the American Davenports, when children, the eleven cases already recorded, as witnessed by the Editor of this Journal, and probably of more individuals now living, and by a greater mass of respectable testimony than it ever was in any single past age; though there were examples in every age of which civilised records remain. Now the most striking point is the close correspondence of minor details in the old accounts with those noted by modern witnesses, who evidently never saw nor received any tradition of those accounts, and, indeed, are generally under the error that the whole is as new a discovery of this age as galvanism or photography.

As Newton is held to have proved that gravitation and inertia in every mass are proportional, we might expect that whatever overbears the former would be equally capable of neutralising the latter; and in fact the elder records hardly speak of visible suspensions like those of Mr. Home, but mainly of sudden unseen transfers of the person to a distance; like that alleged of Dr. Monck last year, from his own residence at Bristol to the garden of his friend, Mr. Young, at Swindon; or the earlier but better attested one of Mrs. Guppy, from her house at Holloway to a circle of her friends assembled at No. 61, Lamb's Conduit Street; or, a few months ago, that of Mr. Henderson, a well-known photographer of London, for a smaller distance, but attested by 18 persons besides himself—the nine assembled with him at Mr. Guppy's, and the whole Stokes family at Highbury, where he was unexpectedly found. It is easy to see that two or three such transfers occurring to one man, as Abaris the Scythian, in the time of Pythagoras, could not fail to procure him the surname of "*Æthrobat*," or air-walker; and in the next age the story that Apollo, of whom he was a priest, had bestowed on him a golden arrow, whereby to be conveyed wherever he desired. But this most natural error, that the adepts can be levitated at will,

and in what direction they please, does not tinge the older, yet more sober, record of our earliest historic æthrobat, him of the Old Testament. "And behold," expostulates the courtier to whom Elijah (vainly sought for three years) had first re-appeared, "Thou sayest, Go, tell thy lord, Behold, Elijah is here; and it shall come to pass, as soon as I am gone from thee, that the Spirit of Yahveh shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me." Then he recounts his piety (1 Kings, xviii. 2), "And now thou sayest, Go, tell thy lord, Behold, Elijah is here; and he shall slay me." He dares not go till the prophet has sworn, "I will surely show myself to him this day." Like all our modern æthrobats, though he cannot will nor direct his levitations, he can prevent them. The allusive and matter-of-course way that their general fact here comes in, so that, but for this and one mention after his final disappearance, we should not guess the phenomenon to have occurred in all Hebrew history, is inimitable, and makes it far stronger than if particular cases had been described. Not even was it introduced by any such note as that respecting young Samson, "And the spirit of the Lord began to move him at times in the camp." It seems assumed that readers of this brief abstract from the annals will no more need telling that Elijah was frequently air-borne, than to be told what country the Pharaoh ruled; or than the sons of the prophets needed to explain when, after his ascension, they said to his successor (2 Kings xii., 16), Behold now, there be with us fifty strong men; let them go, we pray thee, and seek thy master; lest, peradventure, the spirit of Yahveh hath taken him up, and cast him upon some mountain or into some valley. And he said, Ye shall not send. And when they urged him till he was ashamed, he said, Send. They sent, therefore, fifty men; and they sought three days, but found him not. And . . . he said unto them, Did I not say unto you, Go not?"

About three centuries after this, but in Europe, and not yet in quite such broad historic daylight as in Ahab's Israel, we find the pair of levitants, Abaris and Pythagoras. If it were still mythic twilight, all, or the main share of this and any other marvellous feature, would be heaped upon the crown of the great seer and martyr, the greatest European of his age, or perhaps of any age, the founder of the most civilised religion of the next thousand years, whose votaries ceased to quote him by name, but only as "He," and maintained that "Three kinds of beings are biped—birds, men, and our master." But the habitual air-walking is ascribed only to his humble friend Abaris, of whom nothing else is known; and but one single levitation to the great sage. According to all his three biographers, it was universally held that once he had on the same day addressed a class of his disciples in the city of Metapont (near the modern Taranto), and another circle in Taormina, at the foot of Etna. As in every modern case, we observe, it is only into the company of friends, either recorded to be at that moment speaking of him, or very presumably having him in mind, that the levitant is carried. That Pythagoras was a born thaumaturge, or first-rate "medium," as it is now called, appears, apart from all legend, by the most remembered of his peculiar dicta, namely, that "All things whatever are to be hoped for, because all are possible to the gods."

We then have a long account of what happened in connection with Christianity itself in the days of our Lord, viewed in the light of certain Apocryphal books, as well as the New Testament, which may be passed over here. The writer also enlarges upon the similarity of the modern manifestations, to those which took place in the days of Christ, both before and after His resurrection. Dealing with spirit-possession, and then with certain cases of levitation which occurred in the first century he remarks:—

As the Gospels represent spirit-possession to have been a most prevalent affliction at that time, so do they indicate the levitation of the possessed; as in

English and American witch trials, two centuries ago and later—Mark, ix., 17-26—A demon that “whithersoever he *took* (καταλαβὼν) his victim, tore and rent him, often also “*cast* him into the fire or into the water.” Luke ix., 39—“Lo, a spirit *taketh* him;” 42—“The demon *threw* him down.” The phrases are as distinct from any used of a lunatic throwing *himself* down, or injuring himself (Mark v. 5) as in the English witch levitations. The phenomenon was more associated with bad than good spirits, being only once related of Christ between his temptation and death; and only on Peter’s request does he grant to him also to come unto him on the water. We never again read of it among the wonders attending any apostle; but one of their first seven deacons, Philip, seems to have been congenitally a psychic excelling them all, “for unclean spirits, crying with loud voice, came out of many that were possessed” (viii. 7), and, as an instance of hereditary mediumship, “the same man had four daughters, virgins, which did prophecy” (xxi. 8). He accordingly affords the last Scriptural case of an *æthrobat*; for after his baptism of the destined founder of African Christianity (viii. 33), “the Spirit of the Lord caught away Philip, that the eunuch saw him no more, and he went on his way rejoicing: but Philip was *found* at Azotus;” this phrase, instead of “found himself,” seeming to imply that he alighted among friends, as in most other recorded cases of the kind.

Whether we read Christian, Jewish, or Pagan accounts, the first Christian century abounds in thaums beyond any other. False Christs were to arise, and to “show great signs and wonders.” The most typical instance of these doubtless was Philip’s original rival, Simon Magus, the mere beginning of whose career the Acts do but touch. For a whole generation he travelled and proclaimed himself both the Hebrew Messiah and an incarnation of each people’s chief deity; basing all his claims on a series of prodigies which no contemporary, friend or foe, seems to have ever denied. In the *Recognitions*, a work soon after ascribed to Clement, and certainly current in the next century, his translations through the air figure among these; and another Clementine (or, as now held, pseudo-Clementine) book, the *Apostolic Canons or Constitutions*, contains the professedly earliest account of his end at Rome, by a public display of this faculty, in defiance of one or two Christian apostles; at whose prayer that he might fall—but not fatally—he is related to have so fallen as to have broken both legs, and then, from shame, to have committed suicide. If one of his opponents was Paul, and the other unnamed, nothing was more natural than for a dramatic instinct to fix on his first rebuker, Peter, as having thus re-encountered him; and this may have originated the whole momentous legend that brings Peter to Rome, the first traces of which appear in the Patristic repetitions of this adventure.

An equally attested *æthrobat* of that century, whose long life was held indeed nearly to fill it, was Apollonius of Tyana, the most famous and closest of all imitators of Pythagoras. His life, by Philostratus, a work of some bulk, and written, Dr. Newman says, with elegance, has the rare advantages of being certainly drawn up within a century of his death, and from all the materials that a literary empress, the wife of Severus, could collect;—the philosopher’s own writings, a diary of his favourite and constant companion, Damis, memoirs by his chief earlier acquaintance, and the archives of the numerous cities that had received and honoured him. A century later, this book was made the basis of an attack on Christianity, answered by Eusebius, and now lost; but there is no evidence of Philostratus himself having written with any view, as Dr. Newman says, “of rivalling” the Christian marvels. None of his translators (including Berwick, a clergyman) have believed they detected any such aim, and it seems clear that this courtly professional bookmaker could have seen no documents of the despised sect, or some trace of allusion would be found. All his marvels imitate, on the contrary, tales current of Pythagoras; and most are either childish, objectless, or such as elude any real test—witch-finding, communicating by whispers with birds and animals; when imprisoned with Damis, drawing his leg out of the fetter, and then putting it in again, &c. But there are two that Dr. Newman thinks resemble Scripture miracles in forcing themselves into the history “as a component part of the narrative”—the first being the alleged cause

of his acquittal when on trial before Nero, for the crime the latter had invented, of philosophising in Rome. His accuser, Tigellinus, coming to unroll the bill of indictment, found only a blank paper (which may have been a miracle or may not). The other is the latest and most detailed point of his whole public career. He surrendered similarly before Domitian, who had revived the edict banishing philosophers (among whom the apostle John seems to have been reckoned), not only from Rome, but from the Continent. The trial attracted great notice, the grandest tribunal being used, and decorated as for a festival; but it ended sooner than was expected, by the Emperor acquitting him, only adding that he must be detained for a private interview that he desired after the day's business. The aged prisoner, with thanks, briefly declined the honour, unless the Emperor could detain both his soul and body. The former no human power could; no, nor, unless the gods willed it, even his body. He added a line of Homer, wherein Apollo says, "You cannot put me to death, for I am not liable thereto;" and on these words, vanished from the court; on the same afternoon as suddenly surprising his friends Damis and Demetrius, while talking of him in a grotto at Puteoli. One other such levitation occurs many years earlier, when at Smyrna he was crowded by sick persons, and by deputations inviting him to various cities. The Ephesians sent begging him to stay a pestilence; whereon, thinks his biographer, he designed to imitate his great master's passage from Italy into Sicily, for on replying "Yes, let us go at once," immediately he was at Ephesus.

The writer then proceeds to deal with certain objections sometimes raised against one of these cases, and then passes on to a later period. He remarks:—

Iamblichus, in the next century (*De Myst.* Lib. III., c. 5), declared that one of the marks of obsession by spirits was, for the body "to appear elongated or thicker, or be borne aloft in the air."

In the century of the Church's triumph, at least one Christian and one heathen case of levitated persons are recorded. Sozomen relates after Hilarion, the founder of monachism in Palestine, that as four of his monks, whom he names, were returning to their convent of Bethleas, in the desert of Gaza, the youngest, but most esteemed, one Malchio, who soon afterwards left this life, suddenly vanished from their midst, and later in the journey reappeared (*Eccles. Hist.* Lib. VI. c. 32). The other case is an Egyptian prostitute, who came to Zosimas, an abbot, to beg his prayers and instruction in Christianity. As she was kneeling at his feet, he told her to turn and pray for herself and others. This he described her doing like Hannah, silently moving her lips:—"Juravit autem, sermonis sui testem appellans Deum, quod animadvertens longius protrahi orationem, oculos aliquantum à terrâ sustulit, viditque ipsam orare in altum sublatum, et in aëre suspensam, velut ad cubitum unum; quod cum vidit, majori correptus metu, multumque anxius, et omnino nihil proloqui audens, solum intra se dicebat identidem, Domine miserere. Sic autem in terrâ jacens, scandalizari cœpit senex cogitando, ne fortè spiritus esset atque orationem simularet." Plainly, in the days of the British Solomon and the *Novum Organon*, this poor woman would, on any British ground, have made acquaintance with the halter or the stake. But Zosimas, after due probation, baptised her; and after the life of an exemplary nun, she became revered to this day as St. Mary Ægyptiaca; though nothing approaching miracle seems to have been ascribed to her as a Christian, or after this first interview (*Acta Sanctorum Aprilis*, Vol. I. p. 79). Ecclesiastical miracles in general follow a distribution quite opposite to that of these phenomena. The darker and less historical the age, the more miracles, but the fewer of these phenomena. The testimonies to these, absent so far as we see in the ages from the fourth century to the ninth, increase in number, respectability, and accuracy, from the latter to the present day. Till the last two centuries, indeed, all persons known in Christendom to be subjects of levitation were probably either burnt or canonised, according to the ruling clerical view of their orthodoxy or the reverse. The following is an attempt to collect some of the chief examples not condemned, with the volume and page of the Bolandists' *Acta* where particulars may be found:—

Forty Levitated Persons, Canonized or Beatified.

Name, Country, and Condition.	Date of Life.	Acta Sanct.	Vol.	Pages.
Andrew Salus, Scythian Slave ...	880—946	May	VI.	16*
Luke of Soterium, Greek Monk...	890—946	Feb.	II.	85
Stephen I., King of Hungary ...	978—1038	Sept.	I.	541
Ladislaus I., Ditto (his grandson)	1041—1096	June	V.	318
Christina, Flemish Nun ...	1150—1220	July	V.	656
St. Dominic, Italian Preacher ...	1170—1221	Aug.	I.	405, 573
Lutgard, Belgian Nun ...	1182—1246	June	III.	238
Agnes of Bohemia, Princess ...	1205—1281	March	I.	522
Humiliana of Florence, Widow ...	1219—1246	May	IV.	396
Jutta, Prussian Widow Hermit ...	1215—1264	May	VII.	606
St. Bonaventure, Italian Cardinal	1221—1274	July	III.	827
St. Thomas Aquinas, Italian Friar	1227—1274	March	I.	670—1
Ambrose Sansedonius, Itln. Priest	1220—1287	March	III.	192
Peter Armengol, Spanish Priest	1238—1304	Sept.	I.	334
St. Albert, Sicilian Priest ...	1240—1306	Aug.	II.	236
Princess Margaret of Hungary ...	1242—1270	Jan.	II.	904
Robert of Solentum, Italian Abbot	1273—1341	July	IV.	508
Agnes of Mt. Politian, Itln. Abbess	1274—1317	April	II.	794
Bartholus of Vado, Italian Hermit	1300	June	II.	1007
Princess Elizabeth of Hungary ...	1297—1338	May	II.	126
Catharine Columbina, Sp. Abbess	1387	July	VII.	352
St. Vincent Ferrer, Sp. Missionary	1359—1419	April	I.	497
Coleta of Ghent, Flemish Abbess	1381—1447	March	I.	559, 576
Jeremy of Panormo, Sicilian Friar	1381—1452	March	I.	297
St. Antonine, Archbp. of Florence	1389—1459	May	I.	335
St. Francis of Paola, Missionary	1440—1507	April	I.	117
Osanna of Mantua, Italian Nun	1450—1505	June	III.	703, 705
Bartholomew of Anghiera, Friar	1510	March	II.	665
Columba of Rieti, Italian Nun ...	1468—1501	May	V.	332*—4*, 360*
Thomas, Archbishop of Valencia	1487—1555	Sept.	V.	832, 969
St. Ignatius Loyola, Sp. Soldier...	1491—1556	July	VII.	432
Peter of Alcantara, Spanish Friar	1499—1562	Oct.	VIII.	672, 673, 678
St. Philip Neri, Italian Friar ...	1515—1595	May	VI.	590
Salvator de Hortá, Spanish Friar	1520—1567	March	II.	679—80
St. Luis Bertrand, Sp. Missionary	1526—1581	Oct.	V.	407, 483
St. Theresa, Spanish Abbess ...	1515—1582	Oct.	VII.	399
John à Cruce, Spanish Priest ...	1542—1591	Oct.	VII.	239
J. B. Piscator, Roman Professor	1586	June	IV.	976
Joseph of Cupertino, Italian Friar	1603—1663	Sept.	V.	1020—2
Bonaventure of Potenza, Itln. Friar	1651—1711	Oct.	XII.	154, 157—9

As the lives of all these are pretty fully recorded, we have the means of drawing several generalisations. It is plain that all displayed the qualities most distinctive of the present "spirit-mediums," and many were accompanied from childhood by some of the same phenomena, though I find nothing resembling the "raps." The hereditary nature of their gifts is shown by the Hungarian royal family producing five examples; and it is also notable, on this head, that out of 40 there should not be one of British or French birth, although some of the most remarkable spent much of their lives in France, and all other Christian races seem represented. A feature absolutely common to the whole 40 is great asceticism. Only four married, and all were in the habit of extreme fasting, "macerating" their bodies either with hair shirts or various irons under their clothes, and many of submitting to bloody flagellations. Again, all, without exception, were ghost-seers, or second-sighted; and all subject to trances, either with loss of consciousness only, or of motion and flexibility too, in which case they were often supposed dead; and the last in our list, after lying in state for three days, and being barbarously mutilated by his worshippers, for relics, was un-

questionably finally buried alive.* Many were levitated only in these unconscious states; others, as Joseph of Cupertino (the greatest æthrobat in all history), both in the trance and ordinary state, and (like Mr. Home) most frequently in the latter; while a very few, as Theresa, seem to have been always conscious when in the air. Several were, in certain states, fire-handlers, like Mr. Home. The Princess Margaret was so from the age of ten. Many had what was called the "gift of tongues," that is, were caused (doubtless in an obsessed state) to address audiences of whose language they were ignorant. Thus the Spaniard, Vincent Ferrer, is said to have learnt no language but his own, though he gathered great audiences in France, Germany, England, and Ireland. Connected with this, we should note how general a quality of these persons was eloquence. All the men (unless the two kings), and most of the women, were great preachers, though few wrote anything, except Bonaventure and Thomas in the thirteenth century, and Theresa in the sixteenth, who were the greatest Catholic writers of their ages. It is also very notable that the list contains the founders of six religious orders—the first special preaching order, Dominicans, the Jesuate Nuns, Minim Friars, Jesuits, Carmelite Nuns, and Oratorians; and all of these, except the second, great and durable.

The great majority of them, though often seen suspended, were at heights from the ground described only as "a palm," half a cubit, a cubit, and thence up to five or six cubits, or, in a few cases, ells. But the Princess Agnes and the Abbess Coleta were, like Elijah, carried out of sight, or into the clouds; and Peter of Alcantara and Joseph of Cupertino to the ceilings of lofty buildings. The times that these and others were watched off the ground often exceeded an hour; and the Archbishop of Valencia (1555) was suspended in a trance 12 hours, so that not only all the inmates of his palace and clergy, but innumerable lay citizens, went to see the marvel. On recovery, with the missal he had been reading in his hand, he merely remarked he had lost the place.† In this and all cases the subjects were either praying at the time, or speaking or listening to a particular religious topic that, in each case, is recorded to have generally affected that person either with trance or levitation. We have seen that Apollonius vanished on declaiming his favourite verse of Homer. So the topic of the Incarnation would cause Peter of Alcantara to utter a frightful cry, and shoot through the air "*ut sclopeto emissus videretur*;" that of Mary's birth would have a like effect on Joseph of Cupertino; and Theresa, after obtaining by prayer the cessation of her early levitations, was yet obliged to avoid hearing John à Cruce on the Trinity, finding that this topic would cause both him and her to be raised with their chairs from the floor. A contemporary painting of them in this position, beside the grating where it occurred, has been engraved in the volume above cited. Joseph of Cupertino, on entering any church having a Madonna or his patron, St. Francis, as an altarpiece, would be borne straight thereto, crying, "My dear mother!" or "My father!" and remain with his arms and robe so among the candles as to alarm all with the danger of his catching fire; but always flying back to the spot whence he had risen. Others were raised up to images or pictures, as the Abbess Agnes in early girlhood, often before a crucifix, "*in tantum eam arripuit amor Sponsi sui, quòd relictâ terrâ tam alté fuit corpus suum purissimum sublevatum in aëre, quòd ipsi imagini, supra altare in eminenti loco positæ, se pari situ conjunxit; ubi osculans et amplexans, visa est super Dilectum suum innixa.*"

* This appalling story of insane superstition, to be paralleled probably among no non-Catholic people on earth, will be found in *Acta Sanctorum Octobris*, Vol. XII., p. 158-60.

† This prelate, the annual income of whose see was 18,000 ducats, had no sooner settled in his palace than he got rid of all luxurious furniture, and made it a hospital or poor-house; himself often sleeping on straw, if beds ran short for the paupers. Charles V. had named another person for this see, but the secretary to whom he was dictating mistook the name, and taking another paper said, "I imagined your Majesty to have said Thomas of Villanova, but the error will soon be rectified." The emperor said, "By no means: the mistake was providential; let it stand."

Of invisible transfers to a distance, the only subjects seem to have been Columba of Rieti, said to have been carried from her mother's house in that town to the nunnery that afterwards received her, at Spoleto, 20 miles distant; and the river transits of Peter of Alcantara. The lives of Joseph of Cupertino, indeed, allege that the rare miracle of "geminatio corporis," or bodily presence in two distant places the same day, was twice vouchsafed to him while dwelling at Rome—once to assist at the death-bed of a named old man of his native village, whom he had promised to attend if possible; and again at the death of his mother. It is also related of the great Spanish æthrobat that, while the business of a jubilee detained him at Madrid (1558-9), a lady, Elvira de Caravajal, in Estremadura, declared her resolve to have no other confessor till Father Peter might be within reach; and the same day he presented himself at her castle, announcing that he had been brought expressly from Madrid, and that she ought not to choose confessors so distant. There is doubtless plenty of exaggeration, and many stories of this kind must be apocryphal, but the notable fact is that they are told only of the same persons as the fully-attested levitations and other phenomena parallel to the modern so-called Spiritism.

A number of other facts of a similar kind are quoted by the author of this article, which we have not space to copy. They are all intensely interesting and of the highest degree of importance at the present time. Influenced largely by the scepticism which prevails so abundantly in this age, we have become so accustomed to disbelieve everything of an extraordinary character that we have not ourselves witnessed, that the history of the past has become to us worse than useless. Records of circumstances contradicting the narrow notions bound up with modern materialistic science, have been looked upon as the result of imposture, or delusion, or a mixture of both; Modern Spiritualism has, however, thrown a new light on these subjects and given us in fact a key to unlock the mysteries of the past, by which alone we can understand their real value. The author concludes his article as follows:—

The conclusion we draw is, that the very common notion of our having, or philosophers having, divided all describable events into the "naturally possible" and "naturally impossible," and assuming to have fixed this limit, can lead to nothing but priestcraft and superstition. Unless our calling things "impossible" could prevent their happening, it only gives them *prestige* whenever and wherever they may happen. Prince John of Brunswick was probably brought up to hold very nearly these most falsely-called "Positivist" ideas—and we see the natural result. The more impossible or preternatural a Faraday or Comte can persuade us to consider any feat, the more helplessly will its occurrence hand us over to whatever body of men or beings can at all manipulate that feat.

Whether this paper has been written by Mr. Crookes himself or by one of his contributors, he is deserving of considerable praise for giving it a place in his *Quarterly Journal of Science*, in the pages of which it will be read by large numbers of persons who are inaccessible to Spiritualistic literature. Science and Spiritualism, have hitherto, not only kept largely apart, but they have assumed an attitude of hostility to each other. The

time is coming when they must shake hands and be friends, and unite together to work for one common end.

We may not hope to read
Nor comprehend the whole,
Or of the law of things
Or of the law of soul;
E'en in the eternal stars
Dim perturbations rise,
And all the searchers' search
Does not exhaust the skies;
He who has framed and brought us hither
Holds in His hands the whence and whither.

DEMONIAC POSSESSION.

A SINGULAR CASE IN THE SOUTH OF ENGLAND, WITH SOME SUGGESTIONS REGARDING THE TREATMENT OF SUCH CASES.

ON all hands does the cry come up around us—"There is Possession in the land!—Demoniac Possession!" An extraordinary cry to be heard in this wise, this scientific century, when the mind of man at length has been supposed to be cleansed of all superstition. You take up a popular magazine, and in it you find an account of demoniac possession falling upon hundreds simultaneously in the same district,* and this not beyond the summer excursion of the English tourist, and where the phenomenon has been made the object of careful scientific research, by physicians dispatched for that purpose from Paris by the Emperor of the French. You hear, again and again, in private circles, accounts of the most extraordinary occurrences, related by persons of all ranks, from the peer to the peasant; of extraordinary occurrences which baffle the acumen of the physician, and which even the "mad doctor" is fain to dismiss as not common insanity. The scientific man; the young Quakeress, carefully nurtured amidst the refinements of a wealthy and religious home; the servant-girl, healthy and free from care, and unwrought upon by over-intellectual stimulus; the labouring peasant-woman of the Continent, who earns her living by incessant physical labour in the open air; these, and many another type of some special class in society, low and high, might readily be brought forward as examples of this wide-spreading mysterious epidemic seizure.

We have already in the pages of the *Spiritual Magazine*

* This article was written in 1866, shortly after the paper upon the "Devils of Morzine," in the *Cornhill Magazine*, had appeared.

referred occasionally to this important field for investigation. We now purpose once more to enter yet more systematically into its consideration; giving every now and then some special article upon the subject, with suggestions, springing out of the material laid before our readers, for the formation possibly of a theory more philosophical regarding the nature and cause of the phenomena of this peculiar phase of spirit-manifestation, than as yet is held by our men of science. We will begin by giving a sketch of a case of possession at present to be found in the neighbourhood of an important town in the South of England. It is a case which attracted the attention of a circle of Spiritualists who have recognized its special character, and have sought to alleviate the sufferings of the afflicted woman—though with but slight success—owing, perhaps, to the physical as well as spiritual difficulties which opposed their best endeavours. The names of the persons concerned cannot be given—nor yet the place of the woman's residence. The writer of this article can certify however the truthfulness of the narrative. I give this account as written down at the time by a friend, Mrs. B., simply changing the initials of the names.

"During the winter of 1865, Miss A., from S—, in the South of England, was in London. We, being believers in Spiritualism, came to speak about possession and insanity in connection with it. Miss A. referred to a typical case of possession, an account of which had appeared in the *Spiritual Magazine* a few months previously (July, 1865), translated from the exhaustive work on the subject of *Demoniac Possession*, by Dr. Justinus Kerner. This article was entitled 'The Maid of Orlach.' In the conclusion of this article, the translator suggests an hypothesis whereby to explain the mystery, or at all events to cast some rays of hope upon its terrible darkness; namely, that judging from many facts already upon record, it might appear as though the permission of God to evil spirits to enter the bodies of human beings, were in fact a portion of a vast and benevolent scheme planned by an All-wise God, to promote the progression of the evil spirits towards higher good, and ultimately to unite them with Himself. To use the concluding words of this article, Demoniac Possession might possibly prove to be 'one act in an unutterably affecting Divine Drama, created by the Poet of Poets; where the actors are disembodied spirits, where the stage is the fleshly body of humanity, and where the end will be final progression for all the actors towards God. Yes, progression—slow though it may be—of the blackest demons in the lowest hells.' A progression, however, be it observed, rendered possible through the instrumentality of the comparatively good and innocent, who are

brought thus, by irresistible fate, into loathly proximity with the cruel, base and impure, and thus, in order to associate their degraded nature with that which is higher, but which still through imperfection, is not *so high* as to render a certain union impossible; whilst at the same time these innocent victims, through trial and temptation, through struggle and pain (being ever upheld by the invisible, powerful hand of God), wax more and more pure, casting off in their fiery furnace their own imperfection; rising ever and ever into a higher altitude through their mission of self-sacrifice, and finally become the highly-blessed, having been associated by the Creator-Saviour as fellow-labourers with Himself in His eternal labour of purification and salvation of souls."*

Illumined by this ray of hope, let us take courage and dare to descend into the contemplation of the dungeons of Hell—slimy and slippery as are the steps, gloomy, cruel and revolting as will be the sights we must inevitably encounter upon our wanderings.

In the following February, Miss A. thus writes to Mrs. B.:—

"*February 14th, 1866.*—I have lately met with a case of possession. The sufferer is a poor woman, very respectable and apparently perfectly sane. But she has, she says, dwelling in her chest, a female spirit who is revengeful, tormenting, uncertain, full of bad language, and who delights in talking of low disagreeable things. This is one of those cases, to prove that madness, if properly understood, is frequently the possession of the body by evil spirits—the more fearful cases being possession of the mind! This poor woman (whom I will call Johanna) knows well that she is possessed by an evil spirit. She prays for deliverance from it. She reasons with it, and refuses to utter the wicked words which it tries to force through her lips. She declares that frequently the wicked words of the spirit hang round her lips, until they become black from forced repression of these words. Johanna—except when suffering from stomachic derangement—appears never to lose the sense of her own identity. Nevertheless her self-command and self-consciousness have not saved her from the charge of madness. At one time she was put into a mad-house, and kept there for a whole year, but let out again, as she could not be pronounced by the doctors insane, except as to the 'delusion of hers that she was possessed.'

* This theory of Possession, startling and unorthodox as it may at first appear, will not be found, however, inharmonious with conclusions drawn from Scriptures by the Rev. Andrew Jukes in his learned, admirable, and comforting little work, *The Restitution of All Things*. London: LONGMANS, 1869.

"Nevertheless that this idea was no *delusion*, even the doctors must have seen had they not been mentally blind, since Johanna, informed by the spirit of events about to take place, foretold their occurrence, and her prophecies were found to come true.

"Evidently for years Johanna has possessed the faculty which we Spiritualists call 'mediumship.' At one time, she assures my sister, she used to hear many beautiful spirits who would converse with her about God and His works of creation, and also about people; they would inform her of approaching deaths, also of important events in the lives of persons known to her. She says that one very grand spirit—whom she at first called God—said that 'he was coming to sweep through the world and renew the elements and bring purity into the world in place of the evil and destruction now there.' Also spirits of a much lower order appear to have for many years been in the habit of manifesting themselves both to and through her. By noises of various sorts they intimate their presence, and occasionally show themselves visibly. The noises thus made have been audible to persons present, though unseen of all except Johanna.

"Johanna has been for some time living in an almshouse, the history of which is so peculiar that I cannot avoid associating it with much of the poor woman's affliction. The subtle, magnetic power of mind acting upon inanimate substances, and thereby rendering them media of communication to other minds, although ignored by the world at large, to experimentors in the science of animal magnetism, and to Spiritualists, has become a thoroughly proved fact. Thus you will perceive in the history of the house a certain origin for much of Johanna's trouble, bearing in mind her peculiar susceptibility to spiritual influence."

[Here follows an account of this house and the history of a strange family who inhabited it previously to its becoming an almshouse. Strange and tragical events had taken place within its walls. It had been the abode of turbulent natures, and sensitive, suffering natures, natures which were linked with suicide and madness.]

"After this tragedy (one of many connected with the place) poor people were allowed to find shelter in the house, and Johanna and her sister came in. Also a number of very bad people lived in the almshouse, until the sisters informed the clergyman of the fact; upon which the bad people were turned out. Shortly after this Johanna fell ill, and it was then she says that the evil spirit entered into her—probably through her lowered physical condition being enabled to gain an admittance into her unhealthy organism. She described the spirit as enter-

ing with a great shock between her shoulder blades.* The evil spirit blamed Johanna greatly for getting the bad people dismissed. Johanna was now pronounced mad and removed to an asylum. Whilst in the asylum, the spirit within her was wildly anxious to get back to the almshouse, and was enraged with her for having been the cause of the bad people being removed from thence. The evil spirit in truth seems to have threatened Johanna in spirit, if not in actual words, thus—'You have turned out the people out of their house, but I will live in *you as my house and I will not be turned out!*'

"Johanna declares that her presence in the madhouse, with her indwelling raging demon, did much mischief there. She declares that the evil spirit—or spirits—for they at times might be termed 'legion'—who dwelt within her as their home—went out as if on excursions into the lunatics and harmless idiots, and made them rave. At this time, however, a beautiful wonder occurred; for after her torments 'an angel came and ministered' to her. To use the words of Johanna, 'One day a great angel came, so strong that if he had put out his power, he could have crushed the house down, and said to me, "I will heal thee of thy pain!"' (The evil spirit hurts her physically with internal heat and pain.) And then the great angel made hieroglyphics and signs over me (here she imitated the movements of 'mesmeric passes') and so drew the fire out of me; and I was so comfortable, so comfortable and peaceful for many days. But after that (I think she said when she had returned to the almshouse) the evil spirit came into me again.'

"Johanna gives terrible descriptions of the low and revolting habits of evil spirits. Many strange spiritual things she saw in the madhouse. Amongst others, she described various spirits who never moved out of certain corners of the rooms, and who declared that they were bound there by their 'master,' and must remain there bound—some said for thousands of years—others for ages. *These spirits always call the highest power which they perceive, 'God,'* so that Johanna in quoting their words adds, 'that is *their* God, not my God—their God is their master.'

"I have given this poor sufferer medicine which has relieved some physical discomforts, and have tried to strengthen her with assurances that God over-rules all things, and that His hand is in this matter; to which sentiment she quite agrees. I have also urged her to continue reasoning with the spirit, and

* The Maid of Orlach described the evil spirit entering into her by her left side, when with five cold fingers he seized her on the back of her neck, and with this seizure entered her. Another possessed person has described a similar entrance through the sole of the left foot.

resisting its evil impulses. But above all I have urged the necessity for prayer. She herself thinks that the only remedy would be to be 'prayed over.' I have promised, therefore, to try the effect of united prayer for her. We have written to Mrs. L., sending a lock of Johanna's hair, and to C. and to S., asking them to unite with you and us, and with Johanna in prayer, at from half-past eight to nine o'clock next Sunday evening. Let us all, though separated by physical distance, become united together at the same hour for this one purpose—the relief, if such be the Divine will, of this poor sufferer.

"Though Johanna is prosy, and often rambling in her accounts of her sufferings, she is always herself, and quite distinct in her utterances from the spirit. She is a religious woman, having tried various churches—our own, the Roman Catholic, the Apostolic Church, and that of the Plymouth Brethren, and various others—endeavouring to see whether the ministers of any of these churches could understand or cure her case. All, with the exception of the clergyman of the Church of England (who told her that there was no such thing as possession), thought that they knew something about it, but none could cure her. Let us—a little band of Spiritualists who do believe in possession—at all events unite in prayer to the Almighty: to beseech of Him, if it be His will, to release her from her bondage; and if it be *not* His will to cast forth the spirit, at least to alleviate her sufferings, and to enlighten us, if He see fit—for the sake of others—regarding this fearful mystery of possession.

"Duly at the hour appointed, my husband and myself," writes Mrs. B., "being alone, united in prayer for poor Johanna. My husband had provided himself with the ancient form of prayer for the casting out of evil spirits formerly in use in the Church of England, and commenced reading it aloud. All the time, silently, the spirit-voice within me* prayed with him; but I observed that this voice prayed not alone for Johanna and the casting forth of the evil spirit, but that the Almighty Father would take compassion upon the evil spirits themselves, and if He saw fit to remove them, provide also for their progression and purification in such other bodies as were suitable habitations for them. Habitations where, comparatively speaking, they would be innocuous. The form of exorcism contains no prayer whatsoever for the unhappy spirits. This omission my husband observed after reading the exorcism aloud. He then prayed aloud such words as were given to him by inspiration. His prayer in spirit, and almost in words, was identical with that prayer prayed

* Mrs. B. is a medium who is conscious of a "still small voice" which converses and prays with her in her own mind, and to which for years she has listened as to the voice of a friend.

within my mind by the internal voice. Thus we prayed for half an hour. Nothing further occurred to us.

"From our friend Mrs. L. we received the following account of what transpired at the time appointed with her and her husband. Mrs. L. is a seeing as well as hearing medium:—

"On Saturday I asked my guardian angels to come with some other dear spirits and unite with me in prayer at half-past eight on the Sunday evening. At the appointed time the angels and spirits appeared and held up a small prayer, which was written in light, whiter than snow, and which they said we must all breathe together, in order that the prayer might be possessed of greater vitality. My husband all the time was reading. I had not mentioned my appointment with the angels to pray for the poor woman. I had not wished to make him uneasy, as he thinks I have too many calls for prayer made upon me. Twice I breathed the prayer quietly to myself with the dear spirits; then I believed that the prayer would be efficacious, because I felt so much strength taken out of me. I then sat quietly thinking about the A.'s and the poor woman, earnestly hoping that our prayers for her might be helpful. Suddenly there came a loud noise on the back of my husband's chair. He started forward, exclaiming, "There is some animal upon me!" I saw a long, dark arm and hand, but did not see the whole form. The hand appeared to be trying to injure my husband. I felt very nervous lest it should succeed in its endeavours, for he said it had given him quite a shock, and that he felt a creeping sensation all over him. I, therefore, then told my husband what I had been doing, and what the dear angels told me; which was that the dark spirit had been obliged to leave Johanna through our prayers, and had come here to find a home in some human being through whom it might trouble us. It was about a quarter to nine when the spirit endeavoured to hurt my husband. After this he received from our dear spirit-friends comforting and-assuring messages."

"S. also wrote from abroad that he had joined in prayer at the appointed time, but nothing had occurred to him. What occurred meanwhile at S——, on the Sunday evening, was as follows. I give this in the words of Miss A.:—

"The united prayers of last Sunday night do really appear to have been answered in one or two ways. Firstly by the relief of the sufferer, and secondly by clear instructions having been given for her treatment. Johanna says that she has been left in peace since Sunday. Her sister also says she has been much quieter. Johanna at the time experienced nothing either painful or pleasant. She says when she knelt down to pray at half-past eight on Sunday, the spirit moved her to

laugh,* but that she overcame the impulse. At the moment she began to pray she felt that she was gone with some one to Winchester (in trance no doubt). At Winchester she remained with her conductor some time in prayer. On her return (*i.e.* on coming out of the trance-state) she found that "the spirit inside her" was "good-like."

" ' We here, four of us, were in earnest prayer and received the following spiritual instructions. " We (the spirits communicating) cannot drive out the evil spirits from the woman. Not even the powerful weight of prayer can overbalance the evil of ages. Yet will the influence of your prayerful wishes be, as the drop of water from Lazarus to the tortured Dives, to the Debased One; and for the other (Johanna) suffer it to be so now; for that one being turned out, others would enter in and learn to progress through her agency. Needs must there be such sufferers. But were they taught and managed properly the evil could be restrained, and they (the possessed) might learn self-control. It is a much greater evil for such persons to be treated as mad, than for the cause of the evil to be acknowledged, and self-restraint to be taught. If the possession be *not* acknowledged, the sufferer is made doubly mad. The spirit, named Debased One, will in the course of ages be as powerful in influence for good as she now is for evil. The reason she entered Johanna (whose spiritual name is Patient Endurance, was because she perceived in her a native holiness. The means by which she entered was through Johanna's familiarity with evil, coarse things connected with the people about her—low thoughts, not evil deeds. Patient Endurance must not pray *against* the evil spirit, but must rather pray *for* her, even as a mother would pray for a sick and peevish child. The Debased One will have to be instructed and can be instructed by Patient Endurance. This is the mission of love conferred on Johanna by God. She will do this for His sake, who spent a life-time here amongst demons that you might be delivered from them. For His sake, we pray that Patient Endurance will bear with, will help, yes, even will love the poor Debased One. In order to teach the evil spirit better things, Patient Endurance must never allow any one to talk with her about evil people or evil, uncomely things. She must not permit her thoughts to dwell upon such things. She must feed the spirit within her with the pure bread and wholesome food of delicate thought—not with loathsome uncleanness. Patient Endurance should go out into the sunshine and amongst

* This tendency to laugh at time of prayer in cases of possession has repeatedly been observed by Dr. Kerner and others.

the fields and trees. She must seek to make the evil spirit love to dwell amidst fair scenes, and to love Him who is all goodness, peace and love.”

“Before writing this message Miss A. felt overpowered by the most noxious odour, which we were assured proceeded from the presence of this evil spirit. Also one night the L.’s had been greatly annoyed in the same manner.*

“‘I feel very strongly,’ continues Miss A., ‘the need for an entire change of scene and surroundings for a patient such as Johanna. There are such degrading habits amongst the poor—such indulgence in “gossip”—but indeed, for that matter, are the rich and educated classes much less given to this evil habit? There is so much indulgence in talk, which leads to the familiarization with impure and unlovely ideas; and how little do any of us realize the effect of indulging in unkind thoughts—in uncharitable surmises! Did we do so, surely, we should take more heed what rubbish we put into that crucible, out of which we are looking to produce only pure gold. One perceives how, in the case of Johanna, the heart is the crucible of the Almighty Alchemist. But not even the magic powers of the Holy Spirit can instantaneously turn foulness into purity, nor dross into pure gold.

“‘What one desires for such cases as this of poor Johanna, is an asylum where the sufferers should be surrounded by voluntary companions who believe in Spiritualism as we do; healthy, sane, well-educated, refined, cheerful persons, whose presence and aura should keep at bay low and dark spirits. Such service to be beneficial should be voluntary.’”

On a certain Sunday evening early in March, Mrs. B., at the usual time of prayer, received by spirit-writing various directions regarding this case. “It is a typical case of possession from which you will learn many things. Note down all that happens and carefully observe your sensations, for the evil spirits will endeavour to torment all concerned in the endeavour to cast them out. But no real harm will be permitted to occur.” The communication ended with sanitary directions and certain curious observations regarding the noises as of animals made by evil spirits.† A letter received within a few days by Mrs. B. from Miss A. is as follows:—

“I never had heard Johanna make a noise like an animal;

* Such evil odours are frequently spoken of by Dr. Kerner.

† Regarding the manifestation of spirit in animal or bird-forms, or through the voices of animals, a whole volume might be written—a most instructive volume too—the animal and bird manifestation belonging both to the celestial and supernal realms. Examples of both from the Scriptures of all nations might be found alone to fill a volume.

but last Sunday evening one of her evil 'possessors' got into me, palsied my right hand, which continued to shake after the *séance* was broken up, through supper and through family prayers. One of my sisters suffered also. The spirit spoke through my lips—'Won't I plague you a bit!—won't I plague you just! You shan't get any messages! ha, ha!' I silenced myself; but was presently seized with a strong inclination to bark. My telling my sister this, opened the closed gates, and I continued for some five minutes to bark irresistibly whenever I tried to open my mouth. My sister said 'Let us talk of something else,' but in vain—I could only bark. I grew alarmed, and with an urgent prayer and a violent effort I got rid of the barking, but the shaking of the hand continued. Nevertheless, I was not distressed, nor mentally fatigued, not spiritually depressed. My limbs only were affected. This was comforting, for it gave me an assurance that although I must expect suffering from intimacy with such an afflicted person, Christ will surround us all with the holy charm of His watchful care. I have been out to see Johanna again. As she lives so far from us, and we have no carriage, I cannot see her as frequently as I otherwise should do. She experienced nothing unusual on Sunday. It is difficult to collect or remember all the facts which she narrates as she wanders from subject to subject. She says, however, that the evil spirits endeavour to induce her to make the noises of animals, also to make grimaces. One spirit once told her, 'I am a dog—I am Death—I am the spirit that makes animals moan before a death occurs, and I will make all the dogs round here bark and moan to-night, to prove to you that I can do this.' And sure enough all the dogs did howl and moan. Another spirit runs along the floor like a mouse. Johanna having in vain consulted many doctors, clings to the idea that a certain man could take the spirit out of her at midnight. She often speaks of a fair young man in London who prays for her—most probably belonging to the Apostolic Church, as we shall see later on. She said, 'When I knelt down to pray (upon the Sunday night already referred to, when the spirit laughed within her) he took me to Winchester, and I was with the Catholic Priest there until I got up off my knees, and then I was myself again.' Last Sunday morning Johanna went to the Roman Catholic Church, and she says that the music did for her what the grand angel once did—draw the pain and the fire upwards out of her head.

"*March 20th.*—I saw Johanna this morning, and found her quieter than last week. She labours under the great disadvantage of having an egoistical nature, being touchy and apt to take affront at anything or nothing, and this disposition renders

her of course excitable, and doubly susceptible to evil suggestions of an unkind or suspicious character. She is also very captious with her sister. She frequently speaks of one special spirit—although there are many, she says, who influence her—*making her feel as though she were another person*. As for instance, she says, ‘Well then, miss, she made me like the humpbacked man who comes round with ornaments to sell.’ Or, ‘She made me feel like one of the angels of the Apostolic Church; not like one of those men I saw here, *but like one in London I have never seen*.’ (This is the one with whom she went, she says, in the trance, to Winchester.) Many other curious remarks of this kind evidently show that in some mysterious manner Johanna is made *clairvoyante* by the spirits, and brought into *rappor*t with certain individuals. For instance, I had been speaking to Johanna of a friend of ours, who though a ‘mad-doctor,’ would not believe what I had told him concerning her. This conversation occurred last week. To-day, Johanna said, ‘How is your doctor-friend, miss? She (the spirit) has kept on at him all the week: “You won’t believe, won’t you? Then I’ll make you.” And so she goes on “worretting” at him.’ I asked Johanna how she knew it was my friend that the spirit spoke of. ‘Because, miss,’ she returned, ‘I see him—with beautiful, fine white hair.’ Now the peculiarity of this gentleman is his exquisite white hair—too white for his age. Still to Johanna the fact of his white hair could not prove that he was my friend, as she had never seen him, nor heard him described; although to me the hair was a sign by which to recognise him.

“We were told spiritually last Sunday (March 11th), that as no human being united as yet the various spiritual powers of our Lord Jesus Christ, nor possessed any one of them in the full degree of perfection which He did, so no one could heal Johanna instantaneously. The evil spirit, we were assured, could, however, in process of time be cast out; but it would be needful for Johanna to go through a course of purification similar to, and as strict as a Mosaic rite; that as the spiritual influence had entered into *matter*, the remedy must be *material* as well as spiritual; that, if the prescribed course of healing could be strictly pursued, three weeks would suffice for the cure. But the details given regarding air, diet, clothing, prayers, &c., were, alas! quite impossible to carry out, owing to want of material means.”

Fumigations, ablutions, and most delicate nicety of cleanliness in the surroundings of Johanna had been enjoined by the spiritual-writing given through Mrs. B. as necessary adjuncts to the spiritual cleansing produced by prayer.

“We were also told that our prayers for Johanna did good,

not so much through 'clamouring down' heaven upon us, as that prayers were spiritual breezes which would reach the miasma of evil spirit stagnating around the poor undeveloped spirits, and would as inevitably affect their surroundings as a breeze of the external world would remove a stagnant stench. C. (a friend of the A.'s) was last Sunday with the L.'s, and the spirits from Johanna came and rapped a regular chorus upon C.'s chair. Mrs. L. again saw the long black arm of a spirit. It was, she said, scarcely human in form; bestial in appearance; which corresponds with the animal noises uttered by it. Last Sunday it occurred to me, probably why the evil spirits cast out by our Saviour did not wish to go into water (a means of purification for them), they perceived our Lord's intention to send them thither before He spoke. Our Lord, therefore, granted them to enter at first into the swine (into bestial, unclean natures, correspondent to their own natures); but instantly they, by this entrance into the swine, drove themselves into the very element of purification which they desired to escape. Thus they themselves compelled their own obedience to the Master's will, whilst seeking their own wills! Doubtless an ever-operative law of God's government!"

In 1874 Johanna still lives, and much in the same condition as when eight years ago this earnest band of spiritual friends did their small best to raise her into higher conditions. Their endeavours, however, procured, if no higher or more lasting good to the sufferer herself, at least to themselves a glimmer of light, whereby to study more hopefully and more carefully the mystery of Demoniac Possession. A still stronger faith too has been aroused within them all, that, by the *cultivation* of a higher nature in themselves, by living in an ever-nearer communion with Christ, and by efforts of combined material and spiritual aid, man may hope even in the nineteenth century to cast out demons from his fellow-man in obedience to the injunctions of his Divine Master, the Lord Christ.

A. M. H. W.

AN EXTRAORDINARY CASE OF SPIRITUAL DISTURBANCES.

BY BENJAMIN COLEMAN.

IN a former number of your journal Mr. Wm. Howitt has given an account of extraordinary manifestations occurring at the house of M. Joller, situate at the village of Stans, on the Lake of Lucerne, and strange as those occurrences appear to have been, your readers will probably be interested to know that a very similar and thoroughly well authenticated case of spiritual disturbances of a still more remarkable character is recorded as happening at the residence of the Rev. Eliakim Phelps, D.D., of Stratford, Connecticut, which continued from the 10th day of March, 1850, until the 15th of December, 1851.

Dr. Phelps, like M. Joller, was at first a great sceptic and wholly indisposed to attribute these violent and apparently malicious manifestations to their true cause. He resided in a large mansion situated in the country, with his wife and five children, the eldest a daughter aged 16. On the 10th of March, being Sabbath day, all including the servants went to church; locking the front door from the inside, leaving the key in the lock and passing out at the back door, Dr. Phelps locked that and put the key in his pocket.

On returning from church he was surprised to find the front door open, as also the bed room doors which had been left shut; and in the nursery all the furniture was in disorder; chairs were lying on the bed; shovel, tongs and poker were in unusual places and fantastic positions; everything showing the presence of some disturbers who must have entered the house during the temporary absence of the family; but upon discovering that none of the valuables had been carried away, Dr. Phelps was puzzled to account for this singular state of things. He, however, determined to remain at home alone whilst his family went to afternoon service; on their return, about three o'clock, he informed them that nothing had disturbed his quiet, no sound of anything unusual had occurred; but, nevertheless, they found upon examination every article in the kitchen, including a kettle which had been used at dinner time, either hidden in obscure places or put where they did not belong. The bread, sugar bowl, eggs, and numerous other things had been removed; upon entering one of the sleeping rooms a sheet was found spread over the bed outside of the counterpane, beneath which was a night dress laid out with the arms folded

across the breast, with stockings placed in a position to represent as it appeared a corpse, and large hieroglyphics written on the walls which none of the family could decipher. Still Dr. Phelps could only attribute these things to the act of some roguish boys who had, as he imagined, in some unaccountable way, effected an entrance for mischief rather than for robbery.

On the following morning when the family entered the same room after breakfast, they found it in a similar state of disorder as on the previous evening. Here, a sheet was spread out upon the floor, the washstand laid upon its back on the sheet, the wash bowl placed on one side, the pitcher on the other, a nightgown and chemise were found, one in the bowl the other in the pitcher; these things were not in use, and had been placed in a trunk which stood in a closet in the adjoining room. Dr. Phelps folded them up, replaced them in the box, locked the closet and following his children out of the room, locked the room door and put the key in his pocket; having occasion to go up stairs about fifteen minutes after, he was astounded to find the identical articles lying at the head of the stairs out in the passage. He speedily unlocked the door, opened the box, and found the articles missing from the box where he had so recently placed them.

Here was a mystery for which he could in no way reasonably account. He was an utter unbeliever in the appearance of ghosts or departed spirits, and at the age of threescore he had never seen anything connected with that class of spiritual phenomena; he believed the statements on such subjects to be gross superstitions, and that the spiritual manifestations so-called, might by strict scrutiny be accounted for on natural known principles which would destroy their mysterious character altogether. Dr. Phelps, however, was at length about to have a new light opened to him; his increased knowledge was on the eve of placing him, as it has done so many others, at the mercy of the *savans* of Harvard University of America, and of the Tyndalls, Huxleys and Carpenters of this country.

On the same day (the 11th of March), Dr. Phelps asserts that he saw an umbrella placed in a stand at the end of the hall leap as it were, without any visible agency, a distance of 25 feet; a bucket standing at the head of the stairs was thrown into the area below; smaller articles, such as nails, forks, knives, spoons, keys, &c., were thrown about from various places in the house. He says they came at times from such directions as entirely to preclude the possibility of any deception being practised by any one about him.

He and Mrs. Phelps had occasion to visit Bridgeport, a town three miles distance from their residence. During their absence

similar occurrences took place, and in addition the house was dressed by the invisibles for mourning, a custom observed in some country places in America. The knocker of the door was tied with crape, the mirrors were covered with sheets and table cloths, which Dr. Phelps himself removed; and he said the position of the mirrors in one room was such that the coverings could not have been placed there without great difficulty by any one about the house. On the following day the same kind of phenomena were witnessed by the whole family and by a neighbour who had been called in by Dr. Phelps. Books were seen to leap off the library shelves, Bibles were opened at selected passages, and the places marked by either putting pieces of paper on them or turning down the leaves; two solar lamps were removed from their places to the floor, a man's hat was placed on one and a cap on the other; and in one afternoon not less than 46 articles had been brought from various parts of the house, and were thrown into the room where the family were seated.

It was not until the fifth day that Dr. Phelps and his neighbours (several of whom had now been brought in to consult on these strange proceedings) heard the rappings and poundings, as if some person was striking the floor with a heavy substance, and chopping with an axe, and several times these noises were terminated by a loud scream like the cry of a cat or the bleating of a lamb, but louder than either; and now for the first time these manifestations were supposed to be connected with the presence of one of the inmates, a lad named Henry, 11 years of age, a son of Mrs. Phelps, by her first husband—Dr. Phelps never before having thought that particular persons were "mediums." On this day, however, some very remarkable occurrences took place with this boy. His cap was torn off his head and entirely destroyed. On another cap characters were written apparently with chalk. A sentence was written on his red pocket handkerchief, others on his trowsers and the inside of his coat. These were copied and carefully preserved for some time, when they were mysteriously destroyed, and from this time it became evident that some, at least, of the phenomena were produced by the presence and influence of this boy Harry. An umbrella, which he was carrying, was torn in several places; his trowsers were torn from the foot upwards as high as his knee, and at length were literally torn to ribbons an inch or more wide. His clothing was several times, during a period of some weeks, destroyed, whilst he was in the presence of others, by some unseen agency. On the sixth day several figures, to imitate human beings, were formed of different articles of clothing found about the house, and shoes and bonnets aptly placed, on figures

representing females in the attitude of devotion, with prayer books and Bibles before them. These things were witnessed by strangers, to whom they appeared very wonderful and very amusing; but to the family they had become very serious and trying, particularly as every member was subjected to the most rigid scrutiny, on the supposition that there was still some fraud to be detected by which the occurrences would be accounted for.

From this time, and for many days after, with scarcely a day's omission, the disturbances in Dr. Phelps' household continued and increased in their intensity and annoyance to every member of the family. No personal injury however was sustained, but the destruction of glass and crockery-ware was frequent.

Not less than 71 panes of glass were broken by articles such as a poker, brush, shoe, candlestick, &c., being hurled at the windows. Dr. Phelps saw a brush, which had been lying on a shelf some distance from anyone present, fly at the window and break out a pane; then a tumbler rose from its place, and dashed out the only whole pane of glass remaining in the window. Pitchers of water were emptied into the beds, and the pitchers were thrown on the floor and broken; and in fact these hostilities, after ceasing for a day or two, were continued with increased violence. The Doctor resisted the advice of his friends to hold communications with these intelligences in the usual way; but at length the spirits forced him to hear them, they wrote notes in pencil which were generally of a puerile, and sometimes of an offensive character; these were dropped about the rooms in which the family were seated. Sometimes letters addressed to Dr. Phelps would drop, purporting to be from clergymen residing at Philadelphia, giving accounts of conversions in their congregations, and indicating an astonishing knowledge of real events passing in that city! Some were signed by spirits of departed persons who had lived in Philadelphia, and who were known to Mrs. Phelps. There were in all not less than 100 letters purporting to come from different persons or spirits, but all were in the same handwriting. Writing would appear on the walls, and on one occasion, whilst Dr. Phelps was alone at his desk, with his back turned for a few moments without quitting his chair, turning again to his paper, he found written in large characters with ink, and still wet, "Very nice paper and very nice ink."

Early in May, Dr. Phelps, of Boston, a brother of the Rev. Doctor, and Professor Phelps, of Andover, a son, went together to Stratford to expose the delusion, fully believing that they would be able to prove that the whole was the work of some

evil-minded persons. But like many others, who assume to have more sagacity than their neighbours, they were disappointed! The rappings and poundings continued with even more violence, the visitors hurried about from one spot to another in a vain endeavour to detect the cause, and both were at length satisfied that the disturbances proceeded from supernatural invisible agencies. The family and their visitors also became satisfied that the agents of these sounds were intelligent and able to appreciate acts of kindness or discourtesy. One morning, during the breakfast hour, the table was pushed about, raised up suddenly, shaken from side to side, spilling the coffee and putting the party to serious inconvenience; one commanded them to be quiet, another insisted they should leave, but the invisibles still continued to annoy them. At length one of the ladies said, "I request you kindly to cease, and allow us to take our breakfasts quietly." This gentle appeal had the same effect as it would have had in most cases, were it addressed to a human being—the disturbances ceased at once.

A lady who spent a few weeks with the family during the summer, received many communications from the spirits, and when her scissors or thimble could not be found, she would say, "I will thank the spirits to return my thimble," and immediately the article would be dropped in her lap.*

The doctor having occasion to visit Huntingdon (a distance of 7 miles), took Harry with him in his carriage. When they had proceeded about a mile, a stone, about the size of a hen's egg, was thrown into the carriage (which was a covered one), then another and another followed, and on their return they found 16 stones had been thrown into the carriage, without hurting either of them, and from no visible source.

As it was certain that many, if not all of these manifestations were connected with Harry the medium, it was thought best to separate him from the family; and accordingly he was placed under the care of a family residing about two miles distant from Dr. Phelps. One day when Harry came home, he told his mother that he had been awakened the night previously and much frightened by a figure dressed in white which he saw standing by his bedside. The spectre spoke, and said, "Be not afraid, my son; I am your father. Wear this for my sake;" and a silver watch was put into his hand, which, however, he could not retain. It seems that a silver watch had been left to the boy by his late father, and this watch was locked up in a dressing-table drawer

* The late Mrs. Magendie—sister of Lady Franklin—told me that the spirits teased her very much, in this way, by taking her thimble, her scissors, and various articles from her work-basket, but when she kindly asked them to restore them, they invariably did so.

to which Harry had no access. A member of the family went to the drawer and found the watch safe. She locked the drawer and returned the key to Mrs. Phelps. A few minutes after Harry came running in to his mother from the garden with the watch in his hand, and told her that his father had just appeared to him again and repeated, "Wear this for my sake. Tell your mother to look at the second hand;" which was off, and lying on the face under the glass. The watch was taken to Dr. Phelps, who tried to replace the hand, but could not. He told Harry to take it to the watchmaker, but at that moment the hand was seen to be in its place, and the watch going. In an instant after the second hand was displaced and seen to be lying on the face, and again for the second time it was replaced, all within a minute or two. The Doctor affirmed that the watch was not out of his sight, that it was not opened and that he was certain no ordinary power was employed in the transaction.

About this time the pianoforte was played upon by the invisibles and turned completely round, with its face to the wall, leaving room for a person to sit on the music stool on that side, which had also been moved round and appropriately placed.

On several occasions some members of the family said they saw spectral appearances; Dr. Phelps did not see them, and was inclined to think his children were mistaken, attributing it to their excited imaginations. Towards the latter end of May, however, it was signified that one of the spirits who had previously communicated would appear, first to the eldest daughter, Anna, then to Mrs. Phelps, and then to the Doctor himself. On the same night Anna, who occupied the room adjoining the one where the Doctor and his wife slept—the door being open and a lamp placed so as to light both rooms—called out, "There it is, in a sheet." The Doctor asked where. Anna indicated the spot between the two rooms, and that the figure was moving slowly towards her. In about two minutes Mrs. Phelps exclaimed excitedly "I see it!" and drew the bed clothes over her head. Both the mother and daughter saw it at this moment, but the Doctor did not see it for two or three minutes after, when, feeling no alarm, he watched its movements and saw it move slowly from the inner chamber and turn back again. It had the appearance of a tall person with a sheet thrown around it. In about a minute something was laid upon the bed, which proved to be a sheet that had been taken from a wardrobe standing in the hall.

Some three weeks subsequent to this a similar appearance was witnessed by the Doctor and Anna; the Doctor tried to seize hold of it, but it disappeared when he was about two feet from it, and the sheet was dropped into the chair. These are the only instances in which the Doctor saw anything himself,

but others of the family saw spectral figures several times, and Anna, who must have been a medium of not less power than Harry, stated that one day on entering the front parlour she saw three gentlemen all with their hats on, seated there, two on the sofa and one reading the paper on a chair with his feet resting on the table; she was surprised that none of them rose up or noticed her, but as she came near the one who was reading he leaned over and fell, chair and all, and the whole instantly disappeared. She was frightened and ran to her cousin, who was at the street door. They returned to the room, but nothing was to be seen, except the prostrate chair, and no one near who could have thrown it down.

Dr. Phelps, about this time, paid a visit to the Fox family, at New York. Most readers know that the three daughters of this family were the first mediums known in America.

Dr. Phelps soon decided that the manifestations which he witnessed in their presence were essentially the same as those at his own house, with this difference—the Fox family were not painfully annoyed; no destruction of property ever occurred with them; the communications were invariably of an orderly and intelligent character, purporting to come from the spirits of departed friends. Indeed it may be affirmed that the violent nature of the manifestations witnessed by M. Joller and Dr. Phelps are quite exceptional, and by no means usual, and to be attributed probably to their determined antagonism. In all the varied forms of Mr. Home's extraordinary mediumship I never heard that either he, or any of those forming his numberless *séances*, ever suffered annoyance of any kind from the presence of disorderly spirits. During the months of June and July the disturbances continued, and although Dr. Phelps and his family were of blameless character, and ever ready to afford all comers every opportunity of investigating and witnessing the character of these strange phenomena, they were made to suffer little less than martyrdom for their honest candour in speaking the truth. See how history repeats itself in this case. Newspaper discussions were carried on in the usual way. Editors and correspondents wrote the most flippant and shallow articles; the family were abused as idiots or impostors, and all who sympathized with them as either dupes or confederates: thus incontestably proving that the masses, in all times and in all climes, hold tenaciously to their foolish prejudices, ignore facts patent to their senses, and remain to the last, as Faraday once said of Spiritualists, "ignorant of their own ignorance." The remainder of Dr. Phelps' strange history, in connection with these distressing visitations, may be briefly told. Finding that he was not relieved from these dis-

turbing visitants, he determined to close his house at Stratford, and remove his family to Philadelphia during the fall and winter months. Before doing so, a message was given through the alphabet—"Rook (the name of a person who had been at the house to witness the manifestations) has destroyed the Doctor's book." What book? "The big book in the secretary: look and see."

Dr. Phelps had two large books in the secretary with blank leaves for journalising. In the larger one he had written a full account of the mysterious occurrences in the form of a diary, and having noted them as they occurred from day to day, they were recorded with more minuteness than could afterwards be done. Upon looking, it was discovered that every page he had written had been torn from the book and was gone! After long search the fragments of the leaves were found in the vault. Copies of the characters which the Doctor had carefully taken, and which he was anxious to preserve, were every scrap gone. There were in a dressing-table drawer a great number of the notes which the spirits had from time to time dropped about the house. These were set on fire by a match, and so charred before it was discovered, as to injure them beyond preservation. It does not appear whether all this mischief was done by the visitor, Mr. Rook, as stated by the message, or by the spirits themselves. Let us hope it was the work of these tormentors.

The last act at this period was apparently a very malicious one. The daughter Anna was dressed ready to start from home to make a trip of pleasure, and whilst standing on the balcony a bottle of ink was thrown at her, which went over her dress, so as entirely to destroy its usefulness.

The family having been removed from the house (no one remaining but Dr. Phelps and the cook), the demonstrations ceased, with but one exception. Dr. Phelps having written a letter to his wife, the letter, when received by her, contained a message written by the spirits, in pencil—"Your husband is sick, and wishes you to return if you expect to see him alive." He was then quite well; but the next week he was ill and confined to his bed for several days.

The family returned home in March. Soon after, rappings were heard and trifling messages given; and subsequently several acts of mischief and annoyance were again committed, and they determined to send Harry to school at New Lebanon. Whilst there, his clothes were torn, his books destroyed, and so much disturbance made that his master would not keep him at the school, and he was sent home. Strange to say, from the time of his return the manifestations began gradually to subside, and by the 15th of December, 1851, they had ceased altogether.

Finally, Dr. Phelps left Stratford with his family, in the spring of 1852, to reside permanently at Philadelphia. The house at Stratford was immediately after occupied by another family, who never had any disturbance; nor up to the time of this history being published in 1855 had anything more occurred to disturb the peace of Dr. Phelps and his family. No satisfactory explanation has ever been given to the public of the cause of these remarkable visitations. But difficult of belief as these facts were at that time, we now know that similar instances have since been repeatedly witnessed in isolated instances by many persons, and to many of these I can add my own testimony. No murder nor crime of any kind is attached to the history of the family or the house. It would appear that it was simply a case of two or more of the family being strong mediums, and from their entire unacquaintance with the mode of holding intercourse with spirits in the first instance, and of Dr. Phelps' religious scruples to do so for a long time afterwards, is to be attributed the series of distressing trials to which this worthy family were subjected.

This history of marvellous spiritual manifestations, though perhaps the most remarkable upon record, does not, as I have said, stand alone, for there are several well attested cases to be found in the pages of this journal, and one is tempted to ask what does it all mean? It would be the height of folly to attempt to ignore them on the ground that they are not to be believed as real occurrences, and that Dr. Phelps and all his family, together with his friends and neighbours, and those who came from a distance to view the disturbances, were all demented: That, as Dr. Carpenter would explain, they were all of diseased minds, deluded by distempered imaginations—very worthy people no doubt, but thoroughly unreliable witnesses—to be pitied, but not to be believed. And will the readers of this plain unvarnished history, so thoroughly well attested in every particular, be satisfied with such a puerile attempt to solve such facts as Dr. Phelps has placed upon record? I answer, No; and none but a Fellow of the Royal Society, who presumes upon his elevated position and his well-earned fame in his own department of science, would venture to insult the common sense of his humblest auditor by offering such an explanation of Dr. Phelps' experiences.

If Dr. Carpenter had to write the life of such a man, and found such facts recorded in Dr. Phelps' private diary, he would as a matter of course pass them over as subjective and unworthy of credence. But Dr. Carpenter is not a biographer, he is only a popular lecturer, who finds his largest audiences when he attempts to explain "popular delusions," and when left alone on the platform without contradiction makes a great impression

upon the minds of most of his listeners, and especially on those who have themselves had unaccountable personal experiences which they have not ventured to tell, even to their most intimate friends, lest they should be laughed to scorn; and they go away no doubt greatly relieved of a difficulty which had disturbed their peace, by finding that this highly-educated and learned gentleman had proved, by many accredited instances of similar phenomena, that they had only encountered a very well understood case of delusion of the senses.

Dr. Carpenter, however, is not a writer of history, but there is a very able biographer, Mr. John Forster, who I have reason to believe agrees with most, if not all, of Dr. Carpenter's theories, and who is now writing the life of one of the most popular essayists of this century—Charles Dickens. He, too, during a great portion of his life laughed at Spiritualism, and though he found ghost stories the most attractive to the multitude of his readers, he thought it prudent to destroy the mystery of these stories by some easy explanation of how the marvellous occurrences took place. But Charles Dickens lived long enough to discover his error in acting thus and opposing Spiritualism, by receiving a very significant test, which seemed to have proved that he was himself a medium, as I have no doubt from his distinguished genius he really was; and probably had had many proofs known to his biographer and others about him, but he doubtless found it more easy to sail with the stream of popular prejudices, than to grapple with strange incidents of which neither he nor his companions could give a reasonable explanation short of the spiritual theory. The special instance I have alluded to occurred to Mr. Dickens in connexion with his publication of Mr. H's. narrative in *All the Year Round*, October 5, 1861; and as I know, from having seen the correspondence which took place at that time between the writer of the narrative, the late Mr. Thomas Heaphy, and Mr. Charles Dickens, and that the incident made a profound impression upon the mind of the latter, I infer he must not only have named it to his friend Forster, but he must have made a distinct note of the "astonishing" fact in his diary; and what I am aiming to arrive at by this perhaps too tedious preface, is to discover whether Mr. Forster knows of the incident I allude to, and whether he intends to introduce it with other matters of a similar character attached to the latter years of Dickens's life in the biography he is writing? I ask the question, because I have only read the first volume, but I should no doubt have heard of it if he has; and if Mr. Forster has not thought it worth while to introduce this, and the many conversations Dickens had with the late Sir Bulwer Lytton, upon peculiar

psychological facts known to Lord Lytton, the world will know with what a bias history is written, and the readers of this Magazine may well feel surprised at the astonishing progress Spiritualism has made in this country, despite the perverse and disingenuous conduct of a large proportion of the best recognized literary and scientific men of this day.

I repeat the question, what do these undignified, rude, and violent manifestations really mean? Be assured they have a meaning little dreamt of by the learned members of the Royal Society, and not to be extinguished by those pride-of-intellect young gentlemen who write mis-leading articles for the public press. I believe that they are the spirits of departed persons of rough uncultured habits whilst in life, and best suited to carry out the Almighty's work on earth by giving some startling proofs of spirit-power to awaken the clergy to the plain teachings of His Bible, and to draw back the veil which darkens the materialistic mind.

I do not believe in Satan or his emissaries; but I do believe most fervently in a Living God of infinite wisdom, who permits these abnormal and extraordinary interferences to come among us when other means have failed; to enlighten, regenerate, and to establish His Almighty power in the face of His world and the comprehension of all His creatures.

"GOD IS LOVE!"

A Lyric for Sacred Music.

EARTH, with all its trees and flowers,
Air, with all its mists and showers,
Ocean's infinite expanse,
Heaven's resplendent countenance,
All around, and all above,
Sweetly whisper—"God is love!"

Sounds among the vales and hills,
By the brooks and by the rills—
Of the breeze, and of the bird,
By the gentle summer stirred—
These are voices from above,
Softly echoing—"God is love!"

All the hopes and fears that start,
From the promptings of the heart—
All the quiet bliss that lies
In our human sympathies—
All around, and all above,
Bear the record—"God is love!"

J. R.

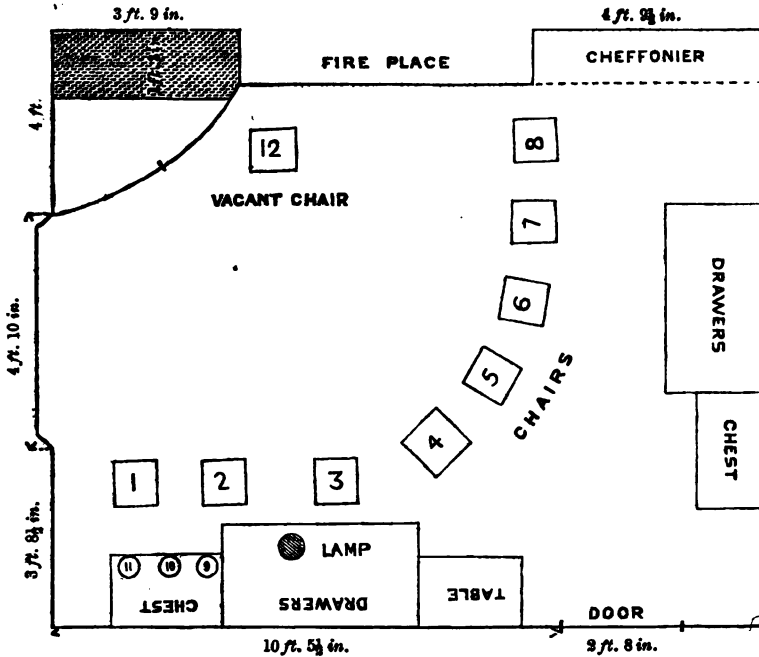
* In the foregoing narrative I have epitomised the principal facts from a work published in Boston, U.S., in 1855—*Modern Spiritualism, its Facts and Fanaticisms*, by E. W. CAPRON—corroborated by personal enquiries when I visited Boston in 1861.—B. C.

MATERIALIZATION OF SPIRIT-FORMS.

BY T. P. BARKAS, F.G.S.

ON Friday evening, December 11th, 1874, I attended by invitation a *séance*, at the house of Mr. Petty, Newcastle-on-Tyne. There were present, including the medium, Mrs. Petty, four ladies and five gentlemen, and two daughters and one son, children of Mr. and Mrs. Petty, all young.

The room in which we sat is of the following size and form, on a scale of one quarter of an inch to the foot:—



The screened recess is formed by an iron rod extending from the architrave of the window to the corner of the fireplace, at a distance of $5\frac{1}{2}$ feet from the floor; on the rod two dark curtains, reaching to the floor, were suspended on brass rings, and the curtains when drawn enclose the recess, which is only 3 feet 9 inches long, 4 feet deep at its broadest part, and 1 foot 3 inches deep at its narrowest part. The walls of the recess and the whole room are papered, the floor is partly covered with oilcloth, and on the floor indicated by the dotted space a rug was laid for

the medium to recline upon, two pillows being placed next the fireplace, on which her head was laid. The curtains moved freely, and were free at the sides and centre. Prior to Mrs. P. entering the recess it was well examined, and nothing in the least suspicious was discovered; indeed, the space is so small that there is no room for concealment, and besides, immediately after the *séance* the whole fittings were taken down and removed. The medium entered the recess and lay on the rug on the floor, her head reclining on the pillows. When she laid down a lady visitor covered her with a dark shawl, and a top-coat belonging to a gentleman present, and when so covered the curtains were closed. The company sat in the following order: Mr. F. S. H., seat number 1; Mr. Barkas, 2; Mr. P., 3; Mrs. H., 4; Mrs. J. H., 5; Mrs. T., 6; Mrs. T. H., 7; Mr. H., 8; Master P., 9; Miss P., 10; Miss F. P., 11; vacant chair, 12, on which were placed a few marked sheets of paper and a lead pencil. The lamp, on the drawers immediately behind me, was turned down, but during the whole evening there was sufficient light to enable me to distinguish with ease the features of all the sitters.

After we had sat for about ten minutes a tall, white, unveiled female figure appeared at the central opening, and after many presentations and withdrawals, as if afraid to advance, she finally left the recess and walked across the floor to Mr. H., on chair No. 8, with whom she shook hands.

This figure was tall and graceful, and much slighter than the medium who is somewhat stout and matronly like. After an interval of about four minutes another female figure emerged from the recess, moved freely about the room and sat on chair No. 12; she was stouter and shorter than the previous figure and spoke feebly when out of the recess. While this figure was sitting on the chair I was about to observe to my friend on my right, that "it would be very desirable to see the medium and spirit-form at the same time." I had said "it would be very desirable," when the figure rose from her seat and I did not finish the sentence. She went directly to the curtains, drew them widely apart in the centre, apparently for the purpose of showing us the medium. I thanked her for her efforts, said she had anticipated my request and asked her to remove the left hand curtain which screened the medium's head and face, she immediately drew away the curtain and I and those who were present distinctly saw the medium reclining on the pillows. The light was good and I saw the medium and spirit-form quite distinctly. This I considered at the time, and do now, a conclusive proof of the double personality of the figure and medium. The form again left the recess, and kneeling beside chair No. 12, wrote with a pencil, on a piece of paper, which I had previously

initialled; the following sentence: "I shall give you a piece of my garment the next (here the writing became illegible).—Emma." She then moved gracefully about the room, her raiment was very white, her face was veiled, and finally she retired within the recess.

In about five minutes another female figure appeared. She was slighter than the previous one and taller. Her face was quite uncovered. She came from the curtains with considerable freeness, and walked or rather glided towards Mrs. T. (No. 6.) Her form did not at all resemble that of the medium; and she intimated to Mrs. T. by bowing that she, Mrs. T., was her daughter, and she patted her face and stroked her forehead. She then walked across the floor and stood close before me, she patted my head and face with both her hands, and gazed steadily into my face at a distance of not more than 14 inches. As the lamplight was behind me and shone directly upon her, I saw her face and features distinctly, and could recognize them again with ease. Had I been an artist, the face is so vividly impressed upon my mind, I could have sketched it. I noted distinctly that the face was a broad oval, the features somewhat flat, and the nose specially small, the eyes were large and dark, the eyebrows dark and well defined, the skin a somewhat deep brown approaching a light mulatto, and the expression fixed and steady; I did not observe any play of features, and the face did not in the least resemble that of the medium; the hands with which she stroked my head and face were warm and pleasant.

This figure retired by the window edge of the curtains, and in retiring took from her person a piece of white raiment like a very large cambric handkerchief, which she shook out and held by one corner at a distance from her person; this white substance gradually approached her skirts and had the appearance of sinking into them. She was succeeded by a small psychic form, 3 feet 9 inches high, known as Sarah. Sarah showed herself frequently at the centre and side of the curtains, but did not emerge entirely from them. She conversed with us in an audible, child-like manner and voice. Her voice has increased in power since I first heard it. She shook hands with Mrs. J. H. and Mrs. T., but declined to shake hands with any others. She asked for Mr. M., and said she had brought a lock of hair for him. Mr. M. was not present, and she declined to give it to anyone but himself. Having played, like a child, at bo-peep with us through the openings between the curtains, and conversed with us for about twelve minutes, she said that Jack was coming, and would try to show himself, while she looked on. She continued to talk, and Jack, or someone within the recess, played a whistle very vigorously, but did not appear.

In about three minutes the curtains were thrown back and the medium was found lying in a trance exactly as we had left her one and a half hour before. Seeing the person of the medium and the spirit-form at the same time, and seeing a human face, very different from that of the medium, were to me conclusive proofs of the objective reality of the phenomena, and that they were no mere personations on the part of the medium.*

At the conclusion of the *séance* I entered into conversation with Mrs. T. whom I had met that evening for the first time, and the alleged spirit-form of whose mother I had distinctly seen and felt. Without saying what my impressions of the appearance of her alleged mother were, I said, "Was the form which professed to be that of your mother at all like her?" She replied, "It was." "Had your mother prominent or flat features?" "Flat and small." "Had your mother a pale or dark complexion?" "Very dark; my father used to say she had a skin like tobacco leaf." "Were your mother's eyes dark or light?" "Very dark and bright; my father said when he married her he had at least got two diamonds." These replies are in exact accordance with the impressions I received from a close inspection of the face.

ORGANIC ELECTRICITY.

BY WILLIAM HITCHMAN, LL.D.

II.

It is universally acknowledged at the present time, not only that atmospheric pressure exercises a stupendous effect on health of body and soul, but that the quantity of OZONE bears an important scientific relation to the prevalence of certain peculiar diseases in 1875. And are not such conclusions alike rational, philosophical, and logical, as well as in conformity to the facts and phenomena of physiological observation and medical experience? During recent attacks of cholera, for example, the air has been

* I have sat with this medium on several occasions, have tested her mediumship in the most rigid manner, by taking out her ear-ring, fastening a thread through the hole in her ear, and holding the other end of the thread in my hands during the entire *séance*; by fixing on the backs and palms of her hands by means of gum, slender rings and hollow squares of dark tissue paper, so that they could not be got off and on again without being torn; and I have on three occasions seen the medium and the materialized spirit-form at the same instant. Under the tests named I have seen, spoken to and touched at least nine different forms, men, women, and children, black and white; and it will be seen from the size and arrangement of the room that to smuggle these forms in was simply impossible without our seeing the mode in which it was done.—T. P. B.

almost free from ozone, which is itself a *modification* of oxygen, caused by frequent electrical discharges, and characterised by a singular odour and increased power of oxidation, or the combining of a given quantity with other substances. Moreover, it cannot be questioned by non-Spiritualists, that organic temperature is largely influenced by nervous agency, and that no two parts of the human body are in the *same* electric condition—individually. Human electricity, in short, circulates in closed currents from the central parts of nerve fibres which are in a *negative* condition, to the surface or periphery, which is in a *positive* state, with entire independence also of all mechanical and chemical actions, either internal or external, as regards *bodily* organisation. Electricity in man is certainly not dependent upon nervous influence entirely, since under the form of the voltaic current, physiological action may be excited in muscular fibre, even though the nervous structure be divided, injured, or wholly arrested in its function and course of distribution.

Many analogous facts point to the conclusion that organic electricity is sometimes different in form and kind, when acting or generated in the constitution of man. At all events, there are various modifications of electric and magnetic force, not unfamiliar to the scientists of this our day, as electric machines, voltaic batteries, powerful magnets, thermo-electric combinations likewise, and electrical *fishes*, with a peculiar apparatus of special cell-formation, providing physiologically for an electric function, distinct from any attribute of nervous tissue in man, and exactly resembling the wonderful effects of accumulation, tension, and discharge, which philosophers obtain by artificial means—with a view to excite electrical currents, and certain polarities in the matter of spirit, mind or soul, by *simple contact*, without the intervention of any—the slightest chemical action in form of energy.

Again, during a late epidemic of catarrhal fever, or “influenza,” in Liverpool, ozone was notably in *excess*. Fluctuations of mortality spring from the same conditions everywhere—epidemic diseases, of whatever name, *supplant* each other in all localities and generations. Some impurities act directly on the great nervous centres of organic electricity, whilst other poisons influence *special ganglia* of the human structure—namely, those which minister to the particular functions of soul and body—elements of force only in the world of Physics. Obviously, nervous and electric currents are not always identical. Electricity is a powerful spirit-like agency so universally diffused, and so instantly operated upon by every change of atom, germ, molecule, or material particle, that I cannot but regard its wonderful phenomena as of surpassing interest to

readers of the *Spiritual Magazine*. Even a trivial alteration of temperature, for example, produces an important current of real thermo-electricity; nay, more, it is now demonstrable, scientifically, that movements of whatever kind, spiritual or physical, among the component particles of each organ or tissue, evolve a certain amount of magnetism in an *active* state—especially when—like those highly favoured instinctive electricians—rich nervous ganglia act directly in the production of sparkling attractive light!

In 1839, Professor Faraday experimented upon the *Gymnotus electricus* then exhibited in the Adelaide Gallery of Practical Science, and the results he enumerated I well remember to have been *corroborative* of the splendid dissections and experiments of Walsh, Hunter, Cavendish, Priestley, Davy, Matteucci, Linari, Abernethy and Wilson Philip, and which ran thus from the great man's lips—"THESE PHENOMENA HAVE FINALLY ESTABLISHED THE IDENTITY OF ANIMAL AND GENERAL ELECTRICITY THROUGHOUT THE UNIVERSE." Surely Dr. Faraday was once on the high road to Spiritualism, when from these significant facts he drew the not illogical inference, that organic electricity *is* generated by nervous influence,—heat of blood *is* an electric consequence, and as heat reproduces electricity—why may not electricity reproduce the nervous force in animal life? Nay more, his favorite hypothesis in the Royal Institution was indisputably to the effect, that electricity is the *sole* medium through which the occult principle of VITALITY carries on the essential processes exhibited in organised beings, from the lowest to the highest, adding substantially that heat, light, magnetism and electricity, are everywhere analogous in their properties, and that the "*vital effects*" of thermal electricity were capable of perfect demonstration.

OH, WHEN TRUTH CALLS,
THEN THE VOICE WE MUST OBEY.

Facts are not wanting to show that the matter of *fire*, for example, resident in combustible bodies throughout the material universe, may be absorbed into the human organism, and again eliminated beyond question in the form of electricity, which in men and animals is not only expended in vital processes, but is transmitted occasionally from one individual to another, of the *genus* HOMO, after the manner of the repeated shocks and glowing heat of Torpedo, Silurus, Gymnotus, &c., with a visible exaltation of temperature, it may be, in the intervening platinum wire of bigoted sceptics. I have known sensitive, magnetically endowed persons, to be alike *suddenly and unconsciously charged with electricity*; in such examples of the feminine gender especially, vivid electrical sparks pass to the face of an

objector from the end of each finger of the electric positive individual. The most prominent circumstances which add to the force or faculty of this exalted organic electricity are an atmosphere of 80° Fah., moderate exercise, tranquillity of mind, and the cheerful presence of genial society—mentally, morally, and materially. And why? Because, in my judgment, intense love maintains an indissoluble connection between those under the blessed influence of *sympathy of soul*, no matter how widely their bodies are sundered over the habitable globe.

Human beings it appears to me, from wide observation of facts, really send off those *magnetic* particles of organic electricity,* which carry with them the spiritual impressions or precise characteristics of those sensitive hearts and brains from whence they strongly emanate, from soul to soul *responsive*. The very thoughts, feelings, hopes, fears, joys, sorrows, and deepest aspirations of spirituality of sentiment in each innermost life and being, *give*, according to vast experience—and scientifically this is true in the case of fragrant flowers, &c.—a fixed determination to such magnetic emanations, and thus maintain through all the changeful scenes of earth those delicate, exquisite, golden chains of affectionate inter-communication between loving and deathless friends, which bless their existence with brightest dreams and most beautiful premonitions, until they reach the gates of Heaven. Spiritualism is the last and best Goddess of Reason. *Lampada tradam.*

HYMNS FOR THE SPIRITUAL CHURCH.

OUR NATIVE LAND.

Now for our Native Land we pray,
And ask Thy blessing, Lord, to-day
On all its people; may we be
A nation truly serving Thee!

May pure Religion's sacred flame
Glow in each heart, and may Thy
name

In every home be hallowèd,
In thought and word, in soul and
deed!

May ancient feuds, false shame, and
pride,

No longer class from class divide;
But may we all united feel
Our duties to the commonweal!

May we with all men live in peace!
May knowledge evermore increase!
And Justice, Order, Freedom, stand
The pillars of our Native Land!

T. S.

* Very distinct effects are produced in a galvanometer of adequate delicacy by the *voluntary* contraction of the muscles of the fore-arm; a finger on either side being immersed in a vessel of salt water, with which the wires of the instrument communicate. Under such arrangement, the deflection of the needle amounts to 50 or 60 degrees occasionally, and is *uniform in magnetic direction*. May not the result of the human will be equally distinct with the electric currents of heart and brain?—W. H.

NOTES AND GLEANINGS.

DR. WILLIAM HITCHMAN has recently been lecturing, not only at the rooms of the Liverpool Psychological Society—from Sunday to Sunday—frequently, but at the Mechanics' Institution, Woolton. On January 12th he addressed a large audience, *by request*, on the chosen subject, "EXISTENCE, WHAT IS IT?" Mr. Brown, a local magnate, of Allerton, and well-known merchant-prince, took the chair, and amidst loud applause, eventually characterised "*such* Spiritualism as that enunciated by the learned Doctor, to be of the utmost benefit to mankind, for *his* discourse proved the truth of spirit-communion in all ages, as historic facts and, if practised as preached, a blessing to all."

THANKSGIVING DAY IN AMERICA.

We learn from the American papers that Thanksgiving Day in that country was observed with unusual fervour by the Spiritualists, who looked upon the past year as one exceedingly rich in results in connection with the glorious truth of spirit-communion. Sittings in abundance were held during the day and in the evening, by those persons who were desirous of realizing the sweet intercourse with the loved ones who had passed away. A large number of meetings were held, and at one of these Dr. Henry T. Child delivered an able discourse on the subject, "What good has Spiritualism done?" from which we extract the following:—

If there be any of God's children who have a right to rejoice and give thanks it is the Spiritualists. Looking over the progress of modern Spiritualism during the last quarter of a century we see that it has come to humanity in waves, not bearing destruction, but healing in their course. First we had the raps, accompanied as they were by an intelligence which startled the thinking minds who were willing to investigate the phenomena, which were simple and insignificant, and without this intelligence would have been, what many supposed them to be, but a mere bubble on the ocean of time that must soon burst and be lost for ever. Next came the movement of tables and other physical bodies. These were more general, and were considered by thousands as an interesting amusement. But behind these, and resulting from them, was a similar intelligence, which, while it interested a large number of persons, awakened in the minds of others a fear that "it was an evil thing," because it came in conflict with certain religious dogmas which they had accepted. This wave, like the former, rolled over the world, and greatly increased the number of believers in the intelligence conveyed by the phenomena. Then for a time there was a repose, followed by other waves which need not be enumerated here. To-day we are in the midst of the most surging and powerful of all the waves of Spiritualism, one that has swept over the world with greater power and awakened a greater interest than ever before. The phenomena of materialization, which had been predicted for a considerable time, has become so general as to attract almost universal attention. And as thousands of spirits have been recognized, the question "What good Spiritualism has done?" is in part answered, while still greater interest prevails to see and know more. When we thus recognize the

forms and familiar voices of loved friends who have passed over the river called Death, the question of continued existence is almost settled, especially where these can give positive evidence of their identity. The question, "What good has Spiritualism done?" is an old and a proper one, and we are glad to answer it. The first intelligence which came through the raps on the memorable 31st of March, 1848, was a reply to two mothers who asked the number of their children, and were surprised to find that the response told not only the number still living, but referred to some whose forms had been laid away in the grave, and who had almost been forgotten, as their children still; and so, ever since, all the forms of intelligence that have been received have had this one great object to prove that all our loved ones hold the same relation to us in the life beyond that they held here.

How often when the minister has stood beside the open coffin has he hesitated, and said we might hope that the departed had found mercy and was safe in the arms of Jesus. Spiritualism is not based on hope, it brings positive and unmistakable evidence of a future existence. Does anyone question what good there is in this? Millions of earth's children are living better lives because they know that their loved ones are not lost but gone before. The owl may ask what good does the daylight do? And may answer the question by saying none, because it only blinds his vision. Let us hope that this is not the case with any persons who ask this question. We have often compared Spiritualism to the light and heat of the sun; we know that in the outward these may cause the decomposition of many things; but who ever thought of calling in question the grand and beautiful life-giving powers of the sun on this account?

Spiritualism has brought life and immortality to light to millions of earth's children, by giving them the consolation that their loved ones are safe; has removed the dreadful pall that had made life one continuous gloom, and given peace and joy in the knowledge that God is good; that He is the loving Father of all His children; and as it thus comes to comfort the mourner, it opens the pathway of the future, and by its light sheds a halo around this life which may not be proclaimed in the public ear, but is treasured in the soul as its choicest blessing. All truth comes from God our Father, and as His ministering angels bring this to us we are blest.

We have seen the strong man, exulting in his power and ready to defy everything around him bowed down under grief when his child whom he had looked upon as the staff of his declining years, has been snatched away by the rude hand of death and when the evidence came to him from the other shore, proving not only that there is a life beyond, which he had never realized, but that his child, the light of his life, had come from that home to speak to him of its realities. As the tears ran down his manly cheeks, and his spirit went forth in joy to receive the blessing of his own darling, there was no question, either with him or us, as to what good Spiritualism has done. We have seen a mother, under the weight of a deep affliction because of the uncertainty she felt in regard to her child that had gone before her, when the evidence came that fully satisfied her that all was well with him, her soul was made to rejoice, and especially when she learned that his happiness could be promoted by her cheerful resignation and a willingness to hold sweet communion with him. Who will say that there is no good in these things, which are the legitimate results of Spiritualism?

CONFESSIONS OF AN OPIUM EATER.

I now pass to what is the main subject of these latter confessions, to the history and journal of what took place in my dreams; for these were the immediate and proximate cause of my acutest suffering.

The first notice I had of any important change going on in this part of my physical economy was from the re-awakening of

a state of eye generally incident to childhood, or exalted states of irritability. I know not whether my reader is aware that many children, perhaps most, have a power of painting as it were, upon the dark, all sorts of phantoms; in some, that power is simply a mechanic affection in the eye; others have a voluntary or semi-voluntary power to dismiss or summon them; or, as a child once said to me when I questioned him on this matter, "I can tell them to go and they go; but sometimes they come when I don't tell them to come." Whereupon I told him that he had almost as unlimited a command over apparitions as a Roman centurion over his soldiers. In the middle of 1817, I think it was, that this faculty became positively distressing to me; at night, when I lay awake in my bed, vast processions passed along in mournful pomp; friezes of never-ending stories that to my feelings were as sad and solemn as if they were stories drawn from times before *Œdipus* or *Priam*—before *Tyre*—before *Memphis*. And at the same time, a corresponding change took place in my dreams; a theatre seemed suddenly opened and lighted up within my brain, which presented mighty spectacles of more than earthly splendour. And the four following facts may be mentioned, as noticeable at this time:—

1. That as the creative state of the eye increased, a sympathy seemed to arise between the waking and the dreaming states of the brain in one point—that whatsoever I happened to call up and to trace by a voluntary act upon the darkness, was very apt to transfer itself to my dreams; so that I feared to exercise this faculty; for as *Midas* turned all things to gold, that yet baffled his hopes and defrauded his human desires, so whatsoever things capable of being visually represented I did but think of in the darkness, immediately shaped themselves into phantoms of the eye; and by a process apparently no less inevitable, when thus once traced in visionary colours, like writings in sympathetic ink, they were drawn out by the fierce chemistry of my dreams into insufferable splendour, that fretted my heart.

2. For this, and all other changes in my dreams, were accompanied by deep-seated anxiety and gloomy melancholy, such as are wholly incommunicable by words. I seemed every night to descend, not metaphorically, but literally to descend, into chasms and sunless abysses, depths below depths, from which it seemed hopeless that I could ever re-ascend. Nor did I, by waking, feel that I *had* re-ascended. This I do not dwell upon, because the state of gloom which attended these gorgeous spectacles, amounting at least to utter darkness, as of some suicidal despondency, cannot be approached by words.

3. The sense of space, and in the end the sense of time, were both powerfully affected. Buildings, landscapes, &c., were exhibited in proportions so vast as the bodily eye is not fitted to receive. Space swelled, and was amplified to an extent of unutterable infinity. This, however, did not disturb me so much as the vast expansion of time; I sometimes seemed to have lived for seventy or a hundred years in one night; nay, sometimes had feelings of a millennium passed in that time, or however, of a duration far beyond the limits of any human experience.

4. The minutest incidents of childhood, or forgotten scenes of later years, were often revived; I could not be said to recollect them; for, if I had been told of them when waking, I should not have been able to acknowledge them as parts of my past experience. But placed as they were before me, in dreams like intuitions, and clothed in all their evanescent circumstances and accompanying feeling, I *recognised* them instantaneously. I was once told by a near relative of mine, that having in her childhood fallen into a river, and being on the very verge of death but for the critical assistance which reached her, she saw in a moment her whole life in its minutest incidents, arrayed before her simultaneously as in a mirror, and she had a faculty developed as suddenly for comprehending the whole and every part. This, from some opium experiences of mine, I cannot disbelieve. I have, indeed, seen the same thing asserted twice in modern books, and accompanied by a remark which I am convinced is true, *viz.*—that the dread book of account which the Scriptures speak of, is in fact, the mind of each individual. Of this, at least, I feel assured, that there is no such thing as forgetting possible to the mind. A thousand accidents may and will interpose a veil between our present consciousness and the secret inscriptions on the mind; accidents of the same sort will also rend away this veil; but alike, whether veiled or unveiled, the inscription remains forever, just as the stars seem to withdraw before the common light of day; whereas, in fact, we all know that it is the light which is drawn over them as a veil, and that they are waiting to be revealed, when the obscuring daylight shall have been withdrawn.—*De Quincey.*

Correspondence.

IS SPIRITUALISM A RELIGION?

To the Editor of the "Spiritual Magazine."

SIR,—In reply to Mr. Brevior, will you allow me to say that a religion is a faith, and which has been defined as the evidence of things unseen; hence the demonstrated facts of Spiritualism concerning the prolongation of life under altered conditions does not constitute a religion. Again, religion has reference to a Supreme Being, to which Mr. Brevior makes no reference. The facts of Spiritualism bear reference to science rather than to religion. Then, again, the spirits need not necessarily be religious, for they get no nearer to a knowledge of God. A man may be very religious without the belief in another life; or believe and not be religious, or even believe in a God. No doubt every science has its own method and class of facts to deal with, and the facts of Spiritualism are all-important to a science of man; but in a manner have been very disappointing, both to men of science and to the religious world—to men of science, who prided themselves that they had at last got quit of the superstition, as they believed it, concerning the agency of spirits and of possession; and no one can be more aware of this than Dr. Sexton, and should have great forbearance with the doubts of scientific men. Then, the religious man is disappointed to find his future to be so different from what he has supposed and been taught to believe: that is, in an emancipation to a life of such glory and splendour, and to such joys as have never entered into the heart to conceive—a difference somewhat similar to that of the beautiful butterfly as compared to its existence in the grub state. And the double sense of the term "spiritual" must not be confounded: to have life prolonged as a spirit is one thing; but to be really and truly spiritual, as a devout, elevated, and superior being, and at once in an intellectual, moral, religious, and poetic sense, is quite another matter to that, as thus expressed by *Hamlet*:—

"What a piece of work is man! How noble in reason! How infinite in faculty! In form and moving, how express and admirable!—in action how like an angel!—in apprehension how like a god! The beauty of the world! The paragon of animals!"

And if a man be all this, what signifies it whether you term the substance of it spirit or matter? No; Spiritualism is not a religion: nor is the so-called Christian religious, when disputing about cloths and candles. But if Spiritualism be not a faith, it is a tremendous fact, the ultimate effect of which no man can foresee, and in respect to which perhaps as yet we are not even wise enough to guess wisely.

HENRY G. ATKINSON.

P.S.—Since writing the above, I see Mr. Newton Crosland's article on "*Supernatural Religion Considered*," in which he says, "The phenomena of Spiritualism has demonstrated the verity of miracles beyond the possibility of cavil." But such is not the opinion of the naturalist, Mr. Wallace, nor of any Spiritualist that I am acquainted with—taking miracle to mean contrary to the laws of nature; and it is only human arrogance to suppose we can discern the limits of the powers of nature—for conceivability is not a certain criterion of truth, as Mr. Mill so well demonstrated in opposition to Mr. Herbert Spencer. There are thousands of facts in nature utterly incomprehensible, such as the motion in a medium called light passing through that seemingly solid substance called glass. In fact, fundamentally considered, all nature is profoundly mystical and incomprehensible, and, to the human understanding, as it were miraculous. But Mr. Crosland does not seem able to master that universal verity, in regard to which all we know or can know is—that we know nothing! The right meaning of the term "miracle" was discussed in the *Spiritual Magazine* some time back, and in which, I think, Mr. Crosland took a part.

THE Spiritual Magazine.

MARCH, 1875.

THE UTILITY OF SPIRITUALISM.—AN ANSWER TO THE QUESTION, *CUI BONO?**

BY THE EDITOR.

THE question that is put to us more frequently than any other in reference to Spiritualism is, "What is the good of it?" On all hands, whenever the subject is spoken of, people cry out, "*Cui bono?*" "Admitting for the sake of argument," say they, "that it is true, still I don't see the use of it. The whole affair of tilting tables and rapping on articles of furniture is both trivial in its character and useless in its results; I don't therefore see why I should trouble myself about it." This is certainly not a rational mode of argument, but still it is so common that it requires to be dealt with. "When," says William Howitt, "people beginning to believe the fact ask us what is its use, they ask a platitude, because a fact has essentially its use, though we may not be able to detect it. Who has yet discovered the use of a flea, a musquito, a lion, or a deadly serpent? yet undoubtedly they have each their uses in the divine ordination of things. Let us satisfy ourselves that anything is a fact, and we may rest satisfied that it has its pre-ordained use." The real question that should first be discussed in connection with the subject is, Is Spiritualism true? and that settled, its utility may be left to take care of itself. It can hardly be worth while to argue about the utility of a thing unless it has been first shown to be true. The facts of Spiritualism should be considered before anything else; if these cannot be established, then the matter ends, and the whole thing may be allowed to

* An Oration delivered in the Co-operative Hall, Bolton, on Sunday Morning, November 15th, 1874.

drop; but if the facts can be proved beyond the possibility of doubt, their utility will some day, depend upon it, be made clear and plain.

This cry of *Cui bono?* that is heard whenever and wherever a new discovery is brought to light, is one of the natural results of the utilitarian spirit of the age. We have ceased to seek for truth; what we now look for most earnestly is utility. We ask not what is true but what is useful. The *summum bonum* of modern society is something that can be turned to profitable account—that is, something that can be made to realise wealth. Money is the be-all and end-all of human existence in the nineteenth century, and whatever cannot be made subservient to this purpose is held to be of no value. The materialistic philosophy has crushed out all vitality from our national existence, and the love of gold has destroyed every noble aspiration, every act of self-sacrifice for the good of others and everything like real disinterested benevolence for the benefit of one's fellows. A great discovery in science, a new truth in philosophy, a splendid work of genius, a mighty achievement in mechanical art, are all judged of as to their commercial value, and prized in proportion to their power to bring wealth to their owner. This is indicative of a terribly low order of mind, yet the fact is, alas! too common. Utilitarianism is the supreme philosophy of the age and its influence is felt in all the affairs of life. By utilitarianism I do not mean simply the ethical system known by that name, as enunciated by Jeremy Bentham, and so ably elaborated by the late John Stuart Mill, but the more commonplace habit of testing all things by their usefulness, using that term in its lowest and most materialistic sense. Not that I have any sympathy with the utilitarianism of Mill. It appears to me to be false in theory, and objectionable in practice. It completely ignores God, soul, and conscience, and passing over the dictates and promptings of one's inner nature, seeks to establish a system of morality based upon the external results of one's actions, the consequence of which would be that what is moral in one age may be immoral in another, and that an act which would be virtuous in one place may be vicious elsewhere. No, there is a standard of morals far higher than this, a principle springing out of the operation of soul, and which shows that the moral laws are laws of God, and as such are eternal and unchanging. Besides, to say that the morality of an act should be tested by its results on society is to propose a philosophy which is useless because impossible to be acted upon, since the consequences of an act cannot be known until after the act has been committed, whereas the moral law to be of any value must be in operation before, so as to prompt to do, or restrain from doing,

according to the nature of the act under consideration. The utilitarianism of the age, however, that shouts, *Cui bono?* whenever a new truth is brought to light, and bawls itself hoarse in crying out, What's the good of it? whenever it sees something not recognised in the commonplace philosophy of the multitude, is of a far lower order than that of Bentham and Mill. The one is simply a phase of the materialistic, money-grubbing spirit of the times, that cares for nought that cannot be made subservient to the accumulation of wealth and the increase of selfishness; whilst the other does put forth at least some pretensions to being a philosophical system, and dealing with principles in the abstract.

Spiritualism is declared to be not only useless but absurd, in consequence of the puerile character of the phenomena connected with it. "Nothing can be more preposterous," say its opponents, "than the idea that spirits should come from the other world for the purpose of knocking over our chairs, rapping on our tables, smashing our crockery, tearing our clothes, pulling our hair, throwing about articles of furniture, and occasionally floating human beings in the air. What can possibly be the good of all this?" they ask, with a curl of contempt upon the lip, and a look of defiant scorn upon the countenance. "Surely departed spirits have some better occupation than engaging in such puerilities! and if not, the prospect of the next world being an improvement upon this is a very poor one." These people always overlook the fact that departed spirits are human beings, with human feelings, human passions, human dispositions, and human habits. No one denies that there are many persons in the present state who do constantly engage—and feel a pleasure in doing so—in occupations and pursuits of a not very exalted character, and it would be difficult to give any reason why such predilections should not be retained hereafter. Death removes a man to a different sphere, but clearly leaves his individuality intact. The inhabitants of the future world vary in their habits, inclinations, and desires, as men do here, or they would cease to be human beings.

They come,
The denizens of other worlds, arrayed
In diverse form and feature, mostly lovely:
In limb and wing ethereal, finer far
Than an ephemeris' pinion; others, armed
With gleaming plumes, that might o'ercome an air
Of adamantite denseness, pranked with fire.
All are of different offices and strengths,
Powers, orders, tendencies, in like degrees
As men, with even more variety;
Of different glories, duties, and delights.
Even as the light of meteor, satellite,
Planet and comet, sun, star, nebula,
Differ, and nature also, so do theirs.

After all, however, the so-called trivial acts of the spirits should be judged of, not by the mode employed to convey the message, but by the value of the message itself. Of what possible consequence can it be what agents are made use of for the purpose of transmitting a communication, so long as the communication itself is just what was wanted? We have to do not so much with the mere raps on the table, as with the message which comes through the raps, and the agents by whom they are produced. If a friend at a distance send to me a communication by telegraph of a most important nature, I never stop to complain of the childish character of the tapping caused by the motion of the instrument; and if I did everyone would consider me a fool; but I look at once at the message brought, and this I welcome for the news which it imparts to me. Yet to a man who saw for the first time an electric or magnetic telegraph at work, the whole thing would appear equally absurd with the rappings of spirits on a table to those who have taken no trouble to investigate the phenomena.

This same question of *Cui bono?* has been proposed in the past with regard to almost every discovery that has been made in the various branches of science. In reference to natural history, these utilitarians might inquire with some apparent reason on their side, what can be the use of dissecting butterflies and arranging beetles? What's the good of it all? Why should one waste one's time in so absurd a pursuit? Fortunately, however, those who are devoted to science take no heed of such dull money-grubbing pieces of mechanism—men with no soul above a cash-box, and with no aspirations higher than a banker's draft. Could anything be more absurd from the point of view taken by such persons than to see a man of education, of culture and refinement, sitting down on the grass breaking stones with a hammer, for the purpose of looking inside them? "Why, the man's surely mad," they would exclaim; "what can possibly be his object in digging down into the earth, collecting stones and old pieces of broken bones, and carrying them away as though they were nuggets of gold? What an occupation, to be sure, for an intelligent man!" Yet what has been the result of the labours of scientific geologists—men who have not considered it beneath them to break stones, hunt up fossils, and walk about with the implements in their hands or pockets by which they have carried on their work? They have penetrated into the interior of the earth, examined the various strata, and thus discovered the fossil remains of animals and plants that existed in the ages that rolled by when no human historian lived to pen the mighty transactions of nature and creation, and hand them down to future generations. By this

means Nature was seen to have been her own historian, unfolding by geological science the wondrous changes that took place on the earth we inhabit millions of ages before man appeared upon the scene, and concerning which, therefore, we must have for ever remained in ignorance but for the men whose pursuit was so contemptible in the eyes of those who are continually shouting *Cui bono?* The same remarks would apply to chemistry, and to almost every other branch of science. More than five hundred years before the commencement of the Christian era there lived at Miletus, one of the most flourishing of the Greek colonies, a philosopher named Thales, who, in addition to founding one of the schools of Greek philosophy, elevated himself into a position second to none of the great speculative minds of ancient times. He stands out in bold relief to the myriads of men who were his contemporaries, or who have come after him, and hence he justly became classified with the sages of Greece, and considered one of the seven wise men to whom that title has been applied. This man was a metaphysician, a moralist, and the father of Greek philosophy, and therefore a man of no ordinary intellect. On one occasion he accidentally discovered that on rubbing a piece of amber it became possessed of the power of attracting towards itself feathers or other light bodies. Now what could be more contemptible to our *Cui bono* philosophers than the sight of one of Greece's foremost men engaged in the childish occupation of rubbing pieces of amber for the purpose of watching afterwards how they would attract feathers? What puerile tomfoolery, to be sure! Why, table-rapping is sublime compared with it. Yet this very trivial amusement laid the foundation for a science that few men will now under-rate; a science that owes its very name to this circumstance, electricity being derived from *ἤλεκτρον*, the Greek word for amber. Many centuries afterwards we came across another man, also one of the few of whom humanity must feel proud, having elevated himself from the position of a journeyman printer into one of the foremost men of his time, Benjamin Franklin. How do we find this man engaged? Why, in flying kites during a thunderstorm, with a view to establish, as he averred, the identity of lightning and electricity. Could anything be more absurd? Why didn't he play at marbles, or trundle a hoop, or engage in some other childish sport? the utilitarians exclaimed. But, said the philosopher, I may perhaps be able to prove the identity of electricity and lightning. The utilitarians only laughed, and exclaimed *Cui bono?*—just as do the representatives of the same genus to-day in reference to table-turning. Suppose you do, what's the good of it all? Ay, what has been the good of it all? Thales attracting feathers

with a piece of amber, and Franklin flying his electric kite—what have these puerilities resulted in? I need not answer, since you are all perfectly well aware. They were the means of making known one of the grandest sciences that man up to the present time has become acquainted with; a science by means of which we can communicate almost instantaneously with our friends in the remotest parts of the earth, and by means of which the dream of Shakspeare's *Puck* has been more than realized—

I'll put a girdle round about the earth
In forty minutes.

Let us therefore hear no more talk about the puerilities of table-turning or spirit-rapping—

Think nought a trifle though it small appear :
Sands make the mountain, moments make the year,
And trifles life.

The movement is still in its infancy, the end cannot yet be foreseen. The greatest results ever known to man will, in all probability, hereafter spring from it, and even at the present it has accomplished far more than its opponents imagine. If, however, the question of *Cui bono?* be still pressed, as it doubtless will be by many who are greater adepts in sneering than in investigating; who care more for utility than for truth; and who have no eyes for anything but the present in its plainest and most matter-of-fact garb, I will endeavour to show of what use Spiritualism has already been.

1.—IT PROVES THAT MAN POSSESSES A SPIRITUAL NATURE.
'Tis quite true that, long before Modern Spiritualism was heard of, the great mass of mankind believed that they possessed powers which did not owe their origin to the matter of which their bodies were composed; but it must not be forgotten that in recent times this faith had considerably declined. On every hand materialism, like a dark cloud, has hovered over our race, shutting out the beams of the bright sun of Truth, and hiding the light of heaven from men's eyes. Atheism is openly advocated both through the press and in public lectures, and great numbers of persons have been more or less influenced by its teachers. Science has very largely allied itself with the materialistic philosophy, and day by day scepticism has widened the bounds of its operation. Under these circumstances, therefore, any new fact which is calculated to bring back the minds of men to a higher degree of spirituality should be hailed with joy by all who prize the truth of the spiritual nature of man. Shadows and black clouds have hemmed us in on all hands, and there are few of us who have not experienced the suffocating atmosphere of the theories that would choke the noblest part of

our nature and leave us in the condition of brute beasts, with no hope in the future, and no over-ruling Providence in the present. The rose which blossomed yesterday and sent its perfume upwards to the clear, blue sky, gladdening with its beneficent odour all who came within the circle of its influence, is to day layed low in the dust, its beauty, its form, and all the powers with which it was wont to charm, destroyed for ever; the noble tree in the forest, whose foliage has been spread out to catch the sun of a hundred summers, and whose sturdy form has withstood the winds of an equal numbers of winters, may fall to-morrow, and leave behind no vestige of its former grandeur. And the human race appeared to be fast coming to believe that the same, or a similar fate, was in store for man, that he, too, would pass away at death to be no more seen. Vestiges of the old faith would doubtless remain for many ages to come, but its power had largely departed, and it had ceased to afford the consolation that had sprung from it in days of yore. The age has become bent upon commerce; and money-getting forms the chief occupation of mankind. The struggle for wealth is now so terrible that good men cannot look at the perpetual scramble for gold, where one man jostles another and tramples him in the mire regardless of all save his own self interest, without actual alarm. The very heart appears to be eaten out of society, and the community to have become rotten to its core.

Gone the spirit-quickenning leaven
Faith in God, in hope, in heaven,
All that warmed the heart of old,
Nothing nobler, nothing higher
Than the unappeased desire—
The quenchless thirst for gold.

Modern Spiritualism has largely tended to improve this state of things. It has taught and demonstrated that man has other wants than those of the body, higher needs than those furnished by the appetites, and a nature that no amount of wealth or the worldly goods that it procures can satisfy. It has shown mankind in this materialistic age that there is "a spirit in man," and that its longings must not lie neglected, nor its faculties remain uncultivated. It has aided to bring up from the depths of his nature those faint indications of Spirituality so long buried beneath the lumber of modern opinion, and so nearly stifled by the every-day habits of these degenerate times. I mean no disparagement to religion, since I have no doubt whatever that her mission is a far higher one than that of Spiritualism—more full, more noble, more comprehensive, and with far loftier ends in view—but then all must admit who have paid any attention to the subject, that religion has greatly lost her hold upon the

modern mind, owing to the very causes that I have just described. "Ye cannot serve God and mammon," is a truth that we have on Divine authority, and in modern days mammon-worship has reached a degree of perfection never seen before. The consequence of this is that the mind becomes first partially closed against any spiritual truth, and then in a fitting condition for becoming sceptical. All subtle, gentle, and heavenly agencies are by this means shut out of the thoughts; and the entire mind speedily becomes bent in the direction of materialism. When this condition has been reached, it requires something to come with all the force of demonstration, and with the power of the evidence of sense to bring it back to its pristine and higher state. This want Spiritualism supplied. The harmonies in the inner depths of human nature have long been slumbering; the heart's hidden chords have remained untouched, and the sweet spiritual music that was wont in days gone by to fill the soul with heavenly rapture, has long been silent. Something was, therefore, needed to call these powers again into play, and that something we have in the spiritual manifestations of modern days.

Man has a spiritual nature, as every age has testified by occasional outcomings of the mysterious powers that lie locked in the human soul, but to-day the tendency is strongly to deny them, and to sneer at everything that is calculated to develop and make them manifest. That which erst was a truth full of most significant meaning, is now a silly and absurd superstition, only regarded by the ignorant and weak-minded. The facts of the past—facts as stubborn and as well attested as the existence of the men themselves—are now looked upon as being fictions, only to be believed in by children and fools.

A miracle has been declared impossible, and mystery a thing to be shunned, as though we could get rid of either, or escape from the tremendous influence that they throw over Society, Humanity is beset with mystery, and full of miracle, and he who denies this truth knows little of human nature.

Man walks in fear and sleeps in mystery—

All that our senses feed on, only seems

Stretched o'er the door-sill of eternity,

Our dreams are wakening, and our wakening dreams.

The sad experience of our riper age,

A shadow lengthening as the sun goes down;

Nature herself, for every open page,

Some leaf forbidden folds with mystic frown.

Between the chalk-marks of a childish game

Our footsteps stray or stumble, reel or dance;

A step to Folly, or a step to Fame,

Planted mid graves—the mocking umpire Chance.

Presentiments and strange antipathies
 Fantastic trip the heels of sober thought;
 Quaint elves, trim Reason's eccentricities,
 Pluck frowning wisdom by the beard unsought,—
 Unsought, as omens on life's daily road
 That only opens to our onward tread;
 Whereon each, ever, sinks with weary load—
 His brief stage o'er—the rest, untravellèd.

The spiritual nature of man is apparent in the entire history of the past. It is only the present that denies it, and in its sceptical arrogance raises its haughty soul against God, hoping by such means to shut out the glorious light of the truth of heaven. Anything that is calculated to bring back to the race a higher degree of spirituality, to cause men to look into their own souls, and discover those hidden powers so long dormant, and awaken to activity the latent forces so long inactive, must prove of the very greatest benefit to mankind. This we hold that the modern spiritual manifestations rightly understood are calculated to do, and to do most effectually.

2.—IT DEMONSTRATES THE IMMORTALITY OF MAN. Nothing can be more necessary in these modern days than to bring back to man a knowledge of his immortal nature. So completely has this been lost sight of in many minds that even where it is not disbelieved it is utterly disregarded. Large numbers of mankind live but to eat and drink, and hoard up wealth, giving no thought to the world beyond the tomb, and bestowing no care on the everlasting inheritance upon which they must some day enter. Practical Atheism reigns where theoretical Atheism would be rejected with scorn. Men who profess to believe in God and immortality give the lie to their faith by their conduct, and show by their every act that nothing but the present state has the slightest hold upon their affections. And then there are great numbers who openly boast that they have no knowledge, and can have none, of the life after death, and that consequently all they have to care for are the things of this world. Secularism, as it is called, declares that the future state cannot be demonstrated, and that therefore all that is said respecting it is simply idle speculation unworthy of being heeded by sensible men. Religion does not reach these men. Christianity is preached to them in vain; argument is powerless with them; logic a weapon for which they care not more than for the whistling of the wind. You may talk to them until you are hoarse, they will only laugh at you, and demand some satisfactory proof, the proof required being demonstration. Nothing less will satisfy them, and this has not hitherto been forthcoming. The old arguments that did duty in days gone by are powerless now, since science has completely changed the aspect of human

nature. Books on the immortality of the soul which a hundred years ago were thought to conclusively settle the question in the affirmative, are antiquated and out of date, since the arguments employed do not touch the real point at issue. Demonstration must be had, or no good can be done. Now where can this be obtained? Until the modern spiritual manifestations appeared, nowhere, and the result was that materialism remained with no power capable of grappling with her successfully. Here, then, Spiritualism has accomplished a result the value of which it is impossible to over-estimate. Thousands of sceptics have been converted to a belief in the great doctrine of immortality by these means, which no other kind of evidence could reach, and who, therefore, but for these apparently puerile phenomena would, in all probability, have lived and died in a state of unbelief. Assuredly this is a good which of itself should answer most satisfactorily the question, *Cui bono?* The state of mind of the unbeliever is one of a most lamentable character. It is full of painful uncertainty and doubt, with frequent anxious desire to have the problem solved that ever and anon presses, if not on his intellect, at least upon his heart. Probably no human being can escape the terrible question which will sometimes—in his moments of quietude and repose, in the hour of fearful trial and sorrow, in the day when temptation weighs down the soul, and when black clouds seem to envelope his entire inmost self in their dark folds—rise up and demand to be answered, “What is my fate after death?” No amount of unbelief can altogether smother this; no scepticism can shut it out; no ridicule stifle it; and no arguments in favour of materialism entirely dispel it. You may drive it away for a time, but back it will come again unbidden in moments when it is little expected, and still less desired. It will rush into the soul with such tremendous force that all else will sink into abeyance before its terrible power, and its persistent demand to be answered.

Mr. Sears, in his book on *Regeneration*—a most delightful little volume, that ought to be widely circulated and carefully read—admirably remarks on this subject: “Even the hardest unbelief has those doubts and misgivings which come from the angel-voices that will not quite be driven out, or from that Divine Word which shineth in the darkness, though the darkness comprehendeth it not. Those who thought they had convinced themselves that the eternal Past and the eternal Future were regions of blank nothingness, and the questions Whence? and Whither? no other than if you shouted into a chasm, have found that some new experience opened unknown depths within them, and brought new faculties into exercise, and then beyond the chasm the Delectable Mountains rise clearly on the sight.

Unbelief is seldom satisfied with its creed of denials, so that through its regions of desolation the pilgrim often travels to the most unshaken ground of his faith. How could this be, unless a spiritual world were already acting upon his spiritual nature? How could the spiritual faculties awake, whether they would or no, and give out the Memnon sounds, unless smitten with beams from other worlds, and made responsive to unearthly melodies? If the light comes not to bless and to save, it will come at awful intervals, like flashes of lightning at midnight, to make the darkness visible. Perhaps there is not a more significant passage in religious literature than the suppressed passage of Mr. Hume, where he describes the influence of his speculations. He surveys the habitation which, with infinite logical skill, he has builded about him, and he starts with horror at sight of the gloomy and vacant chambers: 'I am astonished and affrighted at the forlorn solitude in which I am placed by my philosophy. When I look about I see on every side dispute, contradiction, and distraction. When I turn my eyes inward, I find nothing but doubt and ignorance. Where am I, and what? From what causes do I derive existence, and to what condition do I return? I am confounded with these questions, and I begin to fancy myself in the most deplorable condition imaginable, environed in the deepest darkness.' The desolation and the emptiness are seen and felt, but they could not have been except in contrast with a light too early lost, or by some star not yet gone down in the sky." The longing for immortality is so great in most men's minds, that, in our toils, our troubles, and misfortunes, we seem always inclined to cry out—

Great God! I'd rather be
 A pagan suckled in a creed outworn,
 So that, standing on some pleasant lea,
 I might have glimpses that would make me less forlorn.

Yet with all this there comes up before the mind of the sceptic the cold materialistic philosophy of the age, and the prevalent disbelief in the great doctrine of immortality, until the mind is perplexed with anxious doubtings, and a terrible suspense is the result. Happiness can have no place in a mind in such a condition, and peace—true, genuine peace must remain a thing far apart. No man knows better what this state of mind is than I do, having had many years' bitter experience of the doubts and uncertainties which it involves. To be, as the poet says,

Haunted for ever by the Eternal Mind.

and yet not to feel able to recognize the Divine in Nature and the spiritual in man, is a condition which is easier felt than described. Gleams of light occasionally shooting through the dense dark-

ness, serving only to make the darkness afterwards more intense; a few drops of rain on the parched and dried up ground, the sight of food to the hungry, or water placed before the eyes as though to mock the vision of him who is dying of thirst, are similes which but faintly shadow forth the state of mind of the sceptic.

Oh! how this tyrant doubt torments my breast!
My thoughts, like birds, who frightened from their nest,
Around the place where all was hushed before,
Flutter and hardly nestle any more.

What then is to be done in such a case? From what source can satisfaction be obtained? How are those doubts to be removed? Where is the solution of the problem to be found? By what means can evidence—not argument—be procured? I demand of those whose chief business it is to reply to these queries, what they would do in such a case? The answer is to be found in the history of the past, they have done nothing, and consequently scepticism and unbelief still prevail.

Now, spiritual manifestations, insignificant as they may appear, trifling as they may seem, childish as some may be imagined, have settled for ever the question of man's immortality, have demonstrated beyond the shadow of a doubt, that there is a life beyond the tomb, to which all human kind are hastening. The clouds are dispelled, the storm is cleared away, the winds have ceased to blow, the rain to fall, the sun shines again, and a calm, to be never more interrupted, is settled on the soul. Now can we realize to the full the sublime and heart-cheering words of Fichte:—"The world of nature, on which but now I gazed with wonder and admiration, sinks before me. With all its abounding life and order and bounteous increase, it is but the curtain which hides one infinitely more perfect—the germ from which that other shall develop itself. My faith pierces through this veil, and broods over and animates this germ. It sees, indeed, nothing distinctly; but it expects more than it can conceive, more than it will ever be able to conceive, until time shall be no more." The bright summer-land appears in view, the golden gates of heaven are partially opened, the black curtain is thrown back, and a glimpse is obtained of what lies on the other side of the great river of death. All man's noblest aspirations are realised and his intensest longings satisfied. There, in the "glorious realms of light," are to be seen the bright denizens of the Hereafter occupied as we shall be in but a little time, if we are faithful to the great trust thus committed to our charge.

A countless host of great and lovely shapes:
They stood in deepest silence looking down
With reverential lowliness, like such

Who utter inward prayer : on one knee then
 Sank gracefully ; and, lifting up their eyes,
 With faces radiant as the rising sun,
 And voices such as round the throne of heaven
 Sing sweetest ; mellow as the softest tone
 Of plaintive nightingale, in the deep calm
 Of summer's midnight breathing from the woods ;
 Yet powerful each as the tumultuous sea,
 Or shouts of meeting armies, thus they sang :—
 Praises to Him, all bountiful, all good,
 Creator of all beauty, all delight—
 The Infinite, the everlasting God—
 The One Pure Spirit.

3.—IT BRINGS THE CONSOLATION OF SPIRIT-COMMUNION. A modern writer has remarked very truthfully and very beautifully, "Storms purify the air we breathe. Rains that rust the corn revive the grass. The refuse of the yard makes the peach and pear grow more luxuriantly. Stars that fade from our skies only pass to illumine other portions of the sidereal heavens. The dewdrops that glisten in morning-time from million plants are only exhaled by sun-kisses, to form clouds in aerial regions, to fall in copious showers, gladdening the earth, while moving on in rills and rivers to the ocean again. Nothing is lost. Our beloved ones, whom the world calls dead, have only passed to the summer land before us, to return again as ministering angels." As ministering angels: aye, there is the main consolation of Spiritualism. In this it is that its powerful value consists. To the bereaved one whose very heartstrings are snapped by the intense grief that he has experienced in the wresting away from him of the one being upon whom his affections were fixed, and with whom his very soul was entwined so intimately that they appeared to have become as one, this much-despised Spiritualism brings joy unspeakable. It pours into his soul a flood of sunshine, where everything was dark before, and gives him back all that he thought he had lost. Death, with its grim and ghastly terrors, loses more than half its power, and the wide yawning gulf between this world and the next, into which had fallen so many sighs and tears and groans, becomes bridged over, and the land of light and beauty not only appears in view, but its bright inhabitants cross and re-cross the river without the aid of old Charon and his boat, bringing with them to earth the sweet fragrance of the flowers that bloom in the angelic country that lies beyond the confines of material things. The shadow passes away from the valley of Death; the glorious light of day—eternal day—shines into its repulsive precincts, and we see the way clearly to the better land on the other side. Angelic hosts attune their music to the songs of earth, heavenly sounds reach our ears, and there

falls upon our startled vision sights which fill the soul with rapture.

Oh hearts that never cease to yearn !
 Oh brimming tears that ne'er are dried !
 The dead, though they depart, return
 As if they had not died !

The living are the only dead ;
 The dead live—never more to die ;
 And often when we mourn them fled,
 They never were so nigh.

It is impossible to over-estimate the glorious privilege of which we in our latter days are made the happy recipients. All knowledge, all science, all earthly greatness fade into insignificance before the glorious light of this one great truth, that the dead are with us still, cheering us in our lonely path through life, watching over us with loving care, frequently protecting us in the hours of danger, and doing their best to direct us into the paths of duty and of truth. Nor let it be thought that here we ascribe too much praise to, and place too much dependence on, created spirits, and thus lose sight of the Father of all spirits. No, far be it from us to do this. In all we do not fail to behold the loving hand of God, by whose goodness and mercy these blessings have been vouchsafed to us, and who sends the bright denizens of the other world on errands of mercy and love to His erring children on earth. In the light of Spiritualism we can realize, as we never did before, the meaning of that beautiful passage in the Epistle to the Hebrews, where, speaking of these very messengers of heavenly truth, the writer says, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Milton wrote long since of God's "winged messengers" sent on errands of "supernal grace," and in these modern much despised phenomena, puerile and insignificant as they may appear, we have the realization of the grand and heart-inspiring truth.

Modern Spiritualism teaches us that not only are those who have passed away not dead, in the sense in which that term is usually employed, but that they still take an interest in the concerns of those that they left behind, and still cling closely in the bonds of affection to those they loved on earth. Their interest in the present world—that is, in the spiritual condition of the present world—does not fade out when they pass the dark river, but continues to manifest itself according to the good purpose of God, from the other side, sending blessings across to the old land which was once for a short time their dwelling place. "Man," says a well-known author, "stands on the verge of the two worlds, and must ever, therefore, be deeply interested in their bearing and connection with each

other, and I believe it is only a lapse into the grosser and more material state of being that can annihilate that interest." The truth of this must be apparent to every thinking mind, and the more he reflects upon the relationship to be found between these two worlds, the more he sees that after all they are but one, and that the existence of man is but suddenly and abruptly broken at death, not continued into the heavenly country where the changes that he undergoes enable him to realise to the full the glorious blessings of spirituality—but does not sever him from those he so much loved on earth. Longfellow most beautifully and graphically depicts the nearness of us to the dead whose material bodies have long, long ago mingled with the dust of the earth.

All houses wherein men have lived and died,
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no sound upon the floors.

We meet them at the doorway, on the stair,
Along the passages they come and go,
Impalpable impressions on the air,
A sense of something moving to and fro.

There are more guests at table than the hosts
Invited; the illuminated hall,
Is thronged with quiet, inoffensive ghosts,
As silent as the pictures on the wall.

The stranger at my fireside cannot see
The forms I see, nor hear the sounds I hear;
He but perceives what is, while unto me
All that has been is visible and clear.

We have no title deeds to house or lands;
Owners or occupants of earlier dates
From graves forgotten stretch their dusty hands,
And hold in mortmain still their old estates.

The spirit-world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapours dense
A vital breath of more ethereal air.

Our little lives are kept in equipoise
By opposite attractions and desires:
The struggle of the instinct that enjoys,
And the more noble instinct that aspires.

The perturbations, the perpetual jar
Of earthly wants and aspirations high,
Come from the influence of that unseen star—
That undiscovered planet in our sky.

And as the moon, from some dark gate of cloud,
Throws o'er the sea a floating bridge of light,
Across whose trembling planks our fancies crowd
Into the realm of mystery and night;

So from the world of spirits there descends
A bridge of light, connecting it with this,
O'er whose unsteady floor that sways and bends,
Wander our thoughts above the dark abyss.

This "bridge of light" connecting the future world with the present, Spiritualism has made clear and palpable; not that it had not been seen before, since through all the ages some men have been alive to its presence, but now its manifestation is so plain that none who take the trouble to seek for it can fail to discern its heavenly arches and to hear the sound of the ethereal footsteps of the beings by whom it is daily traversed.

Spiritualism recognizes essentially the fact that love, affection, wisdom, goodness, and in fact all the qualities of the human mind, are eternal; and, indeed, that this must be so is clear, from the nature of mind itself. If it be impossible to destroy an atom of matter, how much greater must be the impossibility that mind or any of its attributes can ever cease to exist. This is so true that it would probably not be for one moment doubted by any person who believes in the immortality of the soul. But then there is more involved in it than would at first sight appear. If the affections that have been cultivated during the earthly lifetime of the individual, the deep heartfelt love that a man feels for his wife, or the mother for her child—affections pure and holy as any of which the human soul is capable—be eternal, then it is certain that the objects upon which these affections are placed will be brought as near as possible to the one who bestows upon them such deep, intense devotion. Whether the two beings thus loving and being loved, exist together in this world or another, or whether the one has passed from earth away while the other still remains to work out the rest of its destiny in this sublunary sphere, separation spiritually will become an impossibility. A man roaming in distant lands, separated from those who are all in all to him on earth, by tracts of country, wide as any our world possesses, or by thousands of miles of "old ocean's grey and solitary waste," is always said, in the language of earth to be with them in spirit. What does this mean but that the deepest felt thought of his heart, his intensest affections, the most ardent outgoings of his soul are there, not confined and cabined within the material limits of his mortal frame, but extending themselves to the spot, however far distant it may be, where is to be met with all that he loves on earth. Now, suppose that soul freed at once from the clog of its material body and placed in a position in which its relations to time and space are entirely different to what they had been before, and where no expanse, however great, of ocean, land, or air, can present any further obstacles to its movement, it is not difficult to imagine the result.

The highest of all authorities has said that "where the treasure is there will the heart be also," and this is true in a secondary sense of the love for other human souls, as well as in

that higher and diviner sense in which it was meant to convey its principal lesson of love to God and the things of heaven. Gravitation of the soul of man towards the things or beings that it loves most intensely is as much a law—an irresistible law—as the falling of a stone to the earth. The result of all this must be, that the soul which has escaped from its material tenement will still cling with an affection, rendered all the deeper, purer, and more refined by the change, to those who had been bound up with it by the strong ties of devotion and love, during its earthly career. To be near those we love, in spirit, when spirit is all, is surely to be entirely there, and hence were there no fact in the history of the world in favour of the doctrine of the communion of the so-called dead with the inhabitants of earth, the principle might still be established by an irresistible *à priori* argument. But when there is added to this, the fact that in all ages and in all countries these manifestations have occurred more or less, an argument is established which no science can overturn, no scepticism destroy, and no amount of ridicule lessen the value of, or diminish.

Spirit-communion upon the very principle which I have just laid down necessarily brings to man one of the highest sources of consolation which it is possible for him to receive. Where is the mother whose child has passed away from her at a period now far back in the past—the child which she fondled and caressed so lovingly, whose dying couch was watered by her tears, whose little grave where its material body was deposited is periodically visited by her as a sort of holy shrine, and whose very playthings are treasured up as sacred relics of days that bring back such sweet recollections—who would not feel all the happier for knowing that the loved one still lived and lingered near her, forming an unseen member of the family group, and exercising in the domestic circle in which it first made its appearance on earth an influence for good? The mother who passed away leaving her children to shift in the dreary world, with poverty and cares and trials to oppress them, could only bring to her orphan offspring an unspeakable happiness by a knowledge on their part that she had not really died, that all in her that was loveable, fond and true, had not only survived the interment of that material framework in which she once appeared, in the cold, damp grave, but that she still watched over them, cared for them, warned them of danger, and protected them from harm and wrong. We might extend this argument into every relationship of life, but it is needless. If Spiritualism be true, it is one of the grandest truths that has ever been made known in the history of the world; and the question *Cui Bono?* is one which can only be put by a

man who has never bestowed five minutes' thought on the subject, or by one utterly destitute of natural affection.

The phenomena may be puerile, the manifestations trifling and insignificant, but the purpose is the grandest that human thought can conceive. The denizens of the spirit-world come back to earth to teach mankind a lesson of love, goodness, and truth; they see things in the full light of day which we can only look at obscured by clouds and darkness. They have partaken of the blessings of the great Hereafter, and they come back to give us a foretaste of what also is in store for us. Their influence upon mundane affairs is larger than we think or know. And when the time shall come that it shall be our turn to join their ranks, we shall be all the better prepared for entering on our new abode by the communings that we had held with them in our sojourn on earth.

When death shall give the encumbered spirit wings,
 Its range shall be extended; it shall roam,
 Perchance among those vast mysterious spheres,
 Shall pass from orb to orb, and dwell in each
 Familiar with its children—learn their laws,
 And share their state, and study and adore
 The infinite varieties of bliss
 And beauty, by the hand of power divine
 Lavished on all its works. Eternity
 Shall thus roll on with ever fresh-delight;
 No pause of pleasure or improvement; world
 On world still opening to the instructed mind
 An unexhausted universe, and time
 But adding to its glories; while the soul
 Advancing ever to the source of light
 And all perfection, lives, adores, and reigns,
 In cloudless knowledge, purity, and bliss.

HYMNS FOR THE SPIRITUAL CHURCH.

GETHESEMANE.

When with sad fears distrest,
 The heart is with care oppress,
 In Thee may we find our rest.
 Thy will be done!

Dark though the night may be,
 And Thy hand we cannot see,
 Confiding, we cling to Thee.
 Thy will be done!

When deeper the shadows grow,
 And our strength is laid low,
 Though tears as of blood may flow;
 Thy will be done!

In the soul's fiercest agony,
 O Father, we call on Thee!
 In every Gethsemane
 Thy will be done!

Ere the night melt away
 Into the dawning day,
 Let this be the prayer we say—
 Thy will be done!

Through all Eternity
 Still will we trust in Thee,
 Ever our thought shall be—
 Thy will be done!

T. S.

SPIRITUALISM AMONG UNCULTURED PEOPLES COMPARED WITH MODERN SPIRITUALISM.*

BY C. STANILAND WAKE.

WHETHER what is known as Modern Spiritualism is true or false, it must have an equal influence on those who believe it to be true. As being, then, influential for good or for evil over the lives of thousands of people, its phenomena are deserving of most careful attention. For the same reason, the analogous phenomena which have been from time to time observed among uncultured peoples are also worthy of study. There is little doubt that nearly everything which has been done by modern Spiritualists has been performed from time immemorial by the Shamons, or sorcery doctors, of the Turanian and allied tribes of the American and African continents. The two great essentials required in either case are the existence of disembodied spirits and mediums through whom they can communicate with man. As to the former, I much doubt whether there is any race of uncivilised men who are not firm believers in the existence of spirits, or ghosts. In most cases, and probably in all originally, these are the spirits of dead men, who are thought, for a time at least, to wander about the scenes of their material life, and occasionally to make their presence known by sounds or by a visible appearance. So great is the dread of ghosts among many of such peoples that they will hardly venture out of their huts after dark, and when any person is compelled to do so he invariably carries a light, although he would not have the slightest difficulty in finding his way without its aid. Nor is the medium wanting among the uncivilised races. The most influential man in the tribe is the sorcery-doctor, except where he is merely a tool in the hands of the chief, and all his influence is due to his supposed control over, or at least communication with, the denizens of the spirit-world. By their aid he is able to bewitch his own enemies or those of the persons who seek the exercise of his supernatural power, and, on the other hand, to discover the origin of the disease under which the sick man is wasting away, and to remove it from him should the spirits be propitious. The sorcery doctor of an African tribe, like the showman of the Mongol, is in fact a very oracle through his supposed power of receiving communications from his immaterial assistants. Moreover, the means by which he becomes *en rapport* with the spirit-world, is exactly the same as that employed by the Spiritualist,

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although the mode in which the mediumistic condition is induced may often be very different. Whether arrived at by a process of mesmerism, or by means of a ceremony attended with great physical and mental excitement, or, on the other hand, induced by extreme exhaustion, or whether it is caused by a kind of intoxication, the condition required is the one of trance. The most simple mode of attaining it is probably the *self-mesmerism* of the Zulus of Natal—an intense concentration and abstraction of the mind, giving the clairvoyant faculty. Canon Calloway states that this process of “inner divination” is commonly practised by herd-boys for the purpose of finding cattle which have strayed; and it is even used as a means of escape by those who are threatened with destruction by a jealous chief.

This clairvoyant power, which is intimately connected with Spiritualism, is by some people ascribed to spirit communication. Thus, says Scheffer, among the Laplanders, “when the devil takes a liking to any person in his infancy, he haunts him with several apparitions. . . . Those who are taken thus a second time, see more visions and gain great knowledge. If they are seized a third time they arrive to the perfection of this art, and become so knowing, that without the drum (the magic drum which answers to the tambourine of the Mongol and the rattle of the American Indian), they can see things at the greatest distances, and are so possessed by the devil, that they see them even against their will.” Scheffer adds that on his complaining against a Lapp on account of his drum, the Lapp brought it to him, “and confessed with tears, that though he should part with it, and not make him another, he should have the same visions as formerly;” and he instanced it in the traveller himself, giving him “a true and particular relation” of whatever had happened to him in his journey to Lapland. He complained moreover, that “he knew not how to make use of his eyes, since the things altogether distant were presented to them.” According to Olaus Magnus, the Lapland Shamon “falls into an ecstasy and lies for a short time as if dead; in the meanwhile his companion takes great care that no gnat or other living creature touch him; for his soul is carried by some evil genius to a foreign country, from whence it is brought back with a knife, ring, or some other token of his knowledge of what is done in these parts. After his rising up he relates all the circumstances belonging to the business that was inquired after.”

Among the special Spiritualistic phenomena which are recognised among uncultured people are spirit-rapping, spirit-voices, and the cord unloosening, which, when first exhibited created in England so much astonishment. The last named phenomenon is not unknown to the North American Indians, and is practised

by the Greenlanders and by some of the Siberian Shamons. Thus among the Samoyedes, the Schoman places himself on the ground upon a dry reindeer skin. Then he allows himself to be firmly bound hands and feet. The windows are closed and the Schoman calls upon the spirits, when suddenly a noise is heard in the darkened room. Voices are heard within and outside the court; but upon the dry reindeer skin there is regular rhythmical beating. Bears growl, serpents hiss, and squirrels seem to jump about. At last the noise ceases. The windows are opened and the Schoman enters the court free and unbound. No one doubts that the spirits have made the noise and set the Schoman free, and carried him secretly out of the court."

We have here the noises, voices and rope untying, which are so common in spiritualistic *séances*. These find a still closer parallel in the curious rites of Greenland Shamanism, the object of which is to enable the spirit of the sorcerer to visit heaven or hell as occasion may require. The historian Crantz thus describes the ceremony:—"First the devotee drums awhile, making all manner of distorted figures, by which he enervates his strength and works up his enthusiasm. Then he goes to the entry of the house, and there gets one of his pupils to tie his head between his legs, and his hands behind his back with a string; then all the lamps in the house must be put out, and the windows shut up. For no one must see the interview between him and the spirit; no one must stir, not so much as to scratch his head, that the spirit may not be hindered, or rather that he may not be detected in his knavery. . . . After he has begun to sing, in which all the rest join with him, he begins to sigh and puff and foam with great perturbation and noise, and calls out for his spirit to come to him and has often great trouble before he comes. But if the spirit is still deaf to his cries, and comes not, his soul flies away to fetch him. During this dereliction of his soul he is quiet, but by and by he returns again with shouts of joy, nay with a certain rustling, so that a person who has been several times present assured me that it was exactly as if he heard several birds come flying first over the house, and afterwards into it. But if the Torngak (or spirit) comes voluntarily, he remains without in the entry. There an angekok (or magician) discourses with him about anything that the Greenlanders want to know. Two different voices are distinctly heard, one as without and one as within. The answer is always dark and intricate. The hearers interpret the meaning among themselves, but if they cannot agree in the solution, they beg the torngak to give the angekok a more explicit answer. Sometimes another comes who is not the usual torngak, in which case neither the angekok nor his company understand him. . . . But if this commu-

nication extends still further, he soars aloft with his torngak on a long string to the realm of souls, where he is admitted to a short conference with the *Angekut poglit*—i.e., the fat or the famous wise ones—and learns there the fate of his sick patient, or even brings him a new soul back. Or else he descends to the goddess of hell, and sets the enchanted creatures free. But back he comes presently again, cries out terribly, and begins to beat his drum; for, in the meantime, he has found means to disengage himself from his bonds, at least, by the help of his scholars, and then with the air of one quite jaded with his journey, tells a long story of all that he hath seen and heard. Finally, he tunes up a song and goes round, and imparts his benediction to all present by a touch. Then they light up the lamps, and see the poor angekok wan, fatigued, and harassed, so that he can scarce speak."

Except that the civilised medium attains to a state of trance without so much excitement, and does not, while in that state, take so distant a journey, the account given by Crantz would almost answer for a description of a spiritual *séance*. Most of the occasions in which the sorcerer is consulted would seem to be cases of sickness. Illness is usually supposed to be caused by the agency of spirits, who are annoyed at something having been done or omitted, and the mission of the sorcerer is to ascertain whether the sick man will live or die, and if the former, what offering must be given to propitiate his tormenters. Among the Zulus, the diviners who eat *impepo* medicine answer in a measure to the Mongolian Shamon, although they do not profess to have intercourse with supernatural agents. This is reserved, apparently, for the diviners having familiar spirits. These people do nothing of themselves, sit quite still, and the answers to the questions put by inquirers are given by voices at a distance from them. Canon Calloway gives two curious instances of this mode of divining. In one of them a young child, belonging to a family from another kraal which had settled in a village of this Amahlongwa, was seized with convulsions, and some young men, its cousins, were sent to consult a woman who had familiar spirits. They found the woman at home, but it was not until they had waited a long time that a small voice proceeding from the roof of the house saluted them. They were, of course, much surprised at being addressed from such a place, but soon a regular conversation was carried on between them and the voices, in the course of which the spirits minutely described the particulars connected with the child's illness—a case of convulsions. They then told the young men "the disease was not properly convulsions, but was occasioned by the ancestral spirits, because they did not approve of them

living in their relative's kraal," and that, on their return home, they were to sacrifice a goat (which was particularly described), and pour its gall over the child, giving it at the same time Itongo medicine. This took place in the daytime, and the woman did nothing but occasionally ask the spirits if they were speaking the truth. "The young men returned home," says Calloway, "sacrificed the goat, poured the gall on the child, plucked for him Itongo medicine, and gave him the expressed juice to drink;" and the child had no return of the convulsions, and is still living. During the interview with the woman, which took place in the daytime, she did nothing but occasionally ask the spirits if they were speaking the truth, and, whatever the explanation of the case, one thing seems certain—the young men had not seen the woman before, as she lived on the coast, a day and a half's journey from them. In the other instance referred to, the ultimate result was not so favourable, as the sickness was not removed, but it was attended with an incident by which we are again reminded of the phenomena of Spiritualism. The spirits promised to dig up and bring to the diviner the secret poison which they said was causing the sickness inquired about. At the time appointed for the poison to be exhibited, the old people assembled in the diviner's hut, and, after arranging themselves in a line at the request of the spirits, they soon heard, first one thing fall on the floor, and then another, until at length each person was told to take up what belonged to him, and throw it into the running stream, when the disease would be carried away. On examining the things "some found their beads which they had lost long ago; some found earth bound up; others found pieces of some old garment; others shreds of something they had worn; all found something belonging to them." In this case, also, the voices came from above; but among some peoples the spirit enters into the body of the diviner, in like manner as with Spiritualistic mediums. This is so in China, where the spirit of the dead talks with the living through the male or female medium, as the case may be—and with all uncultured peoples, in fact, who look upon their priests, or sorcery doctors, as oracles.

There are two phenomena known to Spiritualists which we cannot expect to find among uncultured peoples. One of these, the so-called spirit-writing, has been practised by the Chinese probably from time immemorial, and is effected by means of a peculiarly shaped pen held by two men, and some sand. The presence of the spirit is shown by a slow movement of the point of the pen tracing characters in the sand. After writing a line or two on the sand, the pen ceases to move, and the characters are transferred to paper. After this, if the response is unfinished,

another line is written, and so on, until the pen entirely ceases its motion, which signifies that the spirit of the divinity has taken its departure from the pen. Like the spirit-drawings of modern mediums, the meaning of the figures thus obtained is often very difficult to make out. The other phenomenon is the rising and floating in the air, in which Mr. Home is, or was, so great an adept. This in all ages has been the privilege of the saints, Asiatic or European, Buddhist or Christian, who have attained to a state of spiritual ecstasy.

At the beginning of this paper it was said that, so long as the phenomena of Spiritualism are believed to be true, they have equal influence whether true or false. On the other hand, it must not be thought that, because they are accepted as true by uncultured people, therefore they *are* false, as being merely due to fraud or superstition. To those even who believe in a spirit-world, the question of spirit action in connection with the phenomena is one of the utmost difficulty; and in conclusion I would refer to a possible explanation of the most remarkable of them, which, although not supernatural, will no doubt be thought by some persons more difficult to receive than that of spirit agency itself. It has been noticed that the faces which appear at the openings of the cabinets in which the Spiritualist mediums sit are usually at first, if not ultimately, much like the mediums themselves, and yet it seems to be absolutely impossible, considering how they are secured, that such could be the case. It may, however, only be impossible under the *ordinary* conditions of physical life. If certain phenomena said to have been observed were so in reality, the apparent difficulty is removed. It has frequently been noticed that colouring matter placed on a spirit hand has afterwards been found on the hand or body of the medium. This has been established by experiments tried for the purpose. Further, it is stated that occasionally, when a light has been suddenly struck, a long hand and arm have been seen swiftly drawn in towards the medium. Moreover, the body itself of the medium, absurd as such a thing appears to be, has been seen to elongate, if we are to believe the statement of Mrs. Corner, made through the *Spiritualist*, in connection with the medium, Miss Cook. The familiar spirit of this medium has been seen rising from her body, and some Spiritualists believe that the spirits usually, if not always, rise out of their mediums. In the instance just mentioned the spirit was said to have been visibly connected with the medium by cloudy, faintly luminous threads.

If we accept these statements as true, most of the phenomena of Spiritualism are explainable without reference to the agency of spirits. They would show that the human body must

contain within itself an inner form, be it material or immaterial, which under proper conditions is able to disengage itself either wholly or partly from its outer covering. The spirit hands which appear, and which are able to move heavy weights and convey them long distances through the air, would really be those of the medium. The faces and full-length figures which show themselves, holding conversations, and allowing themselves to be touched, and even permitting their robes to be cut, become the faces and figures of the mediums. This view receives confirmation from the Spiritualist standpoint, from the fact (if such it be), that the doubles of well-known mediums have sometimes been recognised in the presence of the originals, and (seeing that Spiritualists believe the body to be capable of elongation) it is not inconsistent with what has been observed that the spirit-figure is sometimes much taller than the medium. It is consistent, moreover, with the facts, that the distance from the medium within which the spirit-figures can appear is limited, and that if the hands of the medium be held closely *from the first*, many of the manifestations cannot be produced. This point has been insisted upon as proof of imposture, but assuming, for the sake of argument, the truth of what is said as to the human "double," it simply shows how intimately associated are the external covering and the inner form which has to become disengaged to show itself.

While offering this explanation of many of the most important phenomena vouched for by the advocates of Spiritualism, it must be understood that I do so simply to show that such phenomena, according to the evidence of Spiritualists themselves, do not require the intervention of spirit agency. I should not, however, have referred to the subject at all except for its bearing on the past history of mankind. As stated at the beginning of this paper, Spiritism has a marvellous influence over the mind of uncultured man, and it has retained its influence almost unimpaired through most of the phases of human progress. A late French writer, after stating that superstition was supreme in the Roman Empire at the commencement of the Christian era, declares that magic was universally practised, with the object of acquiring, by means of "demons"—the spirits of the dead—power to benefit the person using it, or to injure those who were obnoxious to him. It is thus evident that the phenomena to which the modern term "Spiritualism" has been applied are of great interest to the Anthropologist, and, indeed, of the utmost importance for a right understanding of some of the chief problems with which he has to deal. They constitute an element in the life-history of past generations which cannot be left

out of consideration when their mental and moral condition are being studied; and modern *Spiritualism* may, therefore, be studied with great advantage as a key to what is more properly called *Spiritism*. Not that the former can be considered as an instance of "survival," in the proper sense of this phrase. Apart from such isolated instances as that of Swedenborg, Spiritualism is of quite recent introduction, and it appears to have had no direct connection with its earlier prototype. It is worthy of note, however, that it sprung up among a people who have long been in contact with primitive tribes, over whom Spiritism has always had a powerful influence. It is possible that intermixture of Indian blood with that of the European settlers in North America may have had something to do with the appearance of Spiritualism, which would thus be an example of intellectual reversion, analagous to the physical divergence to the Indian type, which has by some writers been ascribed to the descendants of those settlers. Or the former may be merely a resemblance, instead of a reversion, dependant on the change in the physical organism. In either case it is somewhat remarkable that many of the so-called "spirits," which operate through Spiritualist mediums, claim to have had an American-Indian origin.

RECENT SCIENCE OF LIFE.

BY WILLIAM HITCHMAN, LL.D.

WHETHER we attribute electric action throughout Nature to tensions and pressures in an all-pervading medium, identical with that *spiritual* region in which light, I think, is propagated, or explain every kind of magnetic phenomena according to a previous theory in the last two numbers of the *Spiritual Magazine*—certain is it, in my opinion, that electrical particles act on one another directly at a distance, in given conditions, since force, it is admitted by every scientist, may depend on relative velocity, and may therefore not operate instantaneously, but after a time contingent upon remote space, and other relations between Metaphysics and Physics. What Spiritualist, worthy of his high and holy calling, has not observed with joy that splendid series of spectroscopic discoveries by which the very chemistry of heavenly bodies is now brought within the range of scientific inquiry—showing, for example, that in other worlds than ours, in suns, stars, planets innumerable, the distance of which the philosopher can only faintly imagine, as

in the case of nervous *ganglia*, crystals, seeds, stones, trees, or eggs, &c., there are celestial molecules vibrating in the same exact unison with terrestrial molecules, as two tuning-forks tuned to concert pitch, or two watches regulated to solar time in Greenwich Observatory. Haeckel's ANTHROPOGENIE, or natural development of man, is destined to be the battle-field of Biologists in 1875; and, come what may, Spiritualism and the Spiritualists have no doubt or decision to relegate to existing intellectual encounters of Materialism and the Materialists—which latter derive more piquancy than dignity from the *soupeçon* of personality now added to their bellicose arguments. If we could be sure of starting with scientific materials of precisely the same molecular composition, why might we not be able to procure definite kinds of organisms, just as certainly as we now produce different kinds of crystals? Here is the sole problem! Ascertain experimentally, and with philosophic observation, what combination of spiritual and physical influences is most potential to bring about the actual transition, from not living to living modes of being in Atomic Dynamics. For myself, I hold that those minute organisms which have been found, after careful experiments, to withstand the boiling temperature, from time to time, "must" *fairly* have been produced by Abiogenesis,—in form of living matter from not living matter, rather than from Biogenesis, or the agency of pre-existing germs, having definite shape and independent parentage.

The first step to this sort of scientific Parnassus, of course, is the adoption of some adequate experimental apparatus, that shall *deprive* atmospheric air of the germs it contains, either by passing slowly (during four hours) a gallon of gaseous matter, first through a tube 2 feet in length, filled with cotton wool, and then through another tube, 6 inches long, filled with small fragments of pumice-stone, heated to redness; or air may be passed through the same length of cotton wool, and then through 18 inches of red hot pumice stone. The two bulks of air thus purified are made to bubble slowly into the purest of known water—deprived utterly of all forms or kinds of life, whether called animal or vegetable, conventionally. Again and again, are found in a drop of each fluid, when examined under a microscope of 800 diameters, Microzymes and Vibrios, in short, undoubted life from seeming death! Moreover, it is far from impossible that the opponents of this recent science of life may yet acknowledge, that the small moving masses of Protoplasm, found occasionally in experimental vessels, may have resisted the boiling temperature, and escaped scathless. In any event, the most important facts and phenomena of Celestial and Atomic Dynamics, in relation to the *continuity* of

existence, are demonstrable in Spiritualism. The catholic-minded truthseeker in Science or Ethics is in no wise disconcerted in spirituality of soul, whether recent Philosophy of Life, in the majesty and grandeur of its formative scheme of Nature, testify to an evolutionary method of production, or to a series of creative acts from generation to generation. No Spiritualist, I hope, would venture to state that God the Spirit did *not* make the conditions, neither did He ordain the relations of Penicillium, Torula, Bacterium, or the mind and matter of all things visible and invisible, from the angels of heaven to monads on earth, since to generalise thus were, indeed, a too notable instance of "intellectual pemmican," the battle of the Biologists only tending to show that Deity does not always employ the same *modus operandi* in the production of soul, body, or spirit. If scientific teaching of the processes of life, in physical organisation, is to be unphilosophically divorced from scientific experience, and practical observation of OBJECTIVE SPIRITUAL REALITIES, in this our day, such professors of problematical matter might do worse than refresh their exclusive memories with choice sentences, of wiser and better spirits, from the Brutus of Cicero, the Agricola of Tacitus (his obituary of the former emphatically), the Republic of Plato, or the conclusion of the Ajax of Sophocles—*thoroughly!* Scientific instruction and literary culture will, in future, I trust, join heart to intellect, as veritable gymnastics of each true catholic soul. Let them be combined evermore in natural harmony, neither depreciating the one, nor upholding the other—as engines of mental tyranny over each student. In the language of *our* beautiful and appropriate motto of L'ACCADEMIA TIBERINA, be it rather said

Alterius sic

Altera sic poscit opem vis, et conjurat amice.

Even if the law of continuity of existence, from matter to spirit, should eventually prove to be a materialistic sort of Vital Force, or an eternal, indescribable, immeasurable, self-originating Nature, with elemental combinations of organic and inorganic, mortal and immortal—*ad infinitum*—the Spiritualist has yet put his foot upon the bottom round of the ladder, wherewithal to ascend in mental subjective conception of everlasting objective realities, and the blessed life of the spirit in the vocation of all men, is still the religion of being good and doing good.

What, then, is the intelligent reader of the *Spiritual Magazine* to remember, as recent Science of Life—especially? That spontaneous generation is a *necessary* part of the scientific doctrine called Evolution, and that the whole world of universal existence—living or not living—is the result of the MUTUAL interaction according to definite laws of spirit and matter;—in

other words, of certain natural forces possessed by molecules themselves—of which, in brief, the primitive nebulosity was likewise composed; and, to pass from the greatest heights to the lowest depths, the bottom of the sea is itself covered with deposits of GLOBIGERINA—that is, in our mother-tongue, material life, spiritually or psychically, engaged in the *chalk* formation! Recent philosophy of existence is a great homily from a text of Monads—a magnificent poem in prose, that needs the heart of a Jesus, the intellect of an Aristotle, and the music of Archangels, fully to realise, as a grand and gorgeous Oratorio;—solemn, sweet, sublime, withal, to attune each reverent soul now floating on the azure calm of true SPIRITUALITY, though only emerging from the dark and dismal surges of a troubled ocean, which still lifts a bosom of glory to the Sun of a brighter and better shore.

NOTES AND GLEANINGS.

REGULAR SUNDAY SERVICES IN LONDON BY DR. SEXTON.

THE following is from the *Christian Spiritualist*, and being of a character likely to interest our readers we reproduce it here. Any suggestions as to the best means of carrying out the scheme will be thankfully accepted.

A great many persons have written to us within the last few months asking why Dr. Sexton does not give lectures in London regularly every Sunday. They point to the fact that for nearly 30 years he has been before the world as a public speaker, and that during the greater part of that time, he has had Sabbath-day audiences to address, and that the number of persons who have flocked to hear him has always been very large. His connection with Spiritualism they remark, instead of increasing his usefulness, appears to have driven him to a great extent from the Sabbath-day platform, since it is but seldom indeed now that his voice is heard in public on this the most appropriate of all days for moral and religious teaching. There is a great deal of truth in this latter observation, and no one regrets it more than Dr. Sexton himself. He always considered it a part of his duty while he was a Secularist to engage in the noble work of instruction on the Sunday, and now that he believes in God and immortality, and accepts the divine verities of Christianity, he feels more than ever that on the Sabbath his place is on the public rostrum, where he can discourse to those who choose to listen to him on the great truths so dear to his heart. In the past his audiences have never been small, and he is confident that to-day they would be larger than ever. At the commencement of his public career, when he preached from the pulpit the strictest orthodoxy, and the most evangelical of sentiments, he soon won a considerable amount of popularity. When at a later period of his life he became the exponent of what were termed rationalistic views, he still had a large following. And since he has appeared on the Spiritual platform, he has had no cause to complain of the numbers who have assembled to hear him whenever he has given public discourses on the Sabbath. In the summer of 1873, soon after he avowed his conversion to Spiritualism, Mr. Burns engaged him to deliver orations on Sundays at the Cavendish Rooms. The result is known to our readers. The audiences were always large during

the very hottest weather, and they continued so up to the time that he discontinued his ministration in the autumn to make way for Mrs. Tappan. Since that time he has only appeared occasionally at intervals, but always with the most satisfactory results.

There is evidently in London a general wish that Dr. Sexton should have a place in which he could deliver discourses every Sunday, and this wish has been expressed again and again, both from the platform and through the press. Recently it has taken the shape—and very naturally—of letters to us. Dr. Sexton, therefore, takes this opportunity of saying that not only is he quite agreeable to the scheme proposed, but that he is most anxious that it should be carried out. He will be glad if a few friends will meet and organise some definite plan for future action, and he will use his own energies to assist in every way in his power. He sees no reason why a commodious hall could not be secured in some central part of London and made self-supporting. Properly managed he is quite certain that large audiences could be got together every Sabbath-day, and subscriptions obtained that would more than pay the expenses incurred. Information regarding any hall that may be to let, propositions or suggestions as to the best means of carrying out the scheme, or subscriptions to aid the work, will be gratefully received. What is done should be done without delay.

TESTIMONIAL TO MR. WALLACE, THE MISSIONARY MEDIUM.

A few of the friends of Mr. Wallace are engaged at the present time in getting him up a Testimonial for his long and valuable services in connection with the cause of Spiritualism. Mr. Wallace has been a hard worker in the movement for many years, and is, we believe, at the present time in enfeebled health and embarrassed circumstances. We trust, therefore, that the amount subscribed may be worthy of his acceptance. Any of our readers wishing to aid in this work may forward their subscriptions to the Editor of this Magazine.

SCIENCE SCOURGED.

The following luminous passage is translated from *De Lamennais: Ess. sur l'Indifference*, iv., 458. It is an admirable specimen of scornful epigrammatic and ironical reasoning:—

How ingenious and profound are the elucidations of Science! How do events which appear extraordinary become simple directly she condescends to explain them! You cannot understand how Christianity can have spread naturally? She will show you. The Apostles said, "We declare to you the Gospel in the name of the Almighty, and you must believe because we are endowed with miraculous powers. We restore the sick to health, and the lame to the use of their limbs; the blind recover sight, the deaf hear, and the dead return to life." At this news, the people flock from all quarters to witness the miracles promised with so much confidence and authority. The sick are not cured, the lame do not walk, the blind do not see, the deaf do not hear, and the dead are not raised. Whereupon, transported with admiration, the people fall at the feet of the Apostles and exclaim, "These men are manifestly the messengers of God—the ministers of his power!" and immediately breaking their idols, they abandon the pursuit of pleasure for the worship of the Saviour; they renounce their old habits, their prejudices, their passions; they reform their lives and grasp at repentance; the rich sell their goods and distribute the proceeds among the poor; and all prefer the most horrible tortures and most infamous death to the remorse of abandoning a religion which had been so conclusively and substantially demonstrated.

THE SUPERNATURAL ELEMENT IN THE "WAVERLEY NOVELS."

The Rev. John Pickford, M.A., draws attention, in the *Notes and Queries*, to a circumstance of considerable interest to Spiritualists, in connection with Sir Walter Scott's novels. He points out that among the large number of criticisms of these works that have appeared at different times, no person has as yet devoted any attention to the supernatural element which they contain, and that in the admirable life of Sir Walter Scott, by Lockhart, this subject is not even ventilated. He then proceeds to mention several instances in the *Waverley Novels*, in which superhuman beings and powers are described. He remarks:—

In *Waverley* there is the account of the apparition of the Bodach Glás, or Grey Spirit, warning Fergus Mc Ivor (Vich Ian Vohr), of his approaching doom. In *Guy Mannering*, the casting of the horoscope of the youthful heir of the Bertrams and its singular fulfilment. To go on to *The Antiquary*—perhaps one of the best of the novels—in it is found the account of the haunted room at Monkbarrow, in which Lovel passes so perturbed a night when the guest of Jonathan Oldbuck; and then the marvellous story of Martin Waldeck, read by Miss Wardour at the ruins of St. Ruth. As to *The Bride of Lammermoor*, one of the most dramatic of the stories, and in which the interest from the first page to the last is most admirably sustained, there are in it the obscure prophecy concerning the last Lord of Ravenswood stabling his steed in the Kelpie's flow, and the mysterious appearance of the figure supposed to be that of Blind Alice, to the Master of Ravenswood at the Mermaid's Fountain. In *The Legend of Montrose*, Angus Mc Aulay is a believer in second-sight. *The Monastery*, with the repeated apparitions of the White Lady of the House of Avenel, must always be freshly remembered. *The Pirate* introduces us to Norma of the Fitful Head, and *Peveril of the Peak* acquaints us with some Manx superstitions, as that of the Spectre Hound of the Isle of Man. To make rather a long leap; in *Redgauntlet* there is the marvellous story called 'Wandering Willie's Tale.' *My Aunt Margaret's Mirror* and *The Tapestry Chamber* are entirely supernatural. Many other instances might be easily quoted from the *Waverley Novels*, and also from the poetry of Scott and from his *Letters on Demonology and Witchcraft*, which would go to prove from indirect, yet strong internal evidence and testimony, that Sir Walter seemed to think with *Hamlet*:—

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

SEANCE IN THE LIGHT, AT ENMORE PARK.

Mr. J. Enmore Jones sends us the following account of a *séance*, which he states was written by his daughter four years ago, when the sitting took place; but which got mislaid until he recently came across it amongst other MSS. He remarks that he remembers the *séance* distinctly, and that the narrative is accurate.

Yesterday (Sunday, July 3rd) a very good *séance* took place. Present Mr. Home, Mrs. Hennings, Mr. Jencken, Mr. Ford, Mr. Jones, his mother and three daughters, Emily, Alice, and Edith. The influence was soon felt very strongly, a cold current passing frequently over the hands, and one or two in the company feeling icy cold all over. The raps were frequent and varied.

It being the anniversary of Mr. Home's wife passing away, she principally manifested herself. A wreath of flowers had been made and placed on the table,

also a basketful of flowers was placed *under* the table, with an accordion. Soon the flowers were taken from the basket, and one given to each sitter; at the same time an appropriate message was given. At last the basket itself, containing the glass which had held the flowers, was given to Mr. Jones. The method of giving, consisted in tapping on the knee; and upon the hand being put down, the flower was placed into it. When one was given to me, as I held it, it was strongly pulled; as if to show the strength of the spirit. Mr. Home's hands were on the table the whole time.

Mr. Home then took the accordion in one hand, valve upwards, and Sacha spelt out, "I will now show you what you call *birth*." Previously we had said it was Sacha's *birthday* we were in reality keeping, *not* her *deathday*. Then occurred most wonderful phenomena. True music was given us—music that *spoke*. First came the sad wailing and agony of a spirit struggling to leave the body, amid the jars and discords of earth; but above and through all gradually arose the clear harmonious notes of the freed and joyous spirit, which swelled until it became a burst of song; then, intermingling with that, came the well-known airs, "Auld Lang Syne," and "Home Sweet Home," in which we all joined, the instrument gently falling into a seconds; and, when we had finished, played the air again with variations; evidently there were four hands on the instrument. Then an echo was given, at the wish of one of the sitters; the echo being so faint we could but just catch it; humanly speaking it would be an impossibility to reproduce it. This ended, the accordion was placed on the floor again, where it played without anyone touching it. Mrs. Jones' chair was moved towards the table, and during the *séance* a wreath was taken by spirit-hands off her head.

Presently, the wreath on the table was seen slowly to move towards Mr. Home, when it rose *over* his hands; some of those present seeing a phosphorescent light covering it. He then rose up, slowly leaving the table, with his hands outstretched; the wreath following, and rising until it rested on his head. This was most wonderful, as we *saw* the wreath suspended in the air. He was then floated a little space, being in a semi-trance. On seating himself, he said, "Oh, they are *so glad*, they have been able to do it; remember, the boys (Mr. Jones's spirit-sons), tied the knot, and mamma and Marion (spirit-wife and daughter), did the rest. You will understand what I mean afterwards. Break up now, Dan is getting exhausted. This is for you, John." We soon saw what was meant. My father had placed a gold medal of mamma's, together with a bead chain of my sister Marion's, and a photograph; on a chair some distance from the table. The wreath taken from Mrs. Jones's head had been plaited in with the chain, and a knot made at the end; this was twined round the photograph. Of course we were all much pleased. Altogether, the *séance* was a most remarkable one.

South Norwood, July 4th, 1870.

STRANGE DREAMS.

The Editor of the *Brunswick (Me.) Telegraph*, known as a very trustworthy man, related the following circumstance in his paper, a few weeks since:—

On Monday last we called on Mr. John Fitzgerald, the well-known temperance lecturer (living on Bank Street), who is confined to his bed, quite feeble, but still able to converse briefly with friends who call. At this interview he related to us a remarkable experience—for so we will call it—through which he passed on Saturday morning, 19th ult., the day upon which the fire occurred at Fall River, Mass. Mrs. Fitzgerald had arranged her husband for his morning nap, and left to enter the stable, at the rear of the house and attached thereto. Almost as soon as she had passed the building she heard the cry of "Fire!" in tones so startling that she rushed back to the house in the greatest alarm to hear her husband repeat the cry in tones as loud as the first—all the more startling to her as for several days he had not spoken above a whisper. He was

evidently greatly excited, catching at the bed-clothes and attempting to get out of bed, saying he must have his clothing. Mrs. Fitzgerald asked her husband, "What does this mean?" "Wife," says Mr. Fitzgerald, "there is a fire in a factory in Fall River,* Mass., in the upper story, the mule room; I see the sparks flying from the machinery as sparks fly from a grindstone when men are grinding their tools, and the factory is full of women and children. I see it all."

Mr. Fitzgerald remarked that his wife must tell us the rest, which she did substantially as follows, put in as brief a form as possible, as our only object is to make a plain recital of what we heard in the course of conversation:—Mrs. Fitzgerald then went on to remark that her husband all the time was endeavouring to get up from his bed to escape the fire, saying that it was near to him, and he must assist the poor people—close that door into the entry, an old sailor, he could rig a better ladder than that—splice this, splice that—don't jump from the windows (this expression oft-repeated), for it is only a choice of death between fire and being crushed upon the pavement—to the firemen, why do you do this, and why do you do that—see those poor women and little children filling the room, and yet the laws of Massachusetts forbid the employment in factories of children under a certain age. Mrs. Fitzgerald was alone with her husband, and exerted her utmost to keep him in bed. It seemed to her almost an age, but she took no note of the time. All at once Mr. Fitzgerald fell back on the pillow and said: "It is all over; the roof has fallen in, and those poor people are burned." After that he was completely prostrated; and Mrs. Fitzgerald for some time feared that he would not recover from the shock.

Mr. Fitzgerald said he never thought of looking at his watch, but that he saw the fire in the morning, somewhere from 7 to 9 o'clock. It was not until Monday that Mrs. Fitzgerald heard of the fire, and not until Tuesday, 22nd, that she got a paper containing an account of it. This she read to her husband. He several times stopped her, and told her what was to come in the newspaper account, as "he had seen it all." Subsequently, Mr. Fitzgerald reflected somewhat, and said: "I saw the fire but somehow I could not tell the building, and it must be a factory put up since I was acquainted with Fall River." He has often lectured there.

Above are the statements as given to us, and all we vouch for is a correct rendering of them. We offer no explanation of them, but it is due to Mr. Fitzgerald to say that he disavows all belief in spiritual manifestations, and finds it marvellously strange that such an experience should befall him. Mrs. Fitzgerald is equally decided in her belief, and remarked to us that the scene in that bed room had reality enough for her, without seeking an explanation of its strange features. Mrs. Fitzgerald, like her husband, lectures upon temperance, and both told us the story free from excitement, with an evident determination to avoid every expression that could impart to it a supernatural air. It was a plain recital of the events of the morning. To those who do not know the parties we have only to add that they are entitled to belief as speaking at least what they hold to be the truth.

Another very singular dream, of a similar character, is related in the *Boston Transcript*, in connection with the death of the late Bishop Lee, of Iowa. It is described in a private letter from Davenport as follows:—

We have been very anxious the last two weeks, over the illness of Bishop Lee, which terminated in his death on Saturday morning. The whole community are saddened by the event. Some two months ago he got up in the night and took a bath, and on returning to his room he made a mistake, and stepped off a long flight of stairs, and landed at the foot with a tremendous crash, as he was very heavy, weighing over two hundred pounds. It aroused the whole family, and Mrs. Lee and Carrie sprang from their beds, and lighting each a candle, went to see what had happened, and found the bishop lying on the floor

* The distance of this place from Brunswick is 200 miles.

of the entry. He got up, however, without aid, and seemed to have received no injury except a few slight bruises, though his right hand was a little lame.

Mr. H. and myself called on him two days after, and while telling us of the circumstances of the fall, he mentioned this coincidence. He had a letter in his hand, which he had just received from his son Henry, living at Kansas City.* His son wrote: "Are you well? for last night I had a dream that troubles me. I heard a crash, and standing up said to my wife, Did you hear that crash? I dreamed that father had a fall and was dead. I got up and looked at my watch, and it was two o'clock. I could not sleep again, so vivid was the dream." And it made him anxious to hear from home.

The bishop said he was not superstitious, but he thought it remarkable that Henry should have had the dream at the very hour of the same night that the accident occurred. The difference in the time there and here is just fifteen minutes, and it was a quarter past two by his watch, making it at the same moment. It was as if he had actually heard the fall. And the fall finally caused the bishop's death. His hand became intensely painful, and gangrene set in, which, after two weeks of suffering terminated his life. We are none of us Spiritualists, as you know, but surely facts like this must go far to make us realise that there is a basis of truth for their hypothesis of spiritual faculties resident in man. How did Henry Lee become cognisant of the accident to his father?

MEDIUMSHIP AMONGST EMINENT LITERARY MEN.

"That Sir Walter Scott was a medium for correct and effective spirit-impression, is evident from various incidents in his history. In his life, written by Lockhart, Mr. Mitchell, his former tutor, says of him: 'When in church Master Walter had more of a soporific tendency than the rest of my young charge. This seemed to be constitutional. He needed one or other of the family to arouse him; and from this it might be inferred that he would cut a poor figure on the Sabbath evening when examined about the sermons. But what excited the admiration of the family was, that none of the children, however wakeful, could answer as he did. The only way I could account for this was, that when he heard the text and divisions of the subject, his good sense, memory, and genius, supplied the thoughts which would occur to the preacher.'—Vol. I., p. 88.

"Here is a lad who slept during the sermons, and yet when examined upon them the succeeding evening, 'none of the children, however wakeful, could answer as he did.' It will hardly do to object to any of the marvels of Spiritualism and yet maintain that the lad could have thus slept through the sermons, and afterwards remember better than those who had not slept; and the explanation of the tutor that 'his good sense, memory, and genius, supplied the thoughts which would occur to the preacher,' is on a par with most of the scientific explanations which would be offered to solve the problem. The tutor had forgotten that it is an impossibility for the sense, memory, and genius of any two persons, separate and apart, to originate the

* Kansas City is about 300 miles from Iowa.

same thoughts and make the same deductions from the same texts and divisions of any subject.

"If mediumship is true, then we can explain the situation by assuming that some spirit who took an interest in the sermon was present, and that at night, at the examinations, he impressed the young medium's mind with the answers.

"Of all the works of this author, his biographer, Lockhart, considers the *Bride of Lammermoor* as the most pure and powerful; and of this he quotes James Ballantyne, Scott's printer, as saying: 'The book was not only written, but published before Mr. Scott was able to rise from his bed; and he assured me that when it was first put into his hands, in a complete shape, he did not recollect one single incident, character, or conversation it contained. He did not desire me to understand; nor did I understand—that his illness had erased from his memory the original incidents of the story, with which he had been acquainted from his boyhood. These remained rooted where they had ever been; or to speak more explicitly, he remembered the general facts; of the existence of the father and mother, of the son and daughter, of the rival lovers, of the compulsory marriage, and the attack made by the bride upon the hapless bridegroom, with the general catastrophe of the whole.

"All these things he recollected just as he did before he took to his bed, but *he literally recollected nothing else: not a single character woven by the romancer, not one of the many scenes and points of humour, nor nothing with which he was connected as the writer of the work.*

"'For a long time,' he said, 'I felt myself very uneasy in the course of my reading, lest I should be startled by meeting something altogether glaring and fantastic. However I recollected that you had been the printer, and I felt sure that you would not have permitted anything of this sort to pass.' 'Well,' I said, 'upon the whole how did you like it?' 'Why,' he said, 'as a whole I felt it monstrous gross and grotesque; but still the worst of it made me laugh, and I trusted the good-natured public would not be less indulgent.' . . . I believe you will agree with me in thinking that the history of the human mind contains nothing more wonderful." Vol. II., p. 199.

"It would seem that he remembered the general facts which he had gathered and upon which the story was founded; all that belonged to his proper knowledge and memory; but 'not a single character woven by the romancer, not one of the many scenes and points of humour; nor anything with which he was connected as the writer of the work.' This is precisely what happens to many other mediums when they are used as instruments by higher powers.

"This instance is nearly paralleled by the experience of Mrs. H. B. Stowe, who says in relation to her celebrated work *Uncle Tom's Cabin*, 'that she did not write it: it was given to her: it passed before her. She but told what she saw, and long before her millions of readers came to weep over the death-bed of little Eva, she herself, lamenting that the fair child must die, had to deny the entreaties of her own weeping children who read the tale from week to week, that Eva might get well. Eva died. She had to tell it as it came to her, and suffered in so doing.'

"Charles Dickens possessed, in a pre-eminent degree, the personal peculiarities that most mediums possess in a less degree. His conduct and habits were enigmas to his friends. He often acted as if possessing no solid mind of his own. Mr. Forster, his biographer, says of him: 'He did even his nothings in a strenuous way. One day he was wet through, and dressed four times; another he walked 18 miles in four and a half hours, in a broiling sun.' And many other singular actions are related. Again, Mr. Forster says, 'that he was often vulgar in manners and dress, and often overbearing; that he was ill at ease in his intercourse with gentlemen; that he preferred being a king in very low company. . . . All these are truths.'

"I do not notice these peculiarities as proofs of mediumship, but simply to show that they are characteristic of an impressible negative nature, such as good mediums nearly always possess.

"Mr. G. H. Lewis, in an article written by him and published in the *Fortnightly Review*, says: 'Dickens once declared to me that every word he said by his characters *was distinctly heard by him*.' And again, Mr. Lewis says, 'Here is another contribution to the subject of dreams, which I had from Dickens shortly before his death. One night, after one of his public readings, he dreamt that he was in a room where every one was dressed in scarlet. He stumbled against a lady with her back towards him. As he apologized she turned her head, and said quite unprovoked, 'My name is Napier.' The face was one perfectly unknown to him, nor did he know any one named Napier. Two days after he had another reading in the same town, and before it began a lady friend came into the waiting room accompanied by an unknown lady in a scarlet opera cloak, 'who,' said his friend, 'is very desirous of being introduced.' 'Not Miss Napier,' he jokingly inquired. 'Yes, Miss Napier.'

"It would seem that Dickens was not only an impressional medium, but from what Mr. Lewis says, he was also clairaudient when awake and clairvoyant in his dreams.

"Mr. James T. Fields also bore testimony to the medium-

ship of Mr. Dickens in his lectures on 'Fiction and its Ancient Authors.' He then said, 'Dickens was at one time so taken possession of by the characters of whom he was writing, that they followed him everywhere, and would never let him be alone for a moment. He told me that when he was writing the *Old Curiosity Shop*, the creatures of his imagination so haunted him, that they would neither allow him to sleep or eat in peace; that little Nell was constantly at his elbow, no matter where he might happen to be, claiming his attention and demanding his sympathy, as if jealous when he spoke to any one else. When he was writing *Martin Chuzzlewit*, Mrs. Gamp kept him in such paroxysms of laughter, by whispering to him in the most inopportune places—sometimes even in church—that he was compelled to fight her off by main force when he did not want her company, and threatened to have nothing more to do with her unless she could behave better and come only when she was called !

"Dickens was here either hallucinated or the veritable spirits of these characters made themselves manifest to him; or other spirits who personated these did so; and as no one has ever charged him with being subject to hallucinations, either in this or any other instance,—and as we know that in thousands of instances of persons now living, they have seen and heard spirits,—we claim that the actual presence of spirits, and of their manifestation to him, is the only reasonable conclusion to which we can come in the consideration of his case.

"The same gentleman, Mr. Fields, in his work entitled *Memories of Many Men*, relates a conversation he had with Mr. Thackeray, from which we extract the following: 'I then remarked to him that he must have known intimately many French families of the best class; that his French characters were more accurately and delicately drawn than those of any other English writer whom I had ever read; and to this opinion I still adhere. *He assured me that on the contrary, he had never in his life been intimate in a single French family.* This is very surprising; for he has exhibited in his books the most profound knowledge of the nature of the French, as well as of their manners; and he has described the former, and depicted the latter, with the most wonderful skill and without any false deductions or tendency to caricature.'

"It may well surprise Mr. Fields, as well as his readers; and it is wholly inexplicable, unless we assume that the spirit of a Frenchman impressed Mr. Thackeray's mind while writing the works; and then all difficulty in explaining disappears."—*The Identity of Primitive Christianity or Modern Spiritualism*, by EUGENE CROMWELL, M.D.

SPIRITUAL PROBLEMS.—THE DAY OF PENTECOST AND THE GIFT OF TONGUES.*

BY THOMAS BREVIOR.

THERE is, perhaps, no incident in the New Testament narratives which has been the subject of more various readings, than that of the gift of tongues, as set forth in the second chapter of the Acts of the Apostles. The nature and continuation of this gift, and its connection with the work of the Apostles, and its relation to the primitive church and the first diffusion of the Christian faith, is one of the standing controversies of Christendom, and which, after all these centuries, still remains unsettled. The facts read so strange to us by the light of common experience, and are so out of harmony with the temper of mind, and what is called "the spirit of the nineteenth century," that it need excite little surprise that while the ordinary British Christian is generally content to accept what he finds here written as a matter of faith—a miracle which does not require, perhaps does not admit, further intelligible explanation, the rationalist critic either dismisses the story as incredible, perhaps one of the many myths of the first century, or whittles it down to some very nearly common-place affair, swollen by exaggeration and tradition to the proportions of the miraculous. Some, to escape the difficulties which the several theories of explanation present, cut the Gordian knot by assuming that the account is only a boldly figurative statement of the spiritual truth that a Holy Spirit—a Divine power was present, resting on the Apostles, enabling them to preach the Gospel in that common native language of the heart, understood by all men as their mother tongue, underlying all diversities of speech. Symbolical, no doubt it was, but the spiritual truth, I think it evident was made more impressive by expression in literal external fact, whatever that may have been, and it is also evident that the gift of tongues then conferred on the Apostles was not peculiar to them, but became as familiar to the primitive church as the speaking of mediums under spiritual influence, and as the spirit gives them utterance, is among Spiritualists in our own day.

Amid these different interpretations and conflicting views, Mr. Young supports that moderate middle course now generally adopted by liberal theologians. His objections to the vulgar

* *The Day of Pentecost and its Phenomena: a Sermon-Lecture*, delivered in Goswell Hall, Goswell Road, London, on the evening of Whit-Sunday, May 24th, 1874, by FREDERIC ROWLAND YOUNG, Minister of the Free Christian Church, New Swindon. London: E. W. ALLEN, 11, Ave Maria Lane, E.C.

notion that the Apostles had the power of speaking in foreign languages, supernaturally imparted to them as a permanent endowment to enable them to preach the Gospel in the native tongue of every people to whom they went are powerful, and I think conclusive. This conclusion, however, is not incompatible with the view that this power may have been conferred upon them occasionally and temporarily as the spirit gave them utterance; and the language of the text seems to imply as its most obvious meaning that this was so on the day of Pentecost. But whether we are to accept the narrative of this great event as authentic history, or as legendary with some unascertainable truth at the kernel of it, as Mr. Young inclines to think, I leave to more competent critics to determine. After examining the references to the gift of tongues in other parts of the New Testament, Mr. Young says:—

And now if you ask me what, judging from the Apostles' several statements, I conceive the gift of tongues to have been, I should say that when these Corinthian converts were suddenly possessed by new and very powerful thoughts and feelings, they would each one, and in accordance with their individual temperaments, give expression to those new thoughts and feelings in words and sounds that would be largely unintelligible to the listeners, and not at all intelligible except to those who were in some degree of sympathy with them. . . . I believe that the gift of tongues referred to by the Apostle Paul, was an irregular, and to some extent, unintelligible expression of new thoughts and feelings, by persons suddenly and powerfully affected, and that these thoughts and feelings were chiefly of a devotional kind; because, if you will read what the Apostle says, you will find him referring largely to singing, to praise, to prayer, and to just those expressions of our inner life which may be characterised as expressions of the religious and emotional, rather than the purely intellectual powers of our nature.

In support of this view, he quotes the following passage from one of F. W. Robertson's *Expository Lectures on the Epistles to the Corinthians*:—

Collecting the information scattered through the chapter respecting tongues, we found that while under their influence men spoke incoherently and unintelligibly, in soliloquy edifying self, they are compared with the sound of inarticulate musical instruments, to barbarian tongues, to ravings of insanity (and) as capable of interpretation by persons spiritually gifted in spite of their incoherency and inarticulateness. Putting all this together we concluded that new intense feelings from the Holy Ghost were uttered incoherently, not in some foreign language, but in each man's own language, in broken sentences which were unintelligible to all, except to those who, by sympathy and a corresponding spiritual state, were able to interpret, and say whether they expressed unutterable joy or blessing, or giving thanks, or devotion.

In short, according to this view the gift of tongues would only be something similar in kind to what may be sometimes witnessed at religious revival meetings when, under the influence of newly awakened and intense thought and feeling, men and women give vent to their powerful emotions in sighs, groans, ejaculations, and sudden bursts of fervid prayer or praise, with

irrepressible, broken and inarticulate utterance, intelligible only by sympathy to those who are or have been in like condition. Although this view is urged with much ingenuity and force, and is probably not without some degree of truth, I confess it does not appear to me a complete or adequate explanation of the subject. To enter fully into all the points involved (even were I competent) would require ampler space than is at my disposal. I may, however, say that in my judgment the true solution of the problem lies chiefly not in the collation and careful consideration of the several passages referring to it (as is done in this sermon lecture), nor in bringing the highest scholarship to bear on the grammatical construction of the text (a task well performed by theologians in England and Germany), but rather in the study and comparison with these experiences of the early church of like experiences in certain branches of the Christian Church in recent times, and in connection with like phases of spiritual mediumship in our own day, and open to present investigation; and in this case we should be only following the apostolic injunction to "compare spiritual things with spiritual."

For it should be observed, there is nothing in these phenomena of the first century which in kind, though varying in degree, has not its counterpart in those of the nineteenth century. The mystic wind, the luminous appearances, the spirit descending into the little circle of friends, and resting on various of its members, imparting to one the gift of healing, to another the discerning of spirits, to a third, the gift of tongues; these are among the recognised phenomena of the spirit-circle, attested by intelligent and independent witnesses in all parts of the civilized world, and they have not ceased from among us. And of these varied "gifts," or "manifestations," that of speaking under an *ab extra* spiritual influence is one of the most frequent, showing itself in divers ways. Sometimes, like Balaam, the medium is entranced, having the eyes open; at other times they are closed while the organs of speech are used by a foreign power, the medium being unconscious of what is said; again, at other times, the medium is conscious of what is being spoken, but is conscious also that his speech comes unbidden, and independently of his own power, volition or control. Sometimes the spirit seems to wrestle and strive for utterance, and can only find expression in short broken sentences or inarticulate cries; one medium will speak under spiritual influence in consecutive discourse, with a force and fervour of eloquence, and a choice of language of which in his normal state he is incapable. This in olden times was called "the gift of prophecy." Another medium will be controlled to speak in foreign languages with

which he is wholly unacquainted; or again, in an unknown tongue, professing to be a language of the spirit-world. The communication is sometimes interpreted, either through the same medium or another. The members of the Catholic Apostolic Church affirm that the unknown tongues, more especially associated with the preaching of Edward Irving, were chiefly of this last kind; that they were no incoherent raving or mere gibberish, but a veritable spirit-language. The revival of this and other spiritual gifts in the church of which Irving was pastor had been immediately preceded by their advent in Port Glasgow; and one of the elders of his church, a shrewd man of business, went there to investigate and report upon the matter. He spent three weeks in constant intercourse with these "gifted persons," as they were then called, and made the fullest possible inquiry and investigation into all the circumstances of the case. In his letter to the *Morning Watch* he tells us:—

During our stay, four individuals received the gift of tongues; of these, two, Mr. and Mrs. M'D., had repeatedly spoken in the spirit previously to their receiving the gift of tongues. The tongues spoken by all the several persons, in number nine, who had received the gift are perfectly distinct in themselves and from each other. J. M'D., speaks two tongues, both easily discernible from each other. I easily perceived when he was speaking in the one, and when in the other tongue. J. M'D. exercises his gift more frequently than any of the others; and I heard him speak for twenty minutes together, with all the energy of voice and action of an orator addressing an audience. . . . The voices we heard were, in connection with each other, euphonious; many of them evidently inflected: and they conveyed the impression of being well formed and cadenced languages.

Mr. Irving communicated to *Fraser's Magazine* a lengthened narrative of what had occurred, more especially in his own Church, and he remarks of the unknown tongue "So far from being unmeaning gibberish, it is regularly formed, well pronounced, deeply felt discourse, which evidently wanteth only the ear of him whose native tongue it is to make it a very masterpiece of powerful speech." As in the Primitive Church to one was given the unknown tongue, to another the gift of its interpretation, so it was in these later experiences:—

As the speaker spake the unknown words, the meaning thereof rose upon the interpreter's heart, and the proper native words came upon his lips. But he was all the while as ignorant of the foreign words as the utterers and the hearers of them. It was a spiritual gift, and not an act of translation from one tongue into another. . . . These two collateral and co-efficient gifts, thus exercised, are profitable for bringing messages direct from the spirit, without any possibility of being curtailed or exaggerated in the utterance of them; for he speaking in a tongue knoweth not a word he speaketh, and he interpreting knoweth not what is to follow, and being taken together, they form an entire check.

That which was spoken in the unknown tongue, however, was not a tenth or twentieth part of "the utterance in power." The rest being in English, for the general edification of the

congregation; while the former Irving considered as "the sign of the presence and operating energy of the Holy Spirit," and designed chiefly for the edification of the speaker. In discussing the question of its usefulness, he remarks :—

Useful, brother?—It is most useful for thee, in order to get the better of thine unbelief and irreverence—to abate thy trust in thy understanding, by showing thee a thing which it cannot enter into—to make thee feel and acknowledge a present God speaking by His Spirit—to make sure unto thee the union of Christ with His people, speaking in them and by them, not as empty instruments, but as conscious spiritual creatures. Ah me! it is the standing symbol of the "communion of the saints and of their fellowship with the Father and the Son," not by means of intelligence, but by means of the Holy Ghost.*

Have we not, then, here, in this century, all the characteristic features of the outpouring on the Day of Pentecost, and of the gift of tongues? That with Christ's immediate followers this gift and its accompanying signs were manifested in greater power, and with corresponding effect, was quite natural;—just what all who know anything of spiritual communion and manifestation would, under the circumstances, expect. The Apostles were full of the strength and fervour of their new grand faith, glowing with new living interest from recent converse with their risen Lord, inspired with their great mission, and assembled with one accord in one place, waiting in earnest expectation of the fulfilment of his promise that they should be endued with power from on high. Should like conditions ever recur, like effects may be anticipated. If there was an actual descent of the Holy Spirit or Divine influence, an outpouring from on high, manifested by visible signs, resting on the Apostles, enduing them with new powers, and which by the laying on of hands they could transmit to certain others (a gift which modern experience confirms), we have, I think, a key to the mystery we have been considering. And if our brief summary and comparison of these earlier facts with others of a kindred nature in later times should lead us to conclude that, as with spiritual gifts in general, so with this we have been considering, there are "diversities of operation;" that with unity in principle there is complexity of development; that its manifestations are multi-form and varied, so that while there is a generic resemblance in this gift of tongues wherever and in whomsoever manifested, each instance has its own separate individuality;—if these points are made clear, or can be established, I think we come still nearer to, if we do not actually reach, a complete solution of the problem which has occupied us.

* I have quoted at large from Irving's narrative in *Fraser's Magazine*, and have given Mr. Cardale's letter in the *Morning Watch* in full in the *Two Worlds*, to which I must refer the reader for a fuller exposition of the subject.

Of one thing I feel sure: that the Scriptures, and especially their relations of the supernatural, will never be fully or properly understood so long as we sever them from all connection with similar relations and experiences of men in other times, and especially in our own. If they are incredible *now*, they cannot become more credible by distance and lapse of time, and by being out of harmony with all other human experience. The principles of the Divine government and the laws of human nature and of spiritual intercommunion cannot be dependent on considerations of chronology and geography. They must be the same in the nineteenth century as in the first; in England as in Palestine. Wherever there is aspiration of soul and purity of heart *there* are all Divine possibilities; *there* is the Holy Land; *there* in very truth is none other than the house of God and the very gate of Heaven.

Notices of New Books.

HEREDITY AND HYBRIDISM.*

THIS small volume from the pen of Serjeant Cox, is devoted to the discussion of a most important question, which naturally arose in the course of his investigations into the subjects treated of in his larger work, *What am I?*—issued about two years since. We scarcely think that the learned Serjeant has brought to bear upon this difficult question as much scientific knowledge as would be required to discuss the subject satisfactorily; at the same time his remarks are worthy of consideration. Very much light has been thrown on the subject of Embryology within the last few years, and the part played respectively by the germ-cell and the sperm-cell in reproduction is tolerably well known. The researches of Dr. Martin Barry laid the foundation for a most complete knowledge of this subject, and since his time many eminent physiologists have pursued their studies in the same direction. The questions of heredity and hybridism have been almost exhaustively dealt with by Mr. Darwin and his followers. We cannot say that we think Serjeant Cox's book is calculated to throw any great amount of light on the subjects discussed in its pages; at the same time,

* *Heredity and Hybridism. A Suggestion.* By EDWARD W. COX, S.L.
London: LONGMAN & Co.

the theory which he has hazarded he has put forth modestly, and stated that he only offers it as "a suggestion." The work is popularly written and will repay perusal.

REST FOR THE WEARY.*

THIS is one of the most charming little books that has issued from Mr. Nicholson's pen, which is saying a great deal, as those persons will know who are acquainted with his previous writings. James Nicholson is certainly one of Scotland's greatest living poets. True genius pervades his writings, and there is in them that which is higher than all, a lofty moral tone. His utterances are of the most earnest kind, and as such are likely to be productive of a vast amount of good, whilst the charm with which he has surrounded the life-like portraits in his pages must ultimately bring him both fame and immortality. *Rest for the Weary* is published at the low price of sixpence, and therefore ought to be circulated by tens of thousands.

Correspondence.

PUBLIC MEDIUMS AND THEIR CIRCLES.

To the Editor of the "Spiritual Magazine."

SIR,—In a letter from Miss Kisingbury, which you published in the *Spiritual Magazine* for January, that lady makes the following statement:—"It comes constantly within my experience, as doubtless within your own, that persons interested in Spiritualism, who would gladly make further inquiry into the subject, are deterred from doing so on learning that the *only seances* to which they can have access are held by public mediums in their *own rooms* and under their *own conditions*." I answer this assertion at once by simply stating that it has no foundation in fact. I have had a large experience with mediums; for years I have held *seances*; and for many months I conducted public *seances* at 15, Southampton Row. I have received nearly all the public as well as the private mediums at my house. I have had Mrs. M. Marshall, the queen of mediums, Miss Price (now Mrs. Perren), Miss Nichol (now Mrs. Guppy), Mrs. Everett, Mr. F. Herne, Mr. Williams, Miss Cook, Miss Kate Fox, and others that I have developed. I have sat at hundreds of *seances*, but never, during the whole time, have I met with a medium who has asked for conditions. I have acted exactly as I liked; I have placed them in any room, or in any part of a room that I had arranged. I have had the room locked, with the key in my possession, until the company invited have arrived. The mediums have not seen or known the room where the *seance* would be held. At one time I was trying the experiment of the cabinet—having been the first to introduce it after the Davenport left England. I had it made of iron, with bars in front—

* *Rest for the Weary, or Mary's wa' gaun*; by JAMES NICHOLSON. Glasgow: JAMES MCGRACHY, 89, Union Street. London: *Christian Spiritualist Office*, 75, Fleet Street, E.C.

in fact a cage. This the mediums knew nothing of until they entered the room where it was. They certainly did not like it, but consented to take their places in it, as I had gone to the trouble and expense of having it made; and, after they had been locked in by my servant, in the presence of some of the party, who examined the lock, the key was handed to me, and in less time than I am writing the account, both the mediums, Mr. F. Herne and Mr. Williams, were thrown out at my feet, I sitting in the circle, certainly six feet from the gate of the cabinet; and, when it was examined by the same party who had previously examined it, the lock was found exactly as left, and the key had to be used to open the gate. This account appeared in the *Medium* at the time. Here were no previously made conditions by the mediums.

All the scientific and literary men who have now come forward publicly as investigators, have, from time to time, been present at my *séances*; and I am sure they will corroborate what I say—that mediums, as a rule, do not make conditions; otherwise, it at once levels them to the present day conjurors, which all true Spiritualists carefully avoid doing. I have no doubt—in fact, I am sure—Messrs. Maskelyne and Cook, when they performed before Royalty, some days since, took their apparatus with them, and made their own conditions; they cannot do without that which a medium can; and now, if Royalty would command one of our best physical mediums to appear at Sandringham, having seen what Maskelyne and Cook require, they would at once put the matter at rest, by proving that there can be no comparison between the spiritual medium and the non-spiritual conjuror. As to the charge of mediums holding *séances* at their *own* rooms, where else can they hold them? Unless, like myself, others will invite them to their houses, and pay them their fees. I am quite sure all the public mediums that I know will be very happy to visit any house where they are invited, but they must be paid. Their time is of too much importance to be frittered or given away.

I am quite astonished that the British National Association have allowed their Secretary to make such statements—unsubstantiated, as they must be. I know little of Miss Kinslingbury, further than having met her twice at public *séances*, and receiving from her an invitation to a seat on the Council of the British National Association—which honour I declined. I cannot say what experience she has had; but, during all the private *séances* I have held or been present at, I have never met her; and I cannot help saying that I think it a great mistake that any, more particularly those who profess to be Spiritualists, should attempt to defame the character of mediums, who have quite enough to contend with among the sceptics. I am under far too great an obligation to mediums to hear them spoken or written against, without coming forward as their champion. It is through them and their God's gifts that I have been made a far happier woman than I could ever have been without them; and, as I have experience and truth to support me, I stand in no fear of contradiction.

Yours faithfully,

CATHERINE BERRY.

MIRACLES.

To the Editor of the "Spiritual Magazine."

SIR,—I hope Mr. Atkinson will not think me wanting in courtesy if I express the opinion that he has placed himself in an unsatisfactory and unfortunate dilemma. He has got hold of Spiritualism as a "tremendous fact;" but having secured his "fact," he appears unable to utilise it for any special purpose. He has buried himself in the gloomy conclusion that "all we know is that we know nothing." Having hopelessly entombed himself in this "know-nothing" region, he voluntarily deprives himself of all power of intelligent action; for how in the name of philosophy can we act rightly unless we know rightly? It is simply a rhetorical rhapsody to say that "we know nothing;" the practical result of such a high-flown sentiment is to drift us into a mental bog and a sea of uncertainty.

Mr. Atkinson asks the question, "Is Spiritualism a Religion?" which I cannot help thinking is a lamentable mode of argumentative trifling. He might just as reasonably and appropriately inquire, "Is food digestion?" Although "Spiritualism," as a collection of facts, and as a record of certain so-called supernatural phenomena, is not a Religion, I do not see how any Religion can very well succeed in establishing and maintaining itself without Spiritualism; i.e., if the office of Religion is to teach mankind how they can observe righteous terms with an Almighty and Personal Deity, and cultivate a knowledge of His Divine and redeeming government.

In my Essay on *Apparitions*, I endeavoured to show how Spiritualism and Religion were related; and as many of your readers have probably not seen my little book, perhaps you will permit me to briefly notice the views I expressed therein.

I maintain that Spiritualism *demonstrates* that human beings are surrounded, influenced and assisted in their conduct and behaviour, by good and evil spirits; and that these good or evil spirits are *polarised* to us in exact accordance with the good or evil quality of our own thoughts, disposition and character. Now, here arises the most important question we can ask ourselves; if we are evil, how can we become good, and thus invite the attraction and co-operation of good spirits, and secure the repulsion of evil ones? I know no other practical answer to my question but this, *viz.*, that in order to attain the desired result and advantage, we must obey the messages, the invitations, the warnings and the dictates of a Religion which has been revealed to us by miraculous agency and teaching.

If any one can give me a better solution of the difficulty with which good and evil have embarrassed mankind, I shall be very happy to accept it.

Here springs up another question—What are miracles? I think the best definition we can offer is, that they are "interferences with the known laws of nature by the intervention of some intelligent superhuman agency." "But," shouts the sceptic at the top of his voice, "How can I regulate my life by the known laws of nature, which I have taken so much pains to discover, if they are constantly liable to be superseded by miraculous interference?" I answer this cogent question by asking another. Has any one ever been more injured or baffled in his plans of life by the working of a miracle than by the ordinary operations of nature? If I am cured of a disease miraculously, are my relatives more embarrassed than they would be, if I were made whole, *secundum artem*, by the usual methods of the healing art? If I am killed by a miracle, am I any worse off than if I were killed by any of what are called the common accidents of life?

Finally, let us thoroughly understand and realise the idea that an unintelligible and unsolved wonder is not necessarily a miracle. I will not believe a wonder to be a miracle until it is demonstrated to be so. It must be amenable to proof, like any other phenomenon. I should not accept it as a miracle merely because it is alleged to be one.

Allow me to elucidate this point by an example of what I mean. If I laid this letter on my desk to-day at 12 o'clock, and it reached you, several miles off, at two minutes after 12; and if this fact were proved beyond the possibility of doubt, it would be wonderful, but not necessarily miraculous. Investigation might show that the letter was conveyed by a pneumatic tube, or some cunning electrical apparatus, or by a pigeon: but if certain examination clearly demonstrated that the letter was carried and delivered to you by my guardian angel, the incident would be, to all intents and purposes, a miracle and nothing else.

If Hume had studied miracles in this light, he would not have lost himself in a dense argumentative fog, and cited as miracles what were merely unexplained wonders. I must repeat, once and for all, that I cannot acknowledge any miracles until they are proved to be such; and fortunately, Spiritualism supplies us precisely with the required means and mode of demonstration "beyond the reach of cavil."

Yours,

Blackheath,

NEWTON CROSLAND.

3rd February, 1875.

ROMAN CATHOLIC SPIRITUALISM.—AN "EXPOSTULATION."

To the Editor of the "*Spiritual Magazine*."

SIR,—I was very much surprised to see in your January number, and the first under your editorial supervision, an article of eighteen pages, devoted almost entirely to an attack upon the largest body of Christians in the world, and almost the only great body of Christian Spiritualists. Where is the justice, or even the policy, of this attack? Is it not enough that Prince Bismarck has, within the past year, prosecuted, fined, or imprisoned 1,700 Roman Catholic prelates and priests in Germany? Is it not enough that Mr. Gladstone's pamphlets are printed in half the languages of Europe? Have we not a Newdegate and a Whalley in Parliament, and a *Record* and a *Rock* in the press—that Mr. Howitt should go out of his way, and the *Spiritual Magazine* out of its way, to insult the religious convictions and feelings of far the largest body of Christians in the world?

I have a great respect for Mr. William Howitt and a warm personal regard for all the members of his family. I should be very sorry to hurt one of them; and I mean, therefore, to be very gentle in this "expostulation." But it seems a little hard to me, that one who has been derided for his credulity as a Spiritualist, should turn upon other Spiritualists more fiercely and bitterly, and say of them just what a large portion of the world says of your readers—that *they are all either knaves or fools*.

For eight hundred years our ancestors in these islands were Roman Catholics. They founded our great Universities, built our noble Cathedrals, founded most of the Public Schools and Hospitals. England is covered with the monuments of their genius and piety. Were they all knaves or fools? Missionaries from Rome converted all Europe to Christianity, and saved and organized its civilization. For ages the statesmen, the scholars, the architects, painters, poets, musicians,—the great, the noble, the benevolent,—the holy men and women, were Roman Catholics. Were they all either knaves or fools?

And the Roman Catholics of those "ages of faith" believed just what Roman Catholics now believe. They believed in spiritual manifestations: the lives of the saints, from the first century to this day, are full of them. They believed in miracles; not only those recorded in the Old and New Testament, but as of continual and frequent occurrence. They believed in "the communion of saints," and asked the aid of their prayers and ministrations. The Russo-Greek Church separated from the Roman Catholic in the eleventh century, but the reverence paid to the Virgin Mary and the saints is even more pronounced in the East than in the West—showing that there is no novelty in such practices.

I must beg leave to call your attention to a few of the expressions with which Mr. Howitt makes his onslaught upon his fellow-Christians and fellow-Spiritualists. Roman Catholics, he says, "had long shut up the Bible." Then, who had preserved it for fifteen centuries? Catholic worship he calls "mountebank ceremonies"—the worship for which was constructed all the great Cathedrals of Europe! And he, an Englishman, knowing the revenues of English Bishops, talks of the "insatiable avarice" of the scantily provided prelates and priests of all Roman Catholic countries. He insults six millions of his own countrymen, and many more millions of his fellow-subjects by such expressions as "the Papal hoax," "the great anti-Christ," "the rotten carcass of the Beast of the Seven Hills," "gross and rabid idolatry," "the most ancient and pernicious of superstitions," &c., &c.; and, at the end, quotes two absurd sentences from a forgery published in the *Times*, which any child, who had ever read a Catholic sixpenny Prayer Book or penny Catechism, would know was too silly a hoax for serious confutation.

And here crops out again the motive of all such attacks. It is that any one who pretends to believe such things *must* be *either* a knave or a fool. Well, which of the two was St. Bernard? Which of the two his biographer, the late Count Montalembert? Which of the two are Archbishop Manning and Dr. Newman? Which, the long line of English Catholic saints, sages and heroes, whose names blazon the pages of England's history through so many centuries?

I make one more protest, though there is ground for many. Mr. Howitt is a Christian, and believing that Jesus was very God, and that the Virgin Mary was His mother—yet he can speak of her as “The so-called Holy Mother of God,” and say that He who made the law—“Honour thy father and mother”—“sharply snubbed” His mother at the marriage of Cana, and on another occasion treated her with rude neglect! I could understand Mr. Bradlaugh saying such things. The angel sent of God said, “Hail full of grace! the Lord is with thee.” The Bible of King James softens the “*gratia plena*” of St. Jerome into “highly favoured;” but even that is a respectful salutation. And Elizabeth, “filled with the Holy Ghost,” said, “Blessed art thou among women . . . and whence is this to me that the *Mother of my Lord* should come to me.” And Mary, in her inspired *magnificat*, said, “Behold, from henceforth ALL GENERATIONS SHALL CALL ME BLESSED!” Here, in the 1st Chapter of St. Luke, in the English Bible, are the grounds of the reverence paid to the Virgin Mary in both the Roman and Greek Churches, and now by a growing section of the Church of England. They say; “Hail full of grace,” or “highly favoured” with the Angel Gabriel—they call her the “Mother of my Lord” or its equivalent; “Mother of God,” with Elizabeth, when filled with the Holy Ghost; and they fulfil the prophecy of Mary herself when they call her “blessed.” As servants of Christ they honour and love His mother. He committed her to the love of His Church when he said to the beloved disciple, “Behold thy Mother.” In her lifetime she sat in the midst of the Apostles, as on the day of Pentecost. Her picture is one of the earliest objects of Christian art, and is to be seen on the walls of the Catacombs of Rome, where it has been since they were the refuge of the Christians, and the burial place of the Martyrs, of the first three centuries.

When you have a few pages to spare me, I shall be glad to give you some account of “Spiritual Manifestations” to be found in the Lives of the Saints. All of these would fill many volumes; a few, I think, would interest many of your readers.

I have but one word more to add respecting this Bismarckian, or Gladstonian, or Whalleyan onslaught upon the larger portion of Christendom. It is this:—Not only are all Catholics Spiritualists, and therefore entitled to fair and decent treatment in a Spiritualist Magazine, but many Spiritualists, in England and America, have become Roman Catholics. Some remarkable mediums are among the number—one of the “Fox girls,” for example, and the daughter of the late Judge Edmonds. I am personally acquainted with many such. With what feelings do you imagine they will read Mr. Howitt’s eighteen pages in your January number?

Begging you to consider this question, I remain, with kindest regards to Mr. Howitt,

Faithfully yours,

Aldwyn Tower, Malvern,
Feb. 15th, 1875.

T. L. NICHOLS, M.D.

SPIRITUALISM AND RELIGION.

To the Editor of the “Spiritual Magazine.”

SIR,—In reference to the observations of Mr. Atkinson on my article in your January number, I need only say that neither in that article nor anywhere else have I asserted that Spiritualism “constitutes a religion.” Indeed, if Mr. Atkinson will turn to my Essay—“What is Religion?” he will find that I have affirmed and argued the direct contrary. All that the article seeks to show is, (as its title implies), that Spiritualism is a “link” between religion and science; Mr. Atkinson’s remarks, it seems to me, confirm rather than controvert that position. I may add, that the furious opposition of Materialists and Secularists to Spiritualism, shows that they, too, recognise that it is this at least, if nothing more. For an exposition of my views on the relation of Spiritualism to Religion I must refer Mr. Atkinson and your readers to the Essay named.

THOMAS BREVIOR.

THE Spiritual Magazine.

APRIL, 1875.

CRYSTAL PALACE LECTURES ON SPIRITUALISM.*

BY THE EDITOR.

I.

LORD BACON very justly observes, "The true end, scope, or office of knowledge, I have set down to consist, not in any plausible, delectable, reverend or admired discourse, or any satisfactory arguments, but in effecting and working, and in discovery of particulars not revealed before, for the better endowment and help of Man's life." There is always a large amount of prejudice against new facts in connection with any branch of knowledge, and a still larger amount of opposition when any novel theory is suggested as an explanation of facts which can be no longer disputed. It is perhaps wrong to quarrel with that conservative tendency in the human mind which causes us to cling so tenaciously to the institutions and opinions of the past, because although it not unfrequently retards the growth and development of a new truth, yet it often saves us from falling into error. There is no discovery, so far as I know, that has ever been made in connection with any known science or established art, but what has had at first to contend with violent opposition. And this opposition is due to a variety of causes. Old interests are at stake, prejudices run high against change, and established customs largely govern mankind. One of the wisest sayings ever uttered by Mr. Disraeli was a statement put into the mouth of Contarini Fleming, to the effect that, "Institutions ever survive their purpose, and customs govern us

* Delivered at the Crystal Palace, Sydenham, on Wednesday and Friday, 2nd and 4th of April, 1873.

when their cause is extinct." We talk very glibly about our deliberate investigation, our freedom from prejudice, unbiassed opinion, and impartial judgment, but this is in truth in the case of most of us little more than tall talk, and an assumption of virtues which we do not possess. It is exceedingly difficult—perhaps impossible—to free ourselves altogether from a prejudice in favour of preconceived opinions. The influence of early training, education, surroundings, custom, and a hundred other circumstances, must all tend to give a particular bias to the mind which the wisest and most dispassionate of us cannot altogether control. Both Herodotus and Pindar call custom the "Queen of the World," and the same idea is expressed by the Latin adage, "*Mundus regitur opinionibus*." New doctrines are always unpalatable to the great mass of mankind; and novel truths never fail to be vehemently opposed. "Almost every opinion we have," remarks Charron, "we have but by authority. We believe, judge, act, live and die on trust, as custom teaches us;" the correctness of which statement, when applied to the great mass of mankind, few will attempt to dispute. "An ounce of custom," says Hommel, "outweighs a ton of reason;" and Luther admirably remarks, *Oh doxa! doxa! quam es communis noxa*. When one looks back at the opposition that discoveries and inventions, which are now recognised as being invaluable, had at first to contend with, the prejudice then manifested against them appears to us inexplicable; but the men of that day who fought with determination against the innovation, were no less conscientious in their antagonism than are those to-day who oppose new truths, for no other reason than because they are new.

The inventor of the printing press was charged with being in league with the devil, and of multiplying books by Satanic agency, and consequently was persecuted by the people and anathematised by the priests. The stocking loom, the riband loom, and other similar inventions, were, on their first introduction, publicly burned, and their inventors denounced as enemies of mankind. Even the introduction, in the 17th century, into England of so useful and apparently indispensable an article as table forks, was treated with supreme ridicule and contempt. The glazing of pottery was denounced to such an extent that some of the persons engaged in it had to close their works; and the pendulum, although invented by Galileo, was not introduced into this country as a standard of measure until the 17th century, when it was treated with ridicule and nicknamed "Swing-Swang." In surgery the introduction of the ligature, by Ambrose Pare, in place of the boiling pitch which had been previously employed to stop bleeding after amputa-

tions, was for a time violently opposed on the ground that it was hanging human life on a thread.

Almost every rank of science can reckon its martyrs among the men who, in advocating its claims, had to contend with the prejudices of the age in which they lived. The fate of Galileo is so well known that I need but to mention it in illustration of my position. Geology, even in the present century, and in the recollection of some present, was vehemently denounced throughout the length and breadth of the land. The statement that the earth was more than six thousand years old, when first put forth, met with the most violent opposition, and those who defended it were denounced as infidels, and frequently mobbed in the streets. The investigations into the nature of electricity were deemed impious, and the production of imitation thunder and lightning considered blasphemous in the extreme. Chemical discoveries were opposed, and steam power vehemently denounced.

One important fact is to be noticed in connection with this matter, which deserves more attention than is usually bestowed upon it, which is that the opposition did not come exclusively from the common people and from the churches, but was largely contributed to by scientific men themselves. Hardly any discovery has been made by one man of science, without being vehemently opposed by a number of others; and new truths appear to have had almost as much antagonism to contend with from scientific men as from other people. The prejudice which belongs to a great extent to our common humanity, philosophers of course are not exempt from, and a knowledge of the laws of nature, a life devoted to experiment, and even a sceptical turn of mind instead of proving antidotes to it are frequently made the very basis of its existence.

The violent opposition which Spiritualism has to contend with to-day is of precisely the same character as that which attempted to arrest the progress of astronomy, and to crush out geology in the past. The spiritual facts are novel, the phenomena to a certain extent uncommon, and the theory both new and strange. Is it therefore to be wondered at that prejudice should run high against its acceptance, and that the very mention of its name should be met by sneers and scorn from those who ought to know better. Such a reception of a new truth, the more especially one, the acceptance of which would render it necessary for many a man to unlearn that which he had spent years in acquiring, should surprise no one who is at all acquainted with the history of the past. When Harvey taught the doctrine of the circulation of the blood, his grand discovery was treated with universal scorn, and it is said that there was not a physician

over forty years of age who would consent to bestow one moment's thought upon the subject. The discoverer himself was denounced as a quack, nicknamed in ridicule the "Circulator," and treated with general contempt by those whose business it was especially to investigate with a view to ascertain whether there was any truth in the new theory. Such investigation, however, would have been a tacit admission that there was a possibility of the investigators having been previously in error, and as a result, they might have to unlearn much that they had been years in learning. The same cause operates to-day to prevent men from investigating Spiritualism in that spirit of dispassionate inquiry which the subject demands. The scientific men have made up their minds regarding nature and her laws, and do not care to run the risk of engaging in an inquiry which might end by showing them that they had fallen into errors of no small magnitude. I think it was the Rev. Baden Powell who objected to Spiritualism, that if true, it would upset all his previous philosophy; a consequence which might after all not have been so serious a matter as he seemed to imagine. Sir Humphrey Davy somewhere remarks that new facts "are more useful perhaps even when they contradict than when they support received doctrines," an opinion with which I must say I thoroughly agree. The facts of Spiritualism are indisputable, and the theory a necessary consequence arising from them. For my own part, and I speak after many years of most careful investigation, I say of Spiritualism as Dr. Gall said of phrenology—"This is truth, though opposed to the philosophy of ages;" which fact I hope to be able to prove to the entire satisfaction of many who may now hear of the subject for the first time.

It is often said by our opponents that we ought to leave the facts to speak for themselves and to tell their own tale, and allow other persons to form their conclusions regarding the theory by which they are to be explained. "If the facts be genuine," say they, "just state them, and there leave the matter, and do not attempt to follow them up by a wild hypothesis that is so extravagant as to be calculated to prejudice the minds of persons against the very facts themselves upon which it is professed to be based." To this we answer, that the dry facts are by themselves valueless; it is the theory that gives them life and vitality; without it they would be of little worth to society. In every branch of science, the man who invents a hypothesis that explains facts is a far superior man to him who simply accumulates the facts and huddles them together in a state of inextricable confusion. Learned associations are often greatly at fault in this matter. "Run your memory,"

says a modern author, "over the records of the British Association for the Advancement of Science, and what do you find? Is it not exactly the same as that which the witty author of *Hudibras* castigated two hundred years ago, in his satire on the Royal Society—a mere chronicle of the feats of butterfly-hunters and fly-catchers? Is there to be found in the many years' *Transactions* of the hundreds of scientific men, whose combined knowledge is many hundred times more extensive than that of the *savans* of any past age, a single attempt at a generalisation of their immense field of facts? Is there any effort at what Solomon calls the 'interpretation of things?'—at gathering the 'fruits' of the Baconian system? Are they not only a barren addition to the mountain of facts already accumulated? Alas! it is too true." These men shrink from the task of theorising—that is, of philosophising—upon facts, and are content to add to a stock already so large as to be almost unmanageable. Like the unfortunate Psyche, doomed by Venus to arrange and sort the respective grain from a heap consisting of a confused mass of wheat, millet, barley, rye, &c., they sit down in despair before their accumulated facts. The greatness of Lord Bacon consisted in the mode in which he dealt with facts, not in the piling one upon another until a mere description of them would have filled a dozen volumes. His *Novum Organum*—one of the greatest productions that the human mind has ever given birth to—contains but very few facts, and those of a most simple character; but the mode in which these are dealt with—the generalisation from them—it is that marks the wonderful genius of the man. In our own day, Mr. Darwin is immeasurably superior to all his contemporaries in natural history for the very reason that he has infused life into a number of dry facts, which, in the hands of other men, were unmanageable, and therefore useless, and only existed in the minds of those who knew them best like so much mental lumber. I say nothing of whether his theory is true, because it in no way affects the question that I am discussing. In any case, the hypothesis is a splendid illustration of the philosophy of natural science such as only a man of genius could display. To store the mind with facts is to make a granary of it, in which a great accumulation of very useful matter may be stored, but which, while it remains there, is of little value; whereas the mind should really be a sort of intellectual stomach, in which digestion and assimilation should go on upon that which had been previously taken in—a process by which mere knowledge is converted into wisdom. By this means alone can life and vitality be infused into dry and otherwise barren facts. The spirit-hypothesis is the philosophy arising out of the

innumerable facts which have been witnessed in connection with this subject, and that alone it is that renders them of any value.

In classifying the spiritual phenomena, I shall divide them roughly into two great classes: I. Physical; II. Psychical. In the former division I include such manifestations as knockings, rappings, tilting of tables, moving of articles of furniture, with or without a palpable manifestation of an intelligence controlling the phenomena; direct spirit-action as it is termed, such as writing or painting on papers untouched by the medium; the palpable appearance of spirit-forms, &c.; and in the latter, those phenomena which are probably of a higher character, but on the whole less convincing to sceptics, where the manifestations take place through the mediumship of some person still in the flesh. These classes will require to be again sub-divided, but that arrangement I leave until I come to speak of the details.

Facts in abundance exist by which each of these classes of phenomena can be demonstrated beyond the possibility of doubt. There is no science known that is supported by a larger number of facts than that of Spiritualism. On every hand evidence of an overwhelming character can be produced in its favour. In arriving at the conclusion that the spirits of those who have passed away do communicate with us, we have been guided by the very strictest principles of scientific investigation and philosophical reasoning. Those who complain of the wildness of our views are generally persons who persistently refuse either to become eye-witnesses of our facts or to allow us to adopt the same means of arriving at a theory to explain them that is resorted to in every other branch of science. I am content to take my stand on Spiritualism as a science, to have its laws investigated in the spirit of scientific enquiry, and its conclusions tested by the very strictest induction. I ask no more than this, which is conceded to every other discovery, and am perfectly willing to abide by the result. There are large numbers of facts which I in common with thousands of other people have seen again and again, which we maintain admit of no explanation, but that which recognises in them the operation of spiritual law. If the theory of Spiritualism were nothing more than an hypothesis, invented for the purpose of explaining the phenomena, seeing that it covers the ground occupied by all the facts, and is the only theory that does so, its truth would be as legitimate an induction as any other scientific theory at present considered thoroughly established. But it is more than this. The agency by which the phenomena are produced is not reached by philosophical reasoning alone, of however perfect a character, but

by demonstration which no amount of sophistry can set aside. Our ears, our eyes, and our senses in general, testify as certainly and as accurately to the operation of spiritual agents as to the action of material organisations. Nor does it avail for an objector to say, "I have not seen the facts to which you refer and cannot therefore be expected to give credence to your statements respecting them." We reply, that the circumstance of your not having been an eye-witness of the phenomena is clearly no fault of ours, but the result of your own negligence in not having sought for opportunities of making yourself practically acquainted with the matter. But the very fact that you have not seen the phenomena places you beyond the pale of those competent to form an opinion on the subject. By your own confession you know nothing of the matter, and your opinion is, therefore, worthless. That any one who has not seen the facts, however, must necessarily be a disbeliever in the whole thing is a most unwarrantable position to take. How many people among the public at large know anything whatever from practical experience of the facts of electricity, magnetism, chemistry, biology, or any other branch of science? Not one in five thousand. And yet those who are utterly ignorant of scientific phenomena never dream of rejecting the theories which men of science have invented to explain the facts with which they have had continually to deal. It is usually considered sufficient that certain men, who have devoted a large portion of their lives to the investigation of the various branches of science, should have satisfied themselves of the genuineness of the facts they have investigated, and the legitimate character of the theory considered necessary to explain them. In Spiritualism we claim the same liberty. We have seen the phenomena, and have thoroughly and critically examined the facts, and we are the proper persons to judge of the nature of the agency by which they have been produced. The safeguard against deception or imposition in the latter case is the same as in the former, *viz.*, the opportunity which every one has, if the inclination be present, of thoroughly examining the matter for himself.

Our opponents comprise two distinct classes of persons—first, those who will not take the trouble to investigate the subject, or listen to what may be said in its favour, who tell you candidly that they take no interest in the matter, and that nothing in the world shall convince them of the truth of the theory that we propound; and, secondly, those who, having seen some of the facts upon which Spiritualism is based, are prepared to admit the truth of certain of the phenomena, but hold that they can all be accounted for by some material law,

and that therefore the spirit-hypothesis is uncalled for, to say the least of it. The conduct of this latter class is, of course, more commendable than that of the former, although their reasoning, as I shall endeavour to show, is very defective. Those who will not take the trouble to examine the matter are, of course, not likely to be convinced, but then they are, judging by their conduct, a class of persons not calculated to be of much service to any movement. Those who, having seen some of the phenomena, are prepared to explain it all by a theory of their own, are in a fair way to become Spiritualists. If they will only push their investigations further, they will not be long in discovering that phenomena take place in abundance that can be explained upon no other principle than that of spirit agency.

THE ALMIGHTY MARY AND HER FRENCH DISPLAYS.

By WILLIAM HOWITT.

IN the present number of the *Spiritual Magazine*, my friend Dr. Nichols is rather annoyed at my pointing out the blasphemous extravagance of the modern Papists, in setting up the Virgin Mary over the head of the Almighty, and making her the modern Almighty. The book which I quoted, Dr. Nichols should remember, was one under the especial patronage of the Pope, the Infallible—bearing not only his sanction but his blessing, in a letter expressly written to recommend the work to the whole Catholic world. Well, what have I done amiss? I disclosed no secrets. I only stated what all Catholics now profess to believe, because the Pope believes it, and asserts it, and which all his spiritual subjects, under the dogmas of the infallibility and of implicit obedience must believe, or are no longer Catholics. The blasphemous titles given to Mary in the book in question were, therefore, given by the unerring Pope speaking *ex-cathedra*, that is, as Pontiff, and in public act of teaching. She was declared to be Almighty; that her Son *must* do all she commanded Him, and that her God does all that she commands. I find this doctrine still more boldly put in a book lately published by a priest, in which he thus renders the text of the New Testament:—"Mary so loved the world that she gave her only-begotten Son, that whosoever believed on Him might be saved!"

These are not my words, they are publicly and in print

used by a minister of the Roman Church, and so far from being condemned by the Vatican, are fully sanctioned by all that I quoted, issued under the express sanction and blessing of the Pope. Well, if I venture to call such language blasphemous and impiously absurd, comparing it with the text and teaching of the New Testament, whose is the fault if the Catholics feel themselves offended? "Offences," says our Saviour, "will come; but woe unto him by whom the offence cometh." But to stand by the Gospel truth, and to denounce such flagrant abuses of it, says my friend Nichols, is "to insult six millions of our fellow-countrymen, and more millions of our fellow-subjects."

But will a pasteboard barrier repel the shot of a sixty-pounder? Can any man imagine that so flimsy a plea as insult will ward off the eternal artillery of Divine truth? On the subject of insult, there is something to say on both sides. Will any one pretend to say that the Catholics don't, in the same mode, insult the Protestant world, and, in fact, the universal world? Have they ever, through all the ages, ceased to force on the world their opinions at all costs, and not only by hard words but by harder deeds? Are we not in their mouths and their books, in the bulls and encyclicals of the Popes, in the acts of their Councils infamous and hopeless heretics, lost to all hope of salvation—given over to the devil and his legions? Is there a term of reproach and infamy that has not been heaped by Catholic writers on us? Was not Luther represented as the most infamous of wretches, worse than the lowest devil of the lowest hells? Are not all who disagree with the dogmas of Rome shut out from Catholic baptism, Catholic marriage, Catholic burial, and pronounced as shut out from heaven—hopelessly damned to all eternity—at this very day, and under our very eyes and ears, in Italy, at this very moment? Are these no insults on the part of Roman Catholics, if to pronounce such proceedings a "Papal hoax," and "the most ancient and permanent of superstitions," be insults? Is it no insult to Protestants, who, with the New Testament in their hands, hold by its great and glorious truths, to be told continually that this corrupted and distorted system of Pagan doctrine and "mountebank" practice is *the only true Church*?

Has not this apostate Church, ever since Popery was engrafted on the Catholic Church, gone even further from the standard of the Gospel, and insulted every description of people who dared to differ from it, not simply by words but by the most diabolical of deeds, murdering and destroying every one who dared to avow liberty of thought and conscience? Did it not, under the so-called *Saint Dominic*, massacre five hundred

thousand Albigenses, and make a burnt-up desert of their country? Did not the Church of Rome for ages endeavour to tread out the Waldenses, pursuing them with fire and sword, smothering them with their wives and children with faggots and blazing straw in the caves of their mountains, to the amount of another half million? Did it not, by the Inquisition in Spain, in the course of 129 years, destroy by the sword and the fiery gibbet three millions of the people, and send out the Spanish and Portuguese hell-hounds, made so by the Dominics and the Torquemados, worse devils than ever issued from below, to massacre and enslave the innocent people of the New World? Did it not in France, commencing with the Massacre of St. Bartholomew, and a first batch of three hundred victims, root out the Huguenots as vermin? Did it not in Germany, during the Thirty Years' War, which was incited by Rome to crush the new Reformation, depopulate the whole of Bohemia, and destroy ten millions of people in the whole of Germany, leaving it a frightful desert for many years? And then as to the burnings, and imprisonments, and banishments of Bloody Mary, and the Popish Massacre in Ireland, in 1641? Is it not rather too late for Catholics to complain of the mere recital of their deeds being insults to them? Why, any words that we may apply to the Romish doctrines of universal dominance and spiritual despotism are mere flea-bites to these horrors and outrages on humanity, and on free mind, through a thousand years.

And yet, if the present rulers and dogma makers of the Roman Church had abjured these atrocities of their predecessors, and denounced them, as every true Christian must, as abominable barbarities of the past, who would now ever whisper of them? But have they done this? Not a whit, but quite the contrary, as we shall see a little further on. Well then, if people will put themselves in the wrong at the bidding of Infallibles and *soi-disant* Vicars of Christ; if they will quit the plain text of the New Testament, and bow down to all sorts of Pagan anti-Christian dogmas, who, are to blame but themselves if they have a little of it in this day of a free press, and of animated discussion of every possible thing? It is very amusing in the late controversy in the *Times* on Gladstone's pamphlet, to hear Catholics saying that they had hoped that the past deeds of the Church had been suffered to rest. How amusing! That any one should be so simple as to believe that out of mere social courtesy, History would blot out all the evidences of the crimes and martyrdoms of the past—especially as those crimes are not only not repented of, but gloried in;—would voluntarily surrender up and raze from her pages, all the evidences of the age-long

corrupter and destroyer of men, whilst the souls of the victims, we are told in the Apocalypse, are for ever crying out beneath the throne of God for the avengement of their blood!

But again, as to these alleged insults. Will truth and progress cease their march and hush their voices, at the demands of the oppressors to spare their feelings? Are truth and progress childish imbecilities, or are they immortal and unappeasable forces pressing on for ever towards the great day of universal light and universal retribution? Can the insane forgeries of the ages of ignorance bear the light of advancing day? Has the suppression of crime ever been the custom of any Church? Can it possibly be the custom of any institution that has in it the irrepressible elements of evolution. Has this custom of stifling your opinions of institutions ever been that of any Church, Pagan, Roman or Protestant? Christ and his apostles spared the feelings of neither Jews nor Gentiles in the propagation of their faith. They cut abruptly through the dearest motives and deeds of kings and philosophers, of scribes and teachers, declaring that the whole world lay sunk in error and crime, and wholly without hope of salvation except it repented and returned and lived. St. Paul heaped the most insulting epithets in his epistles on the very highest class of Gentiles, Greeks, and Romans, declaring them for their wickedness to be given up to God to work all manner of uncleanness. The Apostles went all over the world sowing what our friend calls insults—that is, blaming plainly its corruption and idolatry; that idolatry which the Roman Church has again fully restored in the worship of the Virgin, and the saints, and is so conscious of it that it has extirpated from its catechism in Catholic countries the Second Commandment, forbidding to make any graven image, or the likeness of anything in heaven above, or in the earth beneath, or in the water under the earth, or to bow down to them or worship them: and to complete the Ten Commandments has split another into two.

Do not the Roman Catholic missionaries yet go into all the countries to which they can obtain access, and “insult” the people by telling them that they are all subjects of damnation, unless they put their faith in Italian priests? And why in Italian priests, any more than priests of any other creed? If the Bishop of Jerusalem had set himself up as the head of Christendom, seeing that Christ and his religion originated in Israel, and that “salvation came by the Jews,” the assumption would not have appeared unreasonable; but why should an Italian priest assume to be the only true head of the only true Church? History tells us exactly how it was done. That it was only the old Roman spirit of arrogant domination assuming an ecclesiastic form. The debate in Rome, in 1872, on the question of St. Peter

ever having been in Rome, much less ever having been Bishop there, exploded that figment for ever.

But, says our friend, why import the question of Mariolatry into the *Spiritual Magazine*? Precisely because the Church of Rome has made it a phenomenon of Spiritualism. It is, then, our direct and legitimate business to deal with it as such. To sound its claims to spiritualistic reality. To warn genuine Protestant Spiritualists against allowing the priests, by their specious wiles and pretences, attempting to overbear the genuine by the false and spurious, and, in fact, for the same reasons that all Christendom is now rising by voice and by law against the daring frauds and boundless arrogance of Rome. It is because the Vatican is using Spiritualism to maintain the Virgin in the lofty post to which they have advanced her, not merely as the great goddess of Rome, but as the very head and Juno of the universe. That was the reason for my paper appearing in this Magazine, and unquestionably a sound and just reason.

But my friend Nichols appeals to our sympathies for the Roman Catholics as Spiritualists. A fellow-feeling on that head is to make us not only kind but blind. Spiritualists; well, but what sort of Spiritualists? In this, as in anything else, tyrannically intolerant. Here it is they who do the insulting by declaring that all spirits outside the pale of their Church are devils and nothing else. They, the only true Church, monopolize all the angels; we have only the fiends. They make no exceptions. Not an angel is to be allowed to a heretic. When Mr. Home was in Rome, studying the art of sculpture, the Pope banished him out of both city and territory because he would not renounce Spiritualism. Charming Spiritualists those of Rome! How tenderly we must sympathize with Rome! But, at all events, if our communicating spirits are devils, they are better on the whole than the angels of Rome. They have never yet advised us to set up the Inquisition or the stake; to regulate faith by the rack; to convert heretics by the musket and dragoon. We have no furnaces to show, in which they have led us to roast alive unbelievers, as the Inquisition in Rome still shows, with the charred bones of these unhappy ones yet remaining in them.

But perhaps our friends the Catholics will say I am maligning the modern Romanists; but they do not now burn and destroy. No, for the best of reasons—they cannot. The spirit of reason and pure religion, that of Christ and not of Moloch, has arrested the gory hands of Pope and Pagan, that, like Siamese twins, made such wild work for a thousand years. But the change is only of force, not of conviction or mercy. The Syllabus of the present Pope is in our hands, and its Eighty Articles denounce all

possibility of change in the Church. It never did wrong! All these murders and tortures of the past which make the realms of hell assume a paradisaical look compared to the Romish earth, are declared by Syllabus and Encyclical as legitimate and holy now as they were when perpetrated. M. Veuillot, the editor of that great organ of the Church, the *Univers*, says that those horrors were all quite right and proper. He only regrets that the Church did not burn Luther and Calvin, and all the Protestant leaders, as well as Huss and Jerome of Prague. And has the Vatican—which suppresses the Bible, and in the closing article of the Syllabus denounces all modern science and civilization, and declares that the Pope never will be reconciled to them—has this Vatican condemned Veuillot for this atrocious avowal? The Pope has there received him since with high honour, and given him his benediction as a faithful son and servant of the Church. Thus any allusion as to the more merciful or more liberal character of Romanism vanishes into thin air.

Well, what then? My friend, Dr. Nichols, may think I insult him by declaring the goddess Mary is no goddess except she be Cybele or Ceres arrayed in modern costume; that she is no mother of God who has no mother or father, but simply the Mother of the humanity of Christ, not the mother of His spiritual divinity, which was with God before the world or Mary were. He may think I insult him when I admit Mary to all the veneration ascribed to her in the Gospels as “the most blessed of women,” but still only a woman and a creature which we are forbidden to worship with every other created thing. He may think I insult his Church when its perversion of language in styling Mary the mother of God is defined by me merely as a piece of priestcraft to cover the base idolatry of the system, but he cannot imagine at any moment that I would like to burn him. But how am I to be sure that he or any other good Catholic would not like to burn my body for the good of my soul? Catholics are now bound, by the double bond of infallibility in the reigning Pope and by the law of implicit obedience to their spiritual superiors, to do just what the Pope or lesser persons command. As it has been fully shown in the late Gladstone controversy, that if at any time the Pope should command his English votaries, as he is now commanding his German ones, to resist the civil laws of their country, he would put them into this cleft—that they must be good Catholics and bad subjects, or bad Catholics and good subjects. There is no possible alternative. “Absurd!” says the doctor; “nothing would induce me to burn or desire to burn a friend!” Let him not be so sure. Scores of bishops at the Vatican Council protested that nothing should ever induce them to accept the doctrine of Infallibility. They

argued, they harangued, they denounced the dogma as most irrational, mischievous, and un-Christian. It passed by violence and menaces, and, as good sons of the Chnrch, they all to two or three swallowed the odious dose! Will any good Catholic aver that he has more firmness than these bishops, than Gratry or Dupanloup, or that under the orders of his superiors he can call his soul his own?

And here let me correct my friend in one particular. He seems to think that I am following in the wake of Bismarck, Gladstone, Whalley and Co. in my strictures on the Roman Church. He should rather say that they are following in my wake. It is now nearly half a century since (45 years), in my "History of Priestcraft," I denounced the errors, crimes and impostures of the Roman Church. My views of it are sown wide over the world in that book in thousands and tens of thousands of copies. My views on the subject have only changed by deeper intensification of my convictions. Luther went to Rome, and the monstrous revelations of the Spiritual Babylon burst forth into the Reformation. Every man of much thought has been similarly impressed by a visit to Italy. Addison, in his travels in Italy in 1701-2-3, was struck with a melancholy fact. What could cause, in a land so endowed by nature with beauty and fertility, with an extraordinary extent of coast, splendid harbours, and all the facilities for commerce and prosperity, such a moral and social blight in a people naturally bright and clever—such poverty, ignorance and vice? After long consideration the only and the true conclusion to which he could come was that "it lies in the very genius of the Roman Catholic religion, which here shows itself in its perfection." I rejoice to see Bismarck, Gladstone and the governments not only of Germany, Switzerland and Italy but of almost every South American country, nurtured entirely in Catholicism, now throwing off its intolerable yoke and reducing this theological hydra to a just subjection to the civil laws. They are doing the same good work which Queen Elizabeth did for this nation. It is not necessary to discuss at large the question of Romanism; it would require volumes, and stands written in whole libraries. Its very historians—Cardinals Bellarmine and Baronius, Paul Sarpi, Muratori, Dante, Petrarch, Machiavelli, and lastly Desanctis of our day, who for 17 years was confessor, inquisitor and parish priest in Rome, beloved of the Pope and the Cardinals—have written such things of the Romish Babylon that would horrify and drive from her all who are not bewitched by the great glamour of her sorcery,—the verdict of Desanctis being that "the system could not exist for a single day were it not sustained by all the power of Satan."

And here let me note a fact which struck me in Horace the other day. Everyone knows that the gross farce, amongst a thousand other such solemn humbugs, is yet annually and publicly played off at Naples. Horace says it was practised at Gnatia, in the district of Naples, in his day :—

Dehinc Gnatia lymphis
 Tratis extracta dedit risusque jocosque,
 Dum flammâ sinè, thura liquescere limine Sacro
 Persuadere cupit; credat Judæus apella,
 Non ego. *Lib. 1, Sat. 5, v. 97.*

At Gnatia arrived, we laughed to see
 The superstitious crowd's simplicity,
 That in the sacred temple needs must try
 Without a fire unheated gums to fry.
 Believe who will the solemn cheat, not I.

Like nearly all the priestly miracles, this is then but a theft from the ancient Pagans, who hoaxed with the blood of some god now christened St. Januarius.

My friend the doctor is scandalized at my charging the Roman Church with avarice. Does he deny the shining of the sun? Why the whole body is a body of avarice. Everything that it calls sacred it sells, and always has done, masses, confessions, absolutions, dispensations, indulgences, every species of church rites, baptism, marriage, burial. Its agents and executors, its legates, dignified ambassadors to enforce contributions, were all over the world before the Reformation, and drew from England, Germany, France, Spain, all Europe, more money annually than maintained the civil governments of the respective countries. England was compelled to pass the law of mortmain, to restrain the hands of the holy death-bed robbers. Italy found, on putting down the Roman rule, three-fourths of the lands in the hands of the Church. Still, wherever you go, you find the splendid palaces and vast estates which the successive Popes have settled on their families, many of them like the Borgheses, obtained by murder, poison, and rapine. Such is the notorious avarice of the priests, that you can scarcely mention them, but the people rub their thumb and finger together, expressive of their lust of fingering money. The people of Rome despise the priests, the people of Naples hate them, and bluntly call them the "devil." Not avaricious! Why Elwes and Dance were angels of disinterestedness to a genuine Romish priest.

And my worthy friend would have us to believe that the Church of Rome does not suppress the Bible! If I were at Rome, amongst my books, I would quote him Acts of Councils from that of Tolosa downwards, and papal bulls and encyclicals without number, which denounce and make it a matter of utter excommunication to circulate the Bible in the vulgar tongue. One

example is enough—that of Leo XII., so late as 1824, who declared the Bible “poisonous pasturage,” a most wicked and impious book, and sternly barred its circulation. This encyclical was published in Ireland, and the Roman Catholic Bishops declared that they fully concurred in the opinion of the Pope. Every Pope, indeed, on assuming the tiara repeats this command to forbid the reading of the Scriptures by the people.

If Dr. Nichols had come to Rome when we did, soon after the entry of the Italians, and the proclamation of freedom of opinion, he would have seen some edifying sights. Bible women and *colporteurs* having Bibles and Testaments snatched from their hands, torn up, thrown into the dirt, and trampled on. This was a daily spectacle, in which not merely ordinary priests, but Monsignori in their purple stockings figured. These exhibitions the police have pretty well finished in the cities, but we continually hear from the country of *colporteurs* driven out of villages by the priests, and the Bibles they have sold carefully collected and burnt. Is this the work of a Church that tolerates the Bible?

Nor must Dr. Nichols tell us that the present doctrines of Rome have been so from the first, nor that the Church does not change. No Church ever changed so much as that of Rome. From the time that the Pagan priests rushed in after Constantine it has been constantly trending away farther and farther from the Gospel standard. The first four or five centuries knew nothing of the gross idolatry of to-day. It knew nothing of Popes, Cardinals, Monsignori, Confessors, Inquisitors, or forced celibacy, with all its moral ruin of families and unnatural crimes. Does our friend read the criminal trials of this country? If he does he sees priest after priest convicted of unnatural offences; the great Ceresa case perhaps the most monstrous of all. The early Church knew nothing of war on the Bible. The fathers were zealous to translate and urge its readings in all languages. The early Church knew nothing of the mass, and the declared daily sacrifices of Christ by Christian priests, who might have left that to the Jews. It knew nothing of all the clumsy frauds of rotten relics, winking Virgins, and the like, invented in the ages of brutish ignorance for the laughter of this. It knew nothing of the rampant Jesuitism which has made a last attempt to tread under its feet kings, peoples, mind and knowledge—but a little too late.

I am afraid that my friend Dr. Nichols must give me up as an incurable Protestant, as I have long given up Romanism as an incurable anachronism. But we won't quarrel about systems. I don't spare his theological system, nor need he spare mine, but we won't take up stones against each other or against any-

body for their beliefs. He asks whether all the great and learned men who have been Catholics were fools? I won't venture to say with Carlyle that men are "mostly fools," but nothing is clearer than that neither natural talents nor learning are capable of protecting the cleverest men from the most amazing foolishness. All the great Pagan philosophers were in our light great fools, and from Solomon downwards the world has never wanted abundance of very wise fools. What can be more moonstruck folly than to believe in the supremacy of the Pope's bulls, as the very Roman Catholic doctors now confess, in the clumsy forgeries of Isidore, Gratian, Anselm, and the rest of them? What greater folly than to believe the race of popes inspired by the Holy Ghost, whilst they exceeded all that ever has been written of kings for beastly obscenity, profligacy, violence, mutual murder, mutual poisonings, and even avowed Atheism, and these things proved by the pens of Roman Catholic historians? Surely there is no occasion to ask whether those who put faith in such monsters of ambition as Gregory VII., and of wickedness as Alexander VI., and many others of the pretended Vicars of Christ, were fools or not.

Are men wise who put faith in the Infallible, who has allowed his priests to declare that Rome is Babylon? Yet, in the controversy of 1872, allowed by the Pope betwixt three priests and three Protestant ministers, the priests, driven by direct Gospel and historic proof from the pretence that Peter ever was in Rome, clutched at the red-hot bar of Rome being Babylon, because Peter wrote his first epistle from Babylon. One would have thought they must dreadfully have burnt their hands. Yet the Infallible himself, but the other day, in an allocution on the coming of Garibaldi to Rome, exulted in the fact that he could yet write from Rome, which he said "is really Babylon!"

Rome, the Babylon of the Apocalypse! What an admission! What inevitable consequences! namely that all that is said of Babylon is true and will be fulfilled! Babylon, on whose front is written, "Mystery, Babylon, the Great, the mother of harlots and abominations of the earth. She who is full of the blood of the saints and the martyrs of Jesus Christ, and by whose sorceries all nations have been deceived. She in whom sits the man of sin, who sets himself in the temple of God, showing himself as God—that is, as infallible, which none but God can be. With a mouth speaking great things and blasphemy," namely, that the woman Mary is the Queen of Heaven, born immaculate, and enthroned above both God and his Christ.

Truly, after this, my friend Nichols cannot think any
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sayings of mine hard or insulting to the Roman Church. Never were such calumnies pronounced in the name of Rome, and as the oracular utterances of the Infallible Head of the only true Church.

The doctor cannot hold in more sincere regard me and my family than I do himself and his. His belief in such a Church, as well as that of so many other able men, can only be accounted for by the eccentricity of the human mind, which itself cannot be accounted for. But as sure as Rome is Babylon and the infallible Pio Nono now assures us that it is, it is doomed by prophecy to fall and "to be found no more at all." At the period of that happy event I trust we shall, with many others now of antagonist faiths, find ourselves in some more happy world, clear of the fogs of the Seven Hills, and shall see into the very heart of the paradises of earth. We shall then, as I do every day of my life, thank God for the Bible—the pure, unstained, and uncorrupted Bible—and the Reformation by which we shall be enfranchised from the wonderful glamour of Babylon, and love each other not, as the followers of the belligerent Loyola, or even of the pacific Wickliffe, but of the only Prince of Peace.

Castellammare, near Naples,
March 7, 1875.

WHAT IS SPIRITUALITY?

By WILLIAM HITCHMAN, LL.D.

SPIRITUALITY is the quality or *state* of being spiritual, I presume, etymologically and otherwise. In the language of Virgil—*DUM MEMOR IPSE MEI, DUM SPIRITUS HOS REGIT ARTUS, &c.* Quite so! Spirituality in no wise belongs exclusively to a *religious* "Establishment"—neither is it the property of an ecclesiastic, nor righteously *opposed* to the temporalities of life! Spiritual beings, moreover, do not always walk the earth "*unseen*," either when mortals wake, or when they sleep, in 1875. That which exists imperceptibly to the organs of human sense—not corporeal, but immaterial and ghost-like—is by no means a true and correct definition of those intelligent materialised substances, with whom I have conversed, and communed for many years. In fact, our sage lexicographers are all at sea, like mariners, as it were, without a chart or compass, on the words Spirit, Spiritism, Spiritualist, and Spiritualism.

Spirit is a term which no longer denotes a being of air, breath, or wind, without a material tangible body, on earth or in heaven. Mind or soul, I say, is *incorporated* spirit, albeit, there are doubtless spirits innumerable, in divers spheres of existence, so exquisitely pure and full of spirituality, in their nature, essence, and composition, as never to have known aught of *this* planet, its matter, attraction, affinity, gravitation, cohesion, position, weight, or principles of physics, and the properties of atoms, germs, and molecules, of which this our material world, animate and inanimate, is composed. The form of attraction, for example, which unites together the particles of any given monad, mountain, man, monkey, &c., and which is principally exhibited to us by solids, less by liquids, and not at all by aeriform bodies, may elsewhere be unknown. Since the especial study of the scientific chemist, and natural philosopher, were wholly subverted *here*, did not "heaviness" or the reverse, to wit, signify the force with which a specific quantity of simple, or compound matter, is drawn towards the earth's centre. Spiritist is now held to signify a believer in the doctrines of Re-incarnation, rather than the philosophy of modern Spiritualism, or spiritual manifestations, generally. Spiriting, considered in the language of Shakespeare, as the work and business of a spirit proper, has intellectual exercises, as well as faculty of volition, within the sphere of its own independent operation, as the following response would seem to indicate,—

I will be correspondent to command,
And do my spiriting gently.

Spirit has always been regarded, in every religion of the world, as the synonym of that *something* which is apparent to sight; not less so in Hebrew and Christian records, than in the Mohammedan, Buddhist, Brahmin, Zoroastrian, or Pagan forms of faith. Job tells us, for example, "A spirit passed before my face. . . . There was silence, and I heard a voice saying, 'Shall mortal man be more just than God?'" Spiritualism, when aided by spirituality of soul, in the religion of daily life, will speedily make a spirit of building succeed a "science" of pulling down. Among recent philosophers, in Germany, a distinction is taken, everywhere, between *ψυχή* (Seele) and *πνεῦμα* (Geist), or, in our mother tongue, soul and spirit. The soul of man, or animal, is that ethereal portion of organic intellectual nature, which shows itself in dreaming, spiritual vision, distant sight, &c., and is intimately associated with the protoplasm of brain, and the quality of nervous structure. The spirit is that part of human nature which lives in flesh and blood, or out of it; competent to influence mortal and immortal beings, and tends to the purely rational, lofty,

and divine things of the *higher* Spiritualism—which the term Spirituality implies, in goodness and greatness of those thoughts, words and deeds, which constitute ANGELS. Reverend are they in spiritual function and spiritual life whom God and Nature love as spiritual children, and these latter love Him and her, as their spiritual Father and mother. All that is really permanent is the spirituality of self; the external world, as it is called, being compounded, *for us*, of a succession of ideas, impressed on the mind by Deity, and scarcely less, perhaps, the true educt of each individual soul—in fact, the Spiritualism of Berkeley and that of Fichte are perfectly compatible with the well-attested doctrine, that departed spirits hold communication with all sorts and conditions of men—Australoid, Negroid, Xanthocroid, or Blond.

The science of physical organisation has its limits—the brain of man, or monkey, is not a mere molecular fusion of cephalic ganglions, or nerve-tissue, situated before the œsophagus of a sphinx-butterfly; neither are the laws of the human spirit, touching spirituality of existence, to be adequately disposed of in the exclusive section of mathematics and physics, however learned the Association, for the advancement of knowledge, at home or abroad. Humboldt and Schultze confirmed the observations of Spallanzani, more than forty years ago, to the effect that dust may float in our atmosphere, as dried monads, and, when moistened, these germs become the source of infusorial animalcules; and, what is much more, they admitted the conversion of certain lifeless substances into unequivocal Protozoa, or the first outlines of that same animality of which man is the ultimate. Without spirituality, or the quality of being spiritual, however, our plastic universe of material nature is but a transient mirror of mortality—nay, miserable metamorphosis of merciless *murder*; and, thanks alone to Spiritualism, we have now the “proof palpable,” and invincibly conclusive, that spirituality of soul, and puritanism of body, can alone reflect the brightness and beauty of Divine exaltation, in the coming blessedness of a Paradise of humanity. And without spirituality, fully realised in the habits and intelligence of modern society, of what use is Spiritualism? Resuscitation *without* regeneration. Spirituality should henceforth distinguish each Spiritualist with a form of life so noble, so sublime, so majestic, containing so many faculties of greatness and goodness, so many kinds of virtue, so many degrees of brightness and beauty, so many powers of outward and visible action, that “Satan” will have become surpassing lovely to behold, and all his sable angels most excellent, and praiseworthy saints of light, whose spirits are made holy, wise and just—in a word—PERFECT, for

ever and ever. There is, in fine, such a thing as the *poetry* of Spiritualism. Even in the commonest of phenomena, there is greatness in smallness—in the tiniest of raps, there is beauteous significance—if the observer lack not the spiritual eye; and surely it is the peculiar function of each Catholic Scientist to discover THE TRUTH, wherever it exists, and to worship at its shrine;—in the science of Geology, for example, it is the scattered fragment of some dingy stratum—the fossil and the rock—that tell us the wondrous story of our globe; in like manner, the humblest physical incident, in the world of matter, may reveal the presence of an angel from the world of spirit, evoking thereby marvellous associations of heaven and earth. The nature and *continuity* of life, with all the richest and most blessed memories of the past, joyous aspirations for the present, and eternal happiness for beings that deserve it, in the coming future.

“Through the circles, high and holy,
Of an everlasting change,
Now more swiftly, now more slowly,
Form must pass and function range.
Nothing in the world can perish,
Death is life, and life is death;
All we love and all we cherish
Die to breathe a nobler breath.

“From the dark and troubled surges
Of the roaring sea of time
Evermore a world emerges,
Solemn, beautiful, sublime.
So of old, from Grecian water,
Mid the music and the balm,
Rose the dread Olympian's daughter
Floating on the azure calm.”

SPIRITUALITY is an established law of Nature, conformably to which humanity is either exalted or degraded, individually and collectively—an exact knowledge of which constitutes the SCIENCE OF SOUL; and may virtuous efforts to promote it be crowned with success, since Spiritualism is the last and best gift of God to the children of men.

Things material are not what they seem to the eyes of mortal sense—matter is a mere phenomenon of mind, philosophically. If Spiritualism has now demonstrated the *continuity* of life, and that this body of flesh and blood is only the outer covering of the spirit within, which is the everlasting being, destined to live in happiness or misery, according to the culture or neglect of true spirituality of soul, in time and eternity—in other words, as regards the world of matter and that of spirit, EACH SPECIMEN OF HUMANITY IS NOW A LIVING TESTIMONY, OR PROPHECY INCARNATE, OF WHAT IS THE INDIVIDUAL FUTURE DESTINY OF MAN, then is Spiritualism its own glorious

justification—the most stupendous fact that ever was revealed or discovered, in the history of all the mental and physical sciences. Having discovered *that* knowledge—demonstratively—we need ask no more! The teachings of spirits and mediums may be truly eclectic, and therefore somewhat uncertain or indefinite, as all eclecticism in Philosophy “must” be, nevertheless eminently practical—full of the greatest of all realities—not alone the dream, the reverie, the phantasia of unknowable Theology, but the most soul-satisfying, and sweetly harmonious of all the systems of nature, or plans of Divine government, hitherto unfolded in the religion of being good and doing good, unselfishly—all spirit teachings, however apparently diverse, thus form one tremendous whole truth;—one scheme of thought universal—the highest achievement of human progress, in the facts and phenomena of existence—past, present, or future, and the most splendid triumph in the philosophy of celestial and atomic dynamics.

SPIRITUALISM IN BIOGRAPHY AND GENERAL LITERATURE.

By THOMAS BREVIOR.

VICTOR HUGO A SPIRITUALIST.

IN relating some of his incidents of travel at the Spiritual Institute, Mr. Peebles (late U. S. Consul), told of his having met Victor Hugo at a spiritual *séance* in Paris, who was deeply affected by a communication he had just received. From his various writings, and especially from his great work, *The Toilers of the Sea*, many passages might be cited in illustration of the spiritual philosophy. I need, however, only quote the following passage from his funeral oration over M. Hennett de Hesler, his companion in exile, and a prominent member of the Republican party:—

Behold him here at last, asleep. Asleep! No. I withdraw that word. Death does not sleep. Death lives. Death is a splendid realisation. Death touches man in two ways, it freezes him, then it resuscitates him. His breath is extinct. Yes, but it again revives. We see the eyes which it closes; we do not see those which it opens. Adieu, my old companion! Thou art going now to live in the true life. Thou art going to find justice, truth, brotherhood, harmony, and love in the sphere of immense serenity. Behold! thou art taking wing to the light. Thou art going to live the sacred and eternal life of the stars. Thou art going where live all the bright spirits which have enlightened and lived—where dwell thinkers, martyrs, apostles, prophets, and liberators. Thou art going to see all these great souls shining in the radiant form which death has given them.

Nor is his favourable disposition to Spiritualism of recent origin, as will be seen by the following extract from him, which I quote from the *Daily News* of October 24th, 1864 :—

Table-turning, or speaking, has been greatly ridiculed: the ridicule is groundless. To substitute jeering for examination is convenient, but it is not very philosophical. As for me, I regard it as the duty of science to fathom all phenomena. Science is ignorant, and has not the right to laugh. A *savant* who laughs at the possible is not far from an idiot.

We take the following from the *Swansea Daily News* of January 6th, 1874 :—

To the Editor.—Sir,—About seven years ago, I assisted in introducing the spiritual phenomena to Victor Hugo. He witnessed in silence what took place, and at the conclusion expressed himself satisfied of the reality of the manifestations, remarking that he should not have supposed such things possible. What effect it may have had on his mind I do not pretend to say, neither do I know anything of his subsequent experience; but it appeared to me a significant circumstance when I read in the papers the other day the account of the grand old man following his son to the grave, and there proclaiming to the world his faith in God and immortality, and his want of it in priests and their pretensions—the exact creed of the Spiritualist!

The late Emperor also, at the conclusion of a similar *séance*, expressed his belief in the reality of what he had witnessed, adding that he himself possessed mediumistic powers. Such being the sentiments of these great men, and others I could name, what matters it that a few petty cavillers, in their ignorance, denounce Spiritualism as a delusion, and its advocates dupes and knaves?

I remain, &c.,

ROBERT COOPER.

Our friend Mr. Gledstanes lately visited Victor Hugo, and in the course of conversation related some of the wonderful facts of spirit-materialization he had witnessed. Victor Hugo was much interested; and in reply to some of his sceptical countrymen who were present, remarked,—“Well, if some one had gone to Voltaire at Ferney, and told him that men would ride in the air, he would have laughed at what he would have considered the dream of a madman!” Just so! The madness of one age is often the familiar experience of the next.

DR. JOHN DONNE.

Between 1573 and 1631 lived John Donne, the well-known theologian and poet—the “poet of metaphysics,” as Johnson called him. For some time he lived, together with his wife, in the house and under the patronage of Sir Robert Drury, at Drury House, in the street which took its name from the owner of the house. Sir Robert being about to depart on an embassy to France, in the suite of Lord Hay, requested the poet's company; but he, at the solicitation of his wife, then near her confinement, and who said her divining soul boded her some ill

in his absence, begged to be excused. Sir Robert still pressed the matter earnestly, and Donne again sought his wife's consent and obtained it. Some of the poet's first verses commemorate the parting. Speaking in them of his own and his wife's soul, he says—

If they be two, they are two so
As still twin compasses are two.
Thy soul, the fixed foot, makes no show
To move; but doth if the other do.
And though it in the centre sit,
Yet, when the other far doth roam,
It leans, and hearkens after it,
And grows erect when that comes home.

Whilst in Paris his fears were verified, and Izaak Walton, his friend, thus relates the event. "Donne was left a short time after dinner one day, in the dining room alone. Sir Robert returned within half-an-hour, and as he left, so he found, Mr. Donne alone, but in such ecstasy, and so altered as to his looks, as amazed Sir Robert to behold him; insomuch that he earnestly desired Mr. Donne to declare what had befallen him in the short time of his absence. To which Mr. Donne was not able to make a present answer; but after a long and perplexed pause did at last say, 'I have seen a dreadful vision since I saw you; I have seen my dear wife pass twice by me through this room, with her hair hanging about her shoulders and a dead child in her arms; this I have seen since I saw you.' To which Sir Robert replied, 'Sure, sir, you have slept since I saw you, and this is the result of some melancholy dream, which I desire you to forget, for you are now awake.' To which Mr. Donne's reply was: 'I cannot be surer that I now live, than that I have not slept since I saw you, and am as sure that, at her second appearing, she stopped, looked me in the face, and vanished.' A servant was immediately sent off to England to satisfy Donne, who returned on the twelfth day with the intelligence that Mrs. Donne had been delivered of a dead child, after a long and dangerous labour, on the same day and about the same hour of the appearance of the apparition.

When in the last hours of his devout and most holy life, Donne composed verses which he called "Hymn to God, my God in my sickness;" here is one of the verses:—

Since I am coming to that holy room,
Where, with the choir of saints for evermore,
I shall be made thy music; as I come
I tune my instrument at the door,
And what I must do then, think here before.

The following touching story has been often quoted, but it

may be new to some readers of the *Spiritual Magazine*, and cannot fail to interest them.

VISION OF THE AUTHOR OF "HOME, SWEET HOME," AND
ORIGIN OF THE SONG.

JOHN HOWARD PAYNE, the author of the beautiful and most popular of all our English ballads, was a most unfortunate man; he was not only poor, but a homeless wanderer. In conversation with a friend, he once gave the following sad recital:—

"How often have I been in the heart of Paris, Berlin, and London, or some other city, and heard persons playing "Sweet Home," without a shilling to buy the next meal, or a place to lay my head. The world has literally sung my song until every heart is familiar with its melody. Yet I have been a wanderer from my boyhood. My country has turned me ruthlessly from office, and in my old age I have to submit to humiliation for bread."

He had given the most exact and beautiful expression of the heart's emotion regarding home, and yet personally he was a stranger to all its tender and loving influences. A wanderer and sometimes a vagabond, he had moved the human heart to its very depths by his exquisite lines.

Disgusted with his treatment in his own country, and still impelled by his disposition to roam, his only wish was to die in a foreign land, to be buried by strangers, and sleep in obscurity. He obtained an appointment as United States Consul at Tunis, where he died.

We now return to a period antecedent to the composition of his song. At times he was greatly depressed, and seemed to feel most acutely his utter loneliness. One day a friend called to see him, and, on entering, said:—

"How are you to-day, Payne?"

"Downhearted enough," was the reply; "but last night I had one of the most glorious visions in a dream that ever met mortal eye."

"Ah, indeed, what was it?"

"Well, I will tell you. I suppose you think it was a scene of vast wealth, of a palace, or something else of that kind that man's desires are most set upon. It was nothing of the sort. I don't often have dreams, but when I do they impress me greatly. In this dream I saw a scene of most transcendent rural peacefulness and beauty. It was all that poet and painter could imagine. The landscape was composed of gently rolling hills, and sweet still valleys, and meandering streams. There were flowers and birds, crops, flocks, and herds. In the midst of all this stood various habitations of man, where I saw happy

men, women, and children, and heard pleasant voices, laughter, music, and song."

"Truly a beautiful picture of human domestic contentment," said the friend.

"The life-long imagery of my brain," cried the poet, "of 'Home, sweet Home.' Ah! how my soul revelled in the picture! But gradually it faded from my sight. I was transfixed. I strained my vision to catch its outlines as they grew fainter and fainter; but at last it had faded entirely away. I then looked up, and saw a great cloud gathering, which grew dark and terrible. 'Ah!' said I, 'that cloud is significant of my own lot.' As I said these words, I saw traced upon it, in burning letters, those words of the Almighty to another miserable man:—

A fugitive and a vagabond shalt thou be in the earth!

In terror I recognised my doom, and awoke to find it both a dream and a reality."

The unhappy man buried his face in his hands, and seemed in the deepest misery.

"A very wonderful dream," said his companion.

"Well, do you know what I intend to do?" said Payne, looking up. "I'll tell you. I've been thinking a great deal over this matter, and I intend to write a song called and about 'Home, sweet Home.' The picture of my dream shall be my aspiration for the task, and my lonely heart can well give touching pathos to my words."

Not long after, the song of "Home, sweet Home" was given to the world by John Howard Payne. The dream is more especially recalled by the closing verse:—

An exile from home, pleasure dazzles in vain;
Ah! give me my lowly thatch'd cottage again.
The birds singing sweetly, that came to my call—
Give me them, and that peace of mind dearer than all!
Home, sweet home!
There's no place like home!"

PROPHETIC DREAM OF THE DUC DE BERRI.

We give another remarkable and prophetic dream; one which connects itself with French history. We quote it from *Fraser's Magazine*.

It was now the month of February in the year 1820, and the Carnival was going on. The young duchess enjoyed the humours of the *bauf gras*, went out and mixed with the crowd, and, as Moore was told, was pelted with sausages at the Champs Elysées. Still it was remarked that the duke could not shake off his presentiments, which now began to take the shape of forebodings of coming danger. It was lately remembered that a rumour had actually been current in London that he had thus met his fate. The Duke of Guiche, who was attached

to his household, told Dr. Raikes that the duke had a fixed idea that he would meet this fate—a fate, too, that he looked on as so unavoidable that he believed it useless to take any precautions. "The object of the Revolutionary party," he said one day in his carriage to his brother, "is to cut off our race. Your destruction would not answer their purpose, but I have a daughter and may have a son. I feel that the blow is inevitable, and am resigned to my fate." A few weeks before his death he told of a remarkable dream which he had, which was repeated in society—a fact which was confirmed to Mr. Raikes by the Duke of Guiche. He dreamed that one night he was standing at the window of his apartment in the Tuileries, which overlooked the gardens, accompanied by two individuals, and while he was admiring the beauties of the prospect, his attention was suddenly attracted to the iron railing, by what seemed to be passing in the Rue de Rivoli. A dense mass of people was assembled in the street, and presently there appeared a grand funeral procession, followed by a train of carriages, evidently indicating the last tribute paid to some deceased man of fortune and consequence. He turned round to one of the bystanders, and inquired whose funeral was passing; the answer was made that it was that of M. Greffulhe. In a short time, after this procession had filed off down the street, another and more splendid cavalcade made its appearance as coming from the chateau. This far surpassed in magnificence its predecessor; it had every attribute of royalty—the carriages, the guards, the servants, were such as could only be marshalled in honour of one of his own family. On putting the same question, he was told that it was his own funeral! In a few nights after this vision the Duc de Berri went to a grand ball given by M. Greffulhe at his hotel in the Rue d'Artois; it was a very cold night, and M. Greffulhe, who was not in a good state of health, attended his royal highness to the carriage bareheaded, and was struck with a sudden chill, which brought on a violent fever, and terminated his life in a few days. Before a week had elapsed the remaining incident in the dream was consummated.

HUMAN PROBATION AND THE INTERMEDIATE STATE.*

By FREDERIC ROWLAND YOUNG,

Minister of the Free Christian Church, New Swindon.

No intelligent and careful student of the "signs of the times" can avoid seeing that there is a growing disposition in all sections of society, and of the religious world, to re-consider the common doctrines of the future life, with a view, perhaps, to a large modification of them; while it is a significant fact that men are continually asking themselves whether it is, after all, really true that the sufferings of the finally impenitent are to be strictly and literally eternal; whether, also, the present life is the only time and scene of probation; and, generally, whether it may not be possible for a man to be a devout believer in the Lord Jesus Christ, submitting himself absolutely to His

* *Son, Remember. An Essay on the Discipline of the Soul beyond the Grave.* By the Rev. JOHN PAUL, B.A. London: H. K. LEWIS, 136, Gower Street, W.C.

authority, and at the same time doubt or even deny certain doctrines taught in His name, and supposed to have received the seal of His sanction? Of course, if it be a fact that the retributions of the future are in any sense of the term unending, and if it be equally a fact that our present chance is our first and only one, then let us know it, and we must do our best to submit; but we shall certainly not submit simply because divines of any school have told us it is our duty to believe such things; on the contrary we shall do our best to ascertain the mind of God on the question of our destiny and the laws which govern it, and shall not be frightened by grave appeals to learned authorities and eminent names. We have no sympathy with that vulgar repudiation of authority which is too often made by ignorant men in the interests of their own self-will and self-importance; and we quite understand that the principle of authority, equally with the principle of private judgment, has its place in the economy of the world; but when we are told that after the present life, however short that life may be and exceptional its circumstances, there is and can be no second chance given us in the life beyond death; when we are moreover assured that the penal inflictions of God are not disciplinary but simply penal, and will last "for ever and for ever," so that throughout eternity there will always be wandering prodigal and rebellious children of the Eternal Father whom he has been unable to subdue except by force; when we are told these things and such as these, we may well pause and ask ourselves if they are true, and if so, where the proofs are of their truth, and what the nature of those proofs is.

We have been led to make these general introductory remarks by a little volume which has reached us, and the title of which will be found at the foot of the page. We understand that its author is now the Rector of St. Alban's, in the City of Worcester, but was formerly Curate of Westport, Malmesbury, and Chaplain of the Malmesbury Union Workhouse. Mr. Paul states in his prefatory remarks that it is the object of his essay to show "that the everlasting destiny of the soul is not determined by its condition at the hour of death." This position he maintains by the Scriptural statement that angels are instructed "by the Church in the manifold wisdom of God," which instruction our author says would be incomplete if the soul out of the flesh were not open to the unchanging influences which operate upon it while in the flesh. Mr. Paul sees evidence for the truth of his position in the growth, development, and continuity stamped on all creation, and to which man's spiritual nature is no exception; in the direct words of Holy Scripture concerning the intermediate state; in the very passages

which are ordinarily quoted in proof that death is the close of our state of probation; and in the impulses affecting the disembodied spirit. We are very glad to recognise a spirit of kindliness, fairness and openness in the pages of this essay. Evidently, Mr. Paul has been troubled for years with doubts of the common doctrine, but with that conservative feeling, which, after all, has its honourable as well as its base side. He kept much of his thoughts to himself until "the fire burned" so fiercely that he was at last obliged to speak. We cannot help feeling that some of the author's scriptural quotations are painfully indiscriminate, while he has quoted, 3 Ephesians 9, and 1, Timothy iii. 16, in the forms in which they are found in our English version, but without giving the least hint of any inaccuracy of translation. These are small blemishes, however. Mr. Paul deserves our sincere thanks for giving to the world his thoughts on the great questions to which his book refers; and although as Spiritualists we know, of course, that his treatment of them is not only not exhaustive, but oftentimes very defective, yet all such discussions as these are so many helps towards the emancipation of the mind of man from the errors of patristic and mediæval theologies, preparatory to an acceptance of the religion of Christ, which is one of hope and not of fear, one of progress and not of finality, one of universal love and not of partial arbitrary sovereignty, and one to which all the highest feelings and instincts of our nature can say "Amen," because the better it is known, and the more entirely its spirit is cherished, the more it is found to be not merely the "power," but also the manifold "wisdom of God." We may just add that those who are "weak in the faith" may read Mr. Paul's work without running the risk of being shocked, while even those who are "strong" may pick up, here and there, hints which may be serviceable to them. Meanwhile, we most earnestly recommend Mr. Paul to "read, mark, learn, and inwardly digest" Mr. Alger's *Critical History of the Doctrine of a Future Life*, published by Trübner & Co., of London. It is often said in book notices that "no library can be considered complete without this volume," which, to say the least of it, is often an amazing proposition when applied to the book to which it refers. It happens, however, to be strictly true in the case of Alger. The day will come when it will be seen that *Alger on the Future Life* is as great a book as *Anselm's Cur Deus Homo*.

Obituary.

MR. SAMUEL GUPPY, MR. SAMUEL OWEN,
MR. STEELE, MRS. MARSHALL.

THE sickle of the great harvester is never allowed to rust by hanging on the wall; but this winter it has been plied with more than wonted activity, and many of the best known friends of Spiritualism in the Metropolis have been gathered into the great garner of eternity who should not be suffered to pass from our visible presence without some word of grateful acknowledgment. The memory of those who have done service to humanity, who have been faithful to the truth as far as it was known to them, and who have laboured earnestly for its extension, especially when that truth brought only reproach on its adherents, should be ever dear to us, and cherished among our most sacred recollections.

Prominent among the most active promoters of Spiritualism in London was the late Mr. Samuel Guppy. The readers of this Magazine will remember that in 1863 he published a work under the somewhat singular title of *Mary Jane; or Spiritualism Chemically Explained*; and which was noticed in these pages at considerable length with copious extracts. Its author, however, had rare opportunities for the investigation of the subject, both in his domestic relations and with the Davenport Brothers when they visited England, who were long his guests, and whom he accompanied on their tour through the provinces, and afterwards on the Continent of Europe. He was with them at Liverpool when their cabinet was smashed by an infuriated mob, but without discovering any means for producing the manifestations as they expected; and he himself narrowly escaped personal violence as a supposed confederate. The astounding manifestations witnessed by him with the Davenports, both in public and in private, and in his own house, and with Mrs. Guppy, as reported from time to time in these pages, and in the *Report of the Committee of the Dialectical Society*, soon satisfied him that Spiritualism went far beyond any explanation that chemistry could offer. From that time his house was freely open to all honest investigators, who were received with the most cordial hospitality, and to whom opportunity was afforded for witnessing and testing the manifestations that occurred through the mediumship of Mrs. Guppy, and occasionally of other mediums who were present. Notwithstanding his advanced age, his mind was clear and vigorous to the last. He died in

his 85th year, when on a visit to his friend Dr. Barter, of Cork. It will be remembered that the first spirit photograph obtained by Mr. Hudson was in the presence of Mr. and Mrs. Guppy, Mr. Guppy had put on a wreath of flowers he found in Mr. Hudson's studio, and he so appears in the photograph. A few days after his decease, at a *séance* with Messrs. Bastien and Taylor, at their rooms, 2, Vernon Place, Bloomsbury Square, his materialised spirit-form appeared with this ornament, as in the photograph, doubtless for more complete identification; and a more effective means could hardly have been employed. Subsequently, at the studio of M. Buguet, Boulevard Montmartre, Paris, his form appears on the photographic plate. It is said to be a good likeness, and in his hand is a scroll, on which is written "*Samuel Guppy, to his friend Gledstones. Persevere and you will succeed in getting all you wish.*" It is intended to have this photograph enlarged. Its great value as an evidence of Spiritualism is too obvious to need comment.

Mr. Samuel Owen has also passed from earth. He was one of the earliest advocates of Spiritualism, first in America and then in England, lecturing and speaking, both in public rooms and in the open air—especially in the public parks—as long as he was permitted to do so; and was rather proud of the name thence given him of "The Hyde Park Orator."

Mr. Steele was one of the founders of the St. John's Association of Spiritualists; and it was chiefly through his exertions and those of Mr. Pearce, its secretary, that its useful labours were so long continued. Before this Association was founded, enquirers into Spiritualism, in Clerkenwell and its neighbourhood, for a long time held regular weekly meetings at Mr. Steele's house. At one of the earliest anniversaries of the St. John's Association, Mr. Steele gave an account of the experiences which led him to become a Spiritualist, and which was published in this Magazine at the time in a report of the meeting.

Perhaps the name of no public medium in England was for a long time so much before the public as that of the late Mrs. Marshall. From her childhood she seems to have had the gift of spiritual vision, and to have held communion with the dwellers in the spirit-world. Among the disciples of Joanna Southcott she was well known as a "visited person." The Rev. James Smith, of the *Family Herald*, author of *The Divine Drama of History and Civilization*, often visited her in this capacity many years before the advent of Modern Spiritualism; and in his posthumous work, *The Coming Man*, he gives a lively sketch of her as Mrs. Ferriar. With none of the advantages of education, fortune, or social position, she was a simple-

mindful religious woman, who, in the words of the Catechism, did her duty in that state of life into which it had pleased God to call her. Faithful in the exercise of her gifts, she encountered, with great good humour, the obliquy, ridicule and abuse often heaped upon her by the ignorant and unthinking, especially by flippant conceited writers in the public journals. Many, who were once sceptics and unbelievers in a spiritual world and an immortal life, have acknowledged that, under God and his ministering angels, it was to her they were indebted for the presentation of facts which brought home to them a conviction of those great truths which changed the current of their life; which have become their hope and joy, and strength; the sunshine of their souls—a clear, constant light in the dark places of their earthly pilgrimage; and many—very many more—who have not made this open testimony, know full well how deep are their obligations to her in this respect.

Mrs. Marshall had her full share of earthly trial and affliction, but through all Spiritualism was her strength and stay and enduring consolation to the end. She had a simple, abiding trust in the care and fatherhood of God, and she knew of those things most surely believed among us. It were to be wished that a biography of her, with a full account of her remarkable experiences, could be written; but as no diary, or record of her *séances*, was kept, I fear that little data for such a work exists, other than is to be found in the scattered notices of her in this and other Spiritualist journals. As nearly as can be ascertained, she was at the time of her decease in her seventy-fifth year. It was the intention of a few friends to have placed a memorial stone over the place where her mortal remains are laid, but the shortness of time in which the necessary arrangements had to be made, combined with some misunderstanding, made this impossible. For the sake of any who may wish to see the spot, it may be mentioned that the grave is numbered 4,004 in the Paddington Cemetery, near the Edgware Road Station of the North London Railway. But there could be no memorial of her who has gone like the ever-fragrant memory of her useful life and of the services she has rendered. Her best memorial is in the hearts of those to whom she has brought the assurance and the comfort which the faith and knowledge of Spiritualism must bring to all who live up to the light of its revelation. As must necessarily be the case, the early workers in our ranks are year by year becoming fewer, but let us for our encouragement remember the words of John Wesley, "God buries His workmen, but He carries on the work."

T. S.

Notices of New Books.

MR. PEEBLES' TRAVELS ROUND THE WORLD.*

THE name of Mr. Peebles is probably familiar to every Spiritualist in all parts of the world. His work in connection with the movement has been very great, and he has probably travelled further to advocate the cause than any other living man. He reminds us very much of the early disciples of Christ, who went forth to foreign lands to preach the Gospel, regardless of the reception their teaching might meet with, and devoting no attention whatever to a consideration of their personal comfort, or even physical needs. Mr. Peebles is certainly imbued with the true missionary spirit, and as such is a man admirably calculated to promulgate whatever principles he may adopt. He has also written one or two most excellent books on the subject of Spiritualism. His *Seers of the Ages* we read with great pleasure and much profit many years ago, before we had become convinced that Spiritualism was a great and mighty truth, and we have perused with interest everything from the same pen since that time. Disagreeing as we do entirely with some of the particular views held by Mr. Peebles on religious questions, we yet admire intensely the kind and amiable spirit which pervades everything that he does. He is one of the foremost men in the Spiritual movement, and combines with great talents the simplicity and kindness of a child. Everything that he writes is brimful of interest for Spiritualists, and the book under consideration will be perused, we have no doubt, with pleasure by large numbers of people, both in America and in England. It describes his journey round the world, including his visit to the Sandwich Islands, Australia, New Zealand, China, India, Arabia, Egypt, Greece, Palestine, and so on back to England, and from England to America. As a book of travels it is of a most interesting character; but it is much more than this, it is a volume of spiritual experiences. It describes *séances* held in mid-ocean, on the Pyramids, and in all sorts of outlandish places, and portrays accurately the spiritual opinions of the peoples inhabiting the various countries through which the author passed. The volume is printed on good paper and handsomely bound. We cordially recommend it to every Spiritualist in the country.

* *Around the World; or Travels in Polynesia, China, India, Arabia, Egypt, Syria, and other "Heathen" Countries.* By J. M. PEEBLES. Boston: COLBY and RICH, 9, Montgomery Place.

DR. NICHOLS ON BEHAVIOUR.*

IN the widest sense of the term "Behaviour" is a most comprehensive word. There is very little in human life which it does not include, and an exhaustive work on the subject would be expected to be met with only in the form of a very large volume. True, there is Emerson's admirable essay of 20 pages only on the subject in his *Conduct of Life*, but that is rather a sketch of the philosophy of behaviour than a set of rules for the guidance of one's conduct under the various circumstances in which he may be placed. Dr. Nichols' book is really a complete manual, and of itself sufficient, if the principles inculcated in it be followed, to make of anyone a thoroughly accomplished gentleman—a gentleman in the true sense of the word, as described by Byron:—

He had that grace so rare in every clime,
Of being without alloy of fop or beau,
A finished gentleman from top to toe.

We do not, of course, say that it is possible for everyone who reads it to so thoroughly put into practice its precepts as to reach this condition at once, but its lessons are of such a character that it is almost impossible to peruse them without some advantage. The true Christian spirit which pervades the book from beginning to end, inculcating lessons of disinterestedness, unselfishness, and a care for the happiness and comfort of others, is such as to make the little volume a valuable addition to any library large or small. Seldom have we been charmed with a book as we have been with this. It is so admirably written that once having commenced reading it is difficult to put it down until it is finished, whilst the spirit that pervades it is such as to render it impossible to peruse it without feeling the kindlier and better for so doing. The little volume is beautifully got up, and issued at the small price of half-a-crown. We say to our readers, procure it by all means.

A SCAMPER ACROSS EUROPE.†

THIS is another little book issued by Dr. Nichols, written on the occasion of his visit to the Great Exhibition at Vienna, and contains graphic sketches of Paris, Lyons, Geneva, Turin, Milan, Vienna, Prague, Nuremberg, Mayence, Cologne, Brussels, &c. It is published at the small price of sixpence, and has already had, we believe, an enormous circulation.

* *Behaviour. A Manual of Manners and Morals.* By T. L. NICHOLS, M.D. London: LONGMANS, GREEN & Co.

† *A Scamper Across Europe.* By T. L. NICHOLS, M.D. London, LONGMANS, GREEN & Co.

SPIRITUAL EXPERIENCES IN MORAVIA, 1872.

Contributed by Mr. S. CHINNERY, from the Original Manuscript Diary of Mr. Harris, uncle of Mr. Marshall Harris, of London and New York, an intimate friend of the Contributor.

I ARRIVED at Moravia in the evening of October 10th. The next morning I attended a *séance* at Mrs. Andrews' at 9. On entering the room I thoroughly examined the cabinet, which was made of boards painted outside to represent birch, and papered inside. It was about 7 feet long by 2 feet deep, and 7 feet high, with a door at one side and two apertures in the centre covered with a dark curtain. The upper aperture about 30 by 18 inches, and the lower one, directly underneath, about 18 inches. There was no furniture in the room except chairs and a melodian. The circle consisted of myself, Mrs. Cormick, and five others.

The room being made perfectly dark, Mrs. Andrews, the medium, seated herself in a chair in front of the cabinet. We commenced singing, holding each other's hands. Then we all saw lights about the size of a marble, very brilliant. After the lapse of about a minute a voice said close to me, "Please strike a light." This having been done and a lamp lighted, Mrs. Andrews went into the cabinet, sitting on a chair close to the door which was then shut. We continued singing. Soon after hands and faces appeared at the aperture.

October 11th (p.m.)—Present General Patton and son, Judge and Mrs. McCormick, Mr. and Mrs. Crocker and myself. In the dark circle I was touched on the knee. The General's father spoke to him, announcing his name as Benjamin, and calling him Willie, said, "How delightful it is, my son, to be able to make myself known to you, and to converse with you." Hands touched the knees of nearly all present, and a floating light was seen. In the light circle three or four faces appeared at the aperture which we were unable to recognize.

October 11th (7 a.m.)—Present, Judge and Mrs. McCormick. General Patton and Son, Squire and Mrs. Warner, and myself. Floating lights appeared after the room was darkened. A voice close to Judge and Mrs. McCormick, addressed the latter as "mother;" it was the voice of her deceased son. We heard spirit voices near the ceiling joining in the singing. Soon after the melodian, alongside of which I was seated, was struck, while we were singing, and the correct notes sounded. The General then asked if any of his relations were present, and the cabinet was shaken violently as an affirmative reply. The spirit being

that of his son, Willie, a severe shaking was heard in reply to that question. I then asked if my father was present. The moment I spoke the words my knee was struck twice, apparently by a hand; I then asked if my mother and children were present, and the same affirmative reply was given by the cabinet being shaken several times. Then I asked if some of them would endeavour to materialize themselves and appear at the aperture when the lamp was lighted. An affirmative response. Soon after the controlling spirit's voice said, "My friends, if you will give us light, we will endeavour to show ourselves, but I am afraid we shall not succeed, as the conditions this evening are against us; however, we will do what we can." After some time the outline of a face appeared, but very indistinct, and raps were shortly after given to announce that the *séance* was closed.

October 12th (9 a.m.)—Twelve present. Dark circle formed; we all continue singing. Spirit lights appeared. Soon I felt two gentle taps on my knee, and a voice gave the name of "Butler," low, but loud enough for those near me to hear. I heard it distinctly. I then asked if my father was present. No answer. My mother? Floor and cabinet shaken. Spirit voices joined in the singing. One lady was addressed by the voice of her deceased idiot son, which made her burst into tears. The controlling spirit then said, "My dear friends, how happy I am to be with you! Rest assured that before long we shall be able to walk hand in hand with you." Neither the judge or his wife had any manifestations at this sitting. I forgot to state that when Butler gave his name, Mrs. Crocker, *clairvoyante*, told me she distinctly saw him standing by me with his arm round my neck. I merely mention this without laying stress upon it, not having realised the appearance myself. After sitting about an hour in the dark circle, the controlling spirit said: "Please strike a light." When this was done we saw a deformed hand appear. This was recognised by a lady present as her idiot son. Afterwards the lower part of his face formed itself with protruding lips, which certainly looked like those of a person without intelligence. Then six or seven hands appeared at the same moment, most of them moving their fingers. Some of the hands were like those of children. Afterwards a stick was pointed towards me, then a hand holding a stick, then two arms with the hands covered in drapery were thrust out of the aperture, the wrists having frills round them.

October 13th (3 p.m.)—The *séance* this afternoon is mostly a failure, there being no manifestations excepting that a Mr. Crawell, of Brooklyn, was touched once.

October 13th (6 p.m.)—Eleven present. Received no manifestation. A Mr. Jones was struck once on the hand, and

his wife several times. A voice said to her twice the word "Babcock," and afterwards "Kate;" these names she afterwards stated were her maiden and Christian names. The spirit announced himself as that of her father. No one else received any manifestations, except that I saw a floating light which the others did not.

October 14th (9 a.m.)—Dark circle formed. I saw lights as described before, floating and moving about above us; we heard voices, apparently from the ceiling, joining in the singing; we felt something like water being sprinkled over us. Mr. Crawell and I were touched on the knee. During the singing a voice said, "Thank you, thank you, thank you." A dancing tune was played by one of those present, and we heard feet dancing on the floor, keeping time to the music. After sitting in the dark for one hour and three-quarters, a voice said, "My friends, we must close; what has happened this morning is for another purpose."

October 14th (3 p.m.)—Fourteen present. No lights seen. Some were touched on the knee. I was not. When the lamp was lighted, five or six hands appeared, some apparently those of children, but no faces showed themselves. One hand had a ring on one of the fingers, and a lawn sleeve on the arm belonging to the hand. At a private *séance* in the evening, at which I was not present, I was told by those who were, that amongst the faces that appeared was that of the mother of Mr. Clew, which spoke thus: "John, let me beg of you to change your conduct while at home; you are laying up for yourself much unhappiness in the future by your hardness towards your family," or words to that effect. Mr. C. was much affected, and promised he would do as she desired. Another face to Mrs. McCormack said "Julia," and that she herself was "Mary Ann."

October 15th (9 a.m.)—Twelve present. Dark circle formed. I saw two fans of floating light advancing towards each other in opposite directions. Brother Buffman was touched by his mother, the first manifestation he had ever received in all the circles he has attended. After a time, a voice said, "Be satisfied; the Lord has blessed you. The future will show it." After another interval it said, "Be satisfied with the condition in which your birth has placed you. There was no light circle, the conditions being apparently unfavourable."

October 15th (3 p.m.)—*Séance* a failure. One or two persons touched, and voices joined in singing. The word "Thomas" was given.

October 15th (7 p.m.)—Present: Judge McCormack and wife, General Patton and son, Mrs. Warner, and myself. Dark *séance*:—Lights appeared floating. Water was sprinkled

over us—every one patted. The Judge declared some one said to him, "Pap, if you keep on singing, you will in time make a good singer." When Mr. Patton was touched, the name "Eliza" was given; this was the name of his mother. When I was patted, I asked if it was Butler—the cabinet was shaken. Nothing was said to the others. Spirit-voices, apparently from male and female, joined in the singing. Light circle:—Hands shown, and hands with arms to the elbows, covered with white sleeves, apparently of muslin, the hands in the position of prayer. The face of a negro woman then appeared with a white cloth around her head. She said, "Bless the Lord, the good work is going on;" she then withdrew, and again appeared, saying, "God bless your good old soul," naming some one, the word we could not hear distinctly; the same hands were exhibited, one at the small aperture; while these hands appeared, I heard Mrs. Andrews speak from her seat at the door of the cabinet, quite six feet from the end of the aperture, from which a hand and arm protruded. Then the controlling spirit showed his face, that of an old man, and spoke for a quarter of an hour to the following effect:—

"My friends, this is a glorious truth, and a serious truth—one not to be trifled with. This is a sacred place. Your researches in Spiritualism will be of the greatest advantage to you when you pass to the spirit-world. Your spirit-friends are always round you; and, when you feel impressions from them, the seed that is being sown will hereafter produce fruits that will benefit the whole world. The trifling songs that were sung in this room to-day attracted the same class of spirits; and you should be careful to attract harmonious influences; we are able to see the thoughts and motives of those that come here, the same as we can see pure water in a glass. There are those before me who will ere long be in the spirit-world. We should all be contented with the conditions in which we are placed. We carry our heaven with us in our hearts, and our hell also. There is no hell, such as preachers in your life speak of in the churches. Some people say this face is a mask. [Alluding to his face, the lips of which moved all the time he was speaking—everything was heard out of the aperture.] Is this a false face? Does this seem like a mask? [Striking his teeth together—the sound they made being distinctly heard.] Good night; I must go now, and assist others to show themselves, and talk to you."

A female face then appeared at the aperture two or three times; we asked her to point out the person she came for. She lifted a hand, and pointed directly to me. I then said, "Is it my mother?" She moved her head from side to side, in the

negative. I then said, "Is it my grandmother?" The negative motion was given. I then asked if it was my sister; she moved her head distinctly up and down, in replying affirmatively. I then said, "Will you speak to me?" She gave two or three distressing coughs, and shortly withdrew. An old lady then tried to show herself, supposed to be General Patton's mother. A lady, with a cap on, appeared; and, in answer to a question put by Mrs. McCormack, if she was a friend of hers, she held a handkerchief in front of the aperture, and afterwards said: "Thank God, Robert, that the scales have fallen from your eyes." This was said to the Judge, whose Christian name is Robert. Several hands then appeared, one holding the hand of a child. It afterwards appeared at one side of the aperture, the child's being at the other side, and then reached across, and clasped it.

October 16th (9 a.m.)—Circle of eleven. Room darkened, Floating lights appeared twice. I and others felt minute drops of water sprinkled over us. Several were touched, but I was not. Voices from above joined in the singing. The controlling spirit's voice said, "Strike a light," which was done. After sitting in the light the same voice said, "The conditions are becoming more favourable." He then said to Mr. Thomson, "Friend Thomson, you are here for a good purpose, which will help us." Then a female face appeared, and a hand. We asked, "Will the spirit point to the one she comes to?" The hand then appeared again, the finger pointing directly to me. She passed her hands along the aperture, her fingers moving in the most graceful manner. I then said, "Will you tell me your name?" Her lips moved, but I could not catch the word. All the others, however, heard it, and said it was "Dorothy." I then said, "Can you speak to me?" After making several apparent attempts, she said, "The dear ones are not divided." I said, "Do you mean my children?" At that moment several hands appeared at the aperture. She then again moved her hands towards me, with the same graceful motion of the fingers, shaking the curtain gently, and then disappeared. Shortly after other hands were shown, two with drapery to the elbows, appearing outside the aperture. Another female hand with two rings on the wedding finger appeared, and when the question was put, for whom she came, pointed to a gentleman at the other end of the circle. He asked for the name, but no response was given. One or two more hands were exhibited, and the circle closed.

October 16th (3 p.m.)—No manifestations, but touches; I was not touched.

October 16th (7 p.m.)—I was touched gently and quickly

four times. No voice. Two others were touched, and names given, but were not distinguishable.

I may here mention that I examined the room and cabinet several times; the day General Patton left, he and I went up by ourselves and remained fully ten minutes, faithfully inspected the room, and, moving the cabinet from the wall, sounded the walls, floor, and all parts of the room to satisfy ourselves there was no concealed door or openings. We could discover nothing, and I am fully convinced that there is no deception of that kind.

HYMNS FOR THE SPIRITUAL CHURCH.

OUR HOME.

As one by one are called away,
To join the bright immortal throng,
In realms of pure unclouded day,
Where life is one perpetual song:—
The full deep harmony of joy
Not circumscribed by bonds of Time;
Where all their powers find sweet
employ,
As still to loftier heights they climb.

Whether on loving task they speed
To men, or darkened souls in prison;
Or wait that they may better read
That Will which is the law of Heaven.
For these—for all Thy servants lent,
For those departed, those to come,
We praise Thee! When life here is
spent
May we, too, find in Thee our Home!
T. S.

NOTES AND GLEANINGS.

ROBERT DALE OWEN IN DEFENCE OF THE "DEBATABLE LAND" AND SPIRITUALISM IN GENERAL.

THE following letter from Mr. Robert Dale Owen, in defence of Spiritualism against some attacks made upon it by a clergyman, recently appeared in the *Philadelphia Press*. Mr. Owen forwarded the letter to us, thinking it would probably interest—as it most certainly will—the readers of the *Spiritual Magazine*:—

SIR,—In studying Spiritualism two distinct questions come up; the first, as to the reality of the phenomena; the second, as to the inferences therefrom. Your correspondent in Monday's *Press* (of whom I am glad to know that he is "a distinguished clergyman of this city") concedes the first, and that is so far satisfactory. Speaking of my work entitled the *Debatable Land*, he says: "Admitting the facts as presented by our author, I join issue with him on the character of spirits alone, believing them to be demons." An old doctrine, this! It was plausibly set out twenty-two years since by the Rev. Charles Beecher, in his *Review of Spiritual Manifestation*; read by him, in 1853, before the Congregational Association of New York and Brooklyn. It was put forth by the Pharisees eighteen hundred years ago, when objecting to Christ's teachings; but, like your correspondent, unable to deny the wonderful phenomena, they said: "This fellow doth not cast out devils but by Beelzebub, the prince of devils."

The reply to Mr. Beecher and the Pharisees and your correspondent is, that all analogy is opposed to such an explanation of spiritual phenomena. In this world God does not, indeed, shut his creatures away from earthly influences tending to deception and error. But the good is the rule; the evil (often good in disguise) is but the exception. If it enter into God's economy to permit evidences and influences to come over to us from a higher phase of being, are we to believe that he excludes from these all that is true and good, and suffers only deceptions and false teachings of diabolical character to reach us? If such were the Divine plan, then—in the words of a modern poet:

"Then God would not be what this bright
And glorious universe of His—
This world of wisdom, goodness, light,
And endless love—proclaims He is."

Your correspondent writes in Jesus' name, and as "His servant." I remind him that Jesus Himself did not regard the powers and gifts which He possessed as exclusively His, or as restricted to the age in which He lived. In speaking to one of His disciples (John xiv., 11-12) He bids him believe in Him "for the very work's sake;" and as to such a believer He expressly adds: "The works that I do shall he do also, and greater works shall he do, because I go to my Father." St. Paul tells us (1 Cor. xii., 4-11) that what Jesus prophesied did happen. After Jesus had "gone to His Father," a "diversity of gifts" (verse 4) remained among His followers—the gifts of healing, of faith, of prophecy, and of tongues; the discerning of spirits, and what was then called the working of miracles. St. Augustin—the greatest name of the Patristic Age—devotes a long chapter (Book 22, ch. viii.) in his celebrated "City of God" to minute details of the spiritual gifts or "miracles" appearing in his day. Jesus sets no limit as to time, nor does St. Paul, nor does St. Augustin.

Now did Jesus promise to His followers works that are to be interpreted as coming only from an infernal source? Were the diverse gifts of St. Paul's day no better than soothsaying, fortune-telling, necromancy? Did the early disciples discern evil spirits only? Your correspondent will protest against so monstrous a supposition. Very well. Then by what authority does he assume to decide what Christ never decided, what St. Paul never ventured to declare—namely, that these "manifestations of the Spirit, given to every man to profit withal" (verse 7), were after a time to cease? Or who informed him at what period of the world, at what age, in what century their character was changed from divine to diabolical? Does he expect us to take his bare word for it that at some undefined epoch or other, they were thus transmuted? Or has he given us *more* than his bare word in proof of such a transmutation? Let us see.

Our spirits, he takes great pains to tell us, "peep and mutter." If he has heard their peepings and mutterings, I have never had that privilege. But they rap, too. For once he is correct; sometimes they do rap. Is that a Satanic proceeding? If a stranger, approaching a dwelling and seeking communion with its inmates, knocks at the door, is it a fair conclusion that is it the devil who wishes to enter? If the chairman of a meeting, by way of calling the attention of his audience, first raps with his gavel, are we to assume in advance that the communication which will follow will be mere demonology? "Knock, and it shall be opened unto you," may be an injunction addressed to spirits as well as to men.

But there is the darkness; that is especially insisted on; physical, not mental or moral darkness, of course, being meant. One would suppose, by your correspondent's insistence, that the Spiritualists attended none but dark *séances*; nineteen-twentieths of those I have attended were in the light; I usually avoid those held in the dark. I care nothing about such feats, be they genuine or spurious, as those of the Davenportes. Some dark *séances* I have attended to ascertain, by experiment, what effect earthly light, natural or artificial, has in intensifying the phenomena. Others I sought because some phenomena, especially those of a luminous character, can be best so studied. Baron Reichenbach's wonderful experiments on odic light and odic force, prosecuted throughout ten years, were chiefly made in pitch darkness.

Were Reichenbach and I to blame in this? In God's economy physical

darkness is as necessary as physical light. "Tired Nature's sweet restorer" seeks darkness rather than light; is sleep for that reason, a demoniacal state? The aurora borealis cannot be witnessed except in darkness; are its brilliant lights therefore to be termed infernal? The photographer manipulates his negative in a darkened chamber? is he to be set down as a devil's agent on that account? Or, again, your reverend correspondent anonymously reviews my *Debatable Land*—am I to imagine him an emissary of the evil one, merely because he sees fit modestly to conceal his name under the veil of darkness? Such reasonings are futile. The real objection to dark *séances* is, that they afford facilities for deception.

Your correspondent's strictures as to the character of (alleged) spiritual communications carry more weight. These communications are of every grade from the most trivial to the most elevated; the diversity is as great as that which we find in communion with our fellow-creatures. And just as each human being has his own experience of men, so has each investigator his own experience of spirits. Mine has been favourable. Adopting Christ's excellent rule of judgment, "By their fruits ye shall know them," I find but faint traces of evil character; much less than I have found in this world. Out of many thousand announcements, one only (and that consisting of but five words) was profane. The great majority were either simple messages of affection from deceased relatives or friends, or else earnest asseverations touching the immortality of the soul, the reality of a life to come, and the vast superiority, both as to happiness and character, of that future life as compared with the present.

Of these simple messages I have room here for but a single sample. It purported to come (March 10th, 1864) from an old and valued friend of mine, Dr. A. D. Wilson, a well-known New York physician of large practice, who had died about a year before, and it was spelt out by heavy poundings rather than raps, in these words:—

"I am little changed. My knowledge of the spirit-world is not so great as you would suppose. I am sure of the things I once hoped for. I have found my beloved friends in heaven and I know I live in immortality.

"A. D. WILSON."

Not much, if one will; not much, as a superficial mind may receive it; only a brief, homely message. Yet, if it be true, how immeasurable its importance! How infinitely consoling the simple truths it unveils!

Beyond such utterances as these, the teachings which have come to me are mainly these: that the next world is a supplement to this, a world of activity and of progress, with occupations, duties, enjoyments as varied as those of our own earth; that we enter that world, freed, indeed, from the earth-clog of the body, with its sufferings and infirmities—with new powers, too, of locomotion, of perception, of intelligence—yet substantially the same in mind and spirit as when we lay down on the death-bed; that death neither deprives us of the virtues, nor relieves us of the vices with which he finds us possessed; both go with us. Now this may not square with your idea of the next world, but is there anything diabolical in such a conception of the great Future?

Again, Spiritualism teaches us that man's happiness or misery in the life to come is not settled by an arbitrary fiat of the Creator, but is determined by the operation of changeless laws, similar to those which recompense a well-spent, unselfish life with peace and rational joy, and which repay drunkenness with delirium tremens, and debauchery with disease of body and decadence of mind; that we are the architects of our own future destiny; we inflict our own punishments and select our own rewards; not that we *earn* heaven either by faith or works, but that in the next world we simply gravitate to the position for which by life on earth we have fitted ourselves, and that we occupy that position because we are fitted for it. You may believe that far other agencies decide our future state, chiefly, perhaps, dogmatic beliefs touching the Trinity, vicarious atonement, original sin, election by faith and the like. But will you venture to call it a satanic conception touching our fate in the hereafter, that man's doings, feelings, and habits in this world, the ruling elements in his character, the controlling loves, be they for good or for evil, of his life, shall shape and fashion his state in the world that awaits him?—well-doing here entailing well-being there.

I think such a view of the next world is wholesome and reformatory, tending to good morals and civilization.

A few words in conclusion to the reverend gentleman to whom I am indebted for a review of my book. Do not, I pray you, imagine me as denying that ignorant, or false, or evil communications may come from the denizens of the next world—just as they do from the inhabitants of this. Spirits, like men, must be tested; but, like men, they ought not to be condemned until they are tested, and tested in a fair and reverend spirit, too. If you approach your fellow-creatures with the feeling in your heart that, as a whole, they are deceitful above all things, and desperately wicked, and that the thoughts of their hearts are only evil continually, your intercourse with them will be neither pleasant nor profitable. For similar reasons so long as you are convinced that the devil is a powerful and ever-busy agent, seeking whom he may delude, and that all spiritual powers and gifts, in modern days, are granted by him, not by God—while such remains your belief I advise you to refrain from intermundane seekings or experiments. The Puritans of Salem, two hundred years ago, held just such opinions; and you remember what a mess they made of it. If I, as a stranger, were to call upon you, and you were to address me in words of exorcism or of evil suspicion, I should bid you good morning, not to return. If any one, knowing he would be so received, still entered your house, he would be, not a demon, indeed, but a very poor specimen of humanity.

But if, for these or other reasons, you avoid all spiritual *séances*, is it fair to prejudge what may happen there? A wise man of old (Proverbs, xvii: 13) has told us: "He that answereth a matter before he heareth it, it is folly and shame unto him."

Philadelphia, Jan. 21st, 1875.

ROBERT DALE OWEN.

NEW TEMPERANCE TALE, BY MR. S. C. HALL.

In the course of the summer Mr. S. C. Hall will publish another Temperance Tale, in verse; stimulated, no doubt, by the success of *The Trial of Sir Jasper*. The new poem is entitled, *An Old Story*. The author, in his announcement, states that he has tried to make the book broader and more comprehensive in details than its predecessor, treating, indeed, every phase of the horrible vice; adding prose notes from the authorities by whom he has been principally guided. Every page will be illustrated, and there will be twenty-six full-page engravings, by twenty-six leading artists of the age, drawn expressly for the book.

SECTARIANISM.

Sectarianism is the working of sect to an extreme. Sectarianism is an abuse of the proper purpose of a sect; a perversion of the true spirit that should animate it. Sectarianism, therefore, is marked by distinct characteristics. You will find Sectarianism always busy crystallizing its convictions. It formulates its ideas, and sets them forth in articles and creeds. The truth thus presented is no longer a living force, a flowing stream, a quickening power; it has become a dry, classified statement, like the catalogue of a library or the herbarium of the botanist. The statement thus made is to be accepted as an authoritative and

complete expression of divine truth. Sectarianism, again, is distinguished by its claim of perfected thought. No further advance can be made, no higher reach attained, no more comprehensive grasp secured—thus says Sectarianism. But the real statements of a living sect would be made, as one has humorously said, like the check given to the railway passenger, "good for this day only." Each day must bring forth its new issue of truth. Each grasp should lead to a larger, each reach to a loftier, each advance be but a stage insuring other and further progress.

Sectarianism is also distinguished by its perpetually limiting truth to itself. It confines the truth within one denomination, one class of sects, or one religion, Christian or other. For Sectarianism may be predicated of a religion as well as of the sects into which it is subdivided. Beyond the sect, outside the religious system, it sees only error. It claims the possession of all truth within its own body. The more rigid that claim may be the stronger the tendency, you will find, in that body to profitless disputation over empty words and names. No sect or system has any right to say of its opinion, "This is the truth," but only to say, "It is so much of truth as I can see and show;" as no body of men under heaven is justified in the claim of being *the* church, but can only affirm itself *a* church—a fragment or section of the whole. Each and all sects, each and all religions that God has given men, or caused to be evolved or developed out of men's conceptions, are necessary to a full and harmonious utterance of the divine thought.—*From a recent Sermon by Rev. Frederic Hinckley, of Washington.*

ELIZABETH SQUIRRELL.

Those who have read the *Autobiography of Elizabeth Squirell* will remember the frequent mysterious injury of a glass, which occurred without visible agency.

The Rev. W. A. Norton, M.A., rector of Alderton and Eyke, in Suffolk, published a pamphlet at the time in vindication of Elizabeth Squirell. Speaking of the glass, she said to him:—"It is sacred to me in answer to prayer. It has pleased the Lord from the commencement of my affliction, to manifest Himself by immediate and very striking answers to prayer. . . I believe the glass to be an answer to my prayer, for it was first heard to ring when I was earnestly pleading for inlets of light. The glass has rung many times, signally, during times of prayer, and it has never been known to ring but when the mind has been engaged on the most sacred subjects, or when I have been describing the most joyous radiance of what I saw, or when conversing on heaven. . . I have not the slightest power in

causing its manifestation. It is altogether a matter of uncertainty. It has rung thus in answer to any earnest petition offered up by me, or my parents, or friends, touching such points as the following:—A petition that I might be supported has been answered in that manner; and my parents have informed me that when praying for support, comfort, direction, and guidance, it has repeatedly been heard to sound or ring. I ask none to credit it. . . . It deeply distresses me that what I *know* is a supernatural and heavenly sign, or approval of prayer, should be considered as bordering on the absurd." Of the sceptics, she pertinently asks:—"Are you prepared to believe what the Word of God says, that the angels of God *encamp* around those that fear Him? What can be more expressive?" Reverting to the glass, she says:—"I feel it to be so nearly connected with myself and eternity, that I cannot possibly talk of it in a trivial manner, nor answer trivial and unmeaning questions regarding it. I am not bound to be accountable for it. I know not whether it will ever ring again. . . . It is during moments of retirement and devotion, when there has been little to excite the mind, when the whole soul has been attracted to God by the multiplicity of its wants and sorrows, it is *then* that this manifestation has come. It is not as a regular occurrence, or as a casual and vulgar incident, that it comes, but in peculiar exigencies and moments of solicitude."

Correspondence.

PUBLIC MEDIUMS AND THEIR CIRCLES.

To the Editor of the "Spiritual Magazine."

SIR,—I am sorry to find that Mrs. Berry, from the use she has made of a quotation from my letter published in your January number, has entirely failed to understand the position I there assumed, and having so failed, has brought against me a charge which, if it were well-founded, would be a very serious one indeed.

I could not, even if I would, emulate Mrs. Berry in the long list of her exploits in the Spiritualistic arena; there is only one Mrs. Berry; but I will remind that lady that, about the time that she was obliged, unfortunately through ill-health, to retire from her public though self-imposed labours, I was one of those who, in conjunction with my aunt, Mrs. Edmiston, first started the *Saturday Evening Séances* for Spiritualists, which have since become so famous, at 61, Lamb's Conduit Street, and that we helped to support them by our presence and by the introduction of numerous friends, for the greater part of the time that Mr. Herne and Mr. Williams remained in partnership.

With regard to my position towards mediums, and my "attempt to defame" their character, I will simply refer Mrs. Berry to all the chief mediums in London, the greater number of whom I count among my personal friends. It is true that I do not now often attend their *séances*, because I am called to work in another direction, and I cannot afford the time even for that kind of relaxa-

tion, but I have not found that any medium has doubted my good-will on that account.

In discussing the question of the desirability of promoting circles which should be open to *all* enquirers, I spoke from the stand-point of the outside public, who, in their ignorance of professional mediums and their manifestations, entertain a degree of prejudice against them which no amount of reasoning or persuasion will overcome. The necessity of providing the public with a guarantee of good faith, as in the circles held some four years ago by Mrs. Berry, but which now no longer exist, is exactly the point insisted upon in my letter, and I cannot help thinking that Spiritualists will some day feel it their duty to "go out and teach this people," not only by lectures and services, but by supplying them with the means of practical investigation, on some more extended scale than that at present furnished by the local societies.

A motion to this effect, then before the Council of the British National Association, led to the correspondence with Mr. Newton Crosland, and to a powerful remonstrance in the *Spiritualist* newspaper, which was responded to by many of our most experienced leaders, and the consideration of the subject by the Council was in consequence postponed *sine die*.

Whether the motion was only premature, or altogether a mistake, I am not at present prepared to say. If the want continues to be felt and to grow more and more, no doubt the supply will spring up. In the meantime we must watch the signs of the times; it is better to err on the side of caution than on that of over-hastiness; above all, we must endeavour to avoid bringing disrepute on the sacred name of Spiritualism, whether by quarrels among ourselves, by ill-timed zeal in proselytising, by ill-conducted circles, or by a too blind confidence in those who, however wonderfully gifted, are subject to error like other mortals, and have power to raise or to injure, in proportion to the greatness of their powers, the cause in which, consciously or unconsciously, they are called to labour.

Yours faithfully,

EMILY KISLINGBURY.

To the Editor of the "Spiritual Magazine."

SIR,—I am sure when the mediums read Mrs. Berry's "defence" of them in your last number, they must have cried "Save us from our friend." Mrs. Berry beats the air. No one has attempted to "defame the character of mediums"—has made any "charge," or in any way spoken against them. Mrs. Berry has ridiculously misunderstood Miss Kislingbury, and, unintentionally I am sure, done her very great injustice.

It is not to be expected that anything Miss Kislingbury or anyone else may write will produce any effect on Mrs. Berry: yet it seems desirable that some one should reply, in order to correct the possible evil effects of her aberrations on some few of your readers. I therefore beg you to allow me a few words.

Mrs. Berry's flat contradiction, as to the fact that without the observance of certain conditions, you will get no manifestations at an ordinary *séance*, however good the medium, must go for what it is worth. No Spiritualist requires to be informed that she is entirely in the wrong.

It is well known that when Mrs. Berry is present at a *séance* it is quite unnecessary for the medium to "ask for conditions;" but Mrs. Berry may yet be aware that at *séances* for inexperienced enquirers, the medium, or some Spiritualist present, invariably states certain conditions as necessary to be observed. Mrs. Berry has been so long a Spiritualist that these have become to her mere axioms, so that she religiously observes them herself, and enforces them on others, without remembering that they *are* conditions. If at the remarkable *séance* she records she had put the mediums in a strong light, with all the doors and windows open, in full view of all the sitters, and held by three or four of them, I think they *would* have "asked for conditions," or else the manifestations which took place would not have done so. I should have thought that anybody would have understood that this was what Miss Kislingbury meant; as it was clearly all that was necessary for her argument. As to inviting mediums to one's own

house and paying them their (very heavy) fees, many earnest enquirers are not in a position to do either the one or the other, as Miss Kislingbury, indeed, mentioned in her letter. These seemed to her sufficient reasons for proposing what, after all, is, in principle, precisely what Mrs. Berry herself did in conducting public *séances* at 15, Southampton Row.

Mrs. Berry professes to know little of Miss Kislingbury. She has evidently forgotten a good deal of what she did know; and if she *wants* to know anything about her she has only to enquire of the mediums of London, and she will find that Miss Kislingbury is almost as well known to them, and perhaps quite as much loved by them as herself—and this not without good cause.

Mrs. Berry's back-hander at the National Association, and her implication that the honorary secretaries thereof are in the habit of inviting, of their own motion, persons to join the Council, are not worthy of her, and do not, I think, call for further notice.

Yours faithfully,

ALGERNON JOY.

38, James Street, Buckingham Gate, London, S.W.
21st March, 1875.

OUR KNOWLEDGE OF NATURE.

To the Editor of the "Spiritual Magazine."

SIR,—I am sure you will permit me to put Mr. Crossland right as to my meaning. It was not I, but Socrates, who declared that all he knew was that he knew nothing; and it was for this that he supposed the Oracle pronounced him to be the wisest of men. But it is not clear what Socrates did really mean by this assertion; he could not surely refer to any knowledge but that of causation? as when I say to Mr. Crossland that nature *fundamentally* considered is profoundly mystical and incomprehensible, and to the human understanding, as it were, miraculous, and that we can have no *a priori* knowledge of nature, but only judge of it by what it does; which is very different from what Mr. C. misrepresents me as having affirmed. And what I have said is what all profound thinkers have asserted in all times, down to Huxley, Tyndall, Spencer and the rest, in our own day, and what is affirmed by Bacon in his first aphorism, that "Man knows no more than he has observed of the order of nature and of the mind, and that more he neither knows nor can know." Tyndall said "the matter at bottom is essentially mystical and transcendental;" and if Nature was miraculously created it is altogether miraculous, and there is no need of the distinction, and Mr. Crossland's "supposed guardian angel" delivering his letter would not be essentially different from the postman delivering the letter, and the spirit out of the body would be as natural as when it was in the body. Anyhow, since we are profoundly ignorant as to what may or may not belong to Nature, it must be almost impossible to prove a miracle. Now in Mr. Brevior's Essay, to which he refers me, what can he mean by "a mechanical arrangement of atoms?" Surely the power arranging the atoms, and the principle on which they are arranged, is not mechanism? and Professor Owen said with Newton, that whatever the power in Nature may be, at any rate it is not mechanical; and if mind is not the function of the brain, but of a spiritual body, the same obscurity is present to us of the conscious phenomena coming from a body which is not consciousness; in fact, in either case, it must be automatically produced, as Sir William Hamilton pointed out. For consciousness is not a thing or substance in itself, nor is it self-created, but appears after a process of organisation as a consequence, just as the light and heat of our fire comes of the black lumps of coal. I appeal, as Bacon would, to the *order* of development, and Spiritualism will gain nothing by confounding fact.

Mr. Crossland wants me to utilize the facts of Spiritualism to some special purpose; to which I reply, that the facts still accumulate, and we are not yet in a position for scientific inductions. The rainbow was a "tremendous fact," and supposed for ages to be miraculous, and it was only the other day that it

was analyzed and explained; and why such greedy haste? It would only be kind in Mr. Crosland to leave a little for those to discover who shall come after him, as Kepler left his observations for Newton to generalise; but I refer to the matter purely from a scientific point of view, reserving the facts for "a special scientific purpose." Yes, the rainbow is an instance in point. "There was an awful rainbow once in heaven," sang the poet Keats, and lamented that it was now reduced to a natural phenomenon;—that "philosophy would clip an angel's wings;" but we must investigate the nature of spirits, said Bacon, in the same way that we investigate the nature of anything else; and hence there will be a science of spirits, as well as of religion; and Max Muller, we know, has lectured, at the Royal Institution, on the science of religion; and these men will come to an agreement as to the essence and true meaning of religion; and, I think, we shall find that the spirit out of the body is no more "a link" than the spirit in the body—that the religious sentiment towards a beneficent, wise, just and Supreme Being is the same in both cases.

HENRY G. ATKINSON.

EVIL POSSESSION.

To the Editor of the "Spiritual Magazine."

SIR,—A recent number of your journal, second series, detailed a curious instance of supposed demoniacal possession, witnessed by Mr. W. Howitt, when Mr. D. Home was present. The volume in the British Museum Library, which contains Mr. Howitt's poem on the funeral of Lord Byron, A.D., 1824, marked T. 1060, also contains a singular paper upon a presumed case of similar "possession." A man named George Lukins, of Yatton, was the subject, and "who was exorcised by seven ministers in Temple Church, Bristol, and by eight other serious persons." The verity of this case is certified by a priest who signed his name as W. R. Wild, of Wrington. This curious case occurred in the month of June, 1788, and is described in the said volume. Mr. Robert Chambers has stated that the final case of alleged evil possession in Scotland, was that of a daughter of George, second and final Lord Ross. A person living A.D., 1824, asserted that he had seen this girl clamber up to the top of a four-post bed like a cat. During her fits it was difficult to restrain her violence. About the same time Lord Kinnaird's daughter had the faculty of second-sight. One day during divine service in Glasgow High Church, she fainted, and on her recovery she declared that when Lady Janet Dundas, a daughter of Lord Lauderdale, entered the pew with Miss Dundas, she saw the latter, "as it were in a shroud gathered at her neck and upon her head." This Miss Dundas so alleged to be seen died shortly afterwards.

I am, Sir, yours obediently,

Swalcliffe, Oxon, 18th Jan., 1875.

CHR. COOKE.

TO C. L. V. T.

Nature, Art, Inspiration, all combine
In thy clear utterance of truth divine:
So simple, eloquent, with native grace
Evolving thought from thought, yet with no trace
Of tawdry rhetoric; as in a brook,
Making low music, wherein as we look,
We see reflected moon and stars and sky;
And almost touch them with our hand, so nigh.
Yet not the brook, but the deep booming sea,
Embracing heaven and earth, like great Eternity,
Best images thy ever wondrous theme—
The soul of man and the Great Soul Supreme.
Ah me! the faith once dear is dying out:
God prosper thee in this our age of doubt! T. S.

THE Spiritual Magazine.

MAY, 1875.

CRYSTAL PALACE LECTURES ON SPIRITUALISM.*

By THE EDITOR.

II.

I. PHYSICAL PHENOMENA.—Under this head may be comprised all those manifestations of a physical character with which Spiritualism is more generally associated in the minds of the public at large. The first phenomena witnessed at Rochester at the commencement of the modern movement consisted principally of knockings, and by these the whole thing has been largely characterized ever since that time. There is, perhaps, hardly a circle that has been formed in which rappings, gentle or violent as the case may have been, tilting of the table, and other phenomena of that kind have not occurred. These are generally the forms in which the spirits first manifest themselves, and, as such, present to our notice an interesting subject of enquiry. The rappings on the table are sometimes of an extremely gentle character, so much so, that they are unlike anything that is to be heard under other circumstances. He who has once listened to these tiny tappings will never forget the peculiarity which distinguishes them from every other kind of sound. They appear, not like raps on the surface of the table—either above it or below—but like sounds issuing from the centre of the wood itself. The first time I ever heard them I was particularly struck with their peculiarity, and I believe my experience is the same as that of nearly every other person who has investigated the subject. At other times these knockings are so loud and violent as to resemble the striking of the

* Delivered at the Crystal Palace, Sydenham, on Wednesday and Friday, 2nd and 4th of April, 1873.

table or the wall, as the case may be, with the fist of a strong, muscular man, or sometimes seem like a blow caused by a thick heavy bludgeon. When they come in this way, unsought, as in my experience they frequently have done, they may be the source of a considerable amount of annoyance. Then there is the movement of the table. Sometimes it is tilted towards one side, sometimes the other; not unfrequently one end is raised or three legs are removed from the floor, so that it rests on only one, and occasionally it is taken up bodily into the air and floated with a gentle undulatory movement, as though it were swimming in water, on the surface of which a considerable disturbance was taking place. Articles of furniture are shifted from place to place in the room and occasionally removed from one apartment to another. Human beings sitting in the circle are frequently raised from the floor, sometimes with the chair in which they are sitting, sometimes without it, and placed on the table or carried to another part of the apartment. Flowers, fruits and other substances are occasionally brought professedly from a long distance and placed on the table in the *séance* room, and inanimate objects are taken from the room and carried to distant places. These comprise a few of the very numerous phenomena that take place in what is termed the spirit circle.

All this may occur with or without a presiding intelligence. In knockings on the wall, rappings on the table, shifting of articles of furniture from place to place, and even the levitation of human beings, there is not necessarily any intelligence whatever displayed, and consequently taken by themselves such phenomena would do very little towards establishing the truth of Spiritualism. The mere act of a table being moved or even floated in mid-air of course proves nothing more than that some force is in operation capable of accomplishing the result, leaving the question as to the nature of the force still undecided. There are, however, other phenomena of an exactly analogous character to these, in which the operation of an intelligence of some kind is apparent. Questions are answered by means of the raps, intelligent sentences are spelt out by the alphabet, the table is tilted in obedience to a request from some one of the persons present, articles in their motion follow a given direction, the sitters are brought into contact with active agents unconnected with any of themselves, sentences are written on blank papers by unseen hands, and pictures painted in the space of a second or two, which no one present could have accomplished under as many hours, if at all, and which, in the cases in question, they certainly had no hand in producing. I shall first speak of the phenomena which take place in the absence of intelligence, and secondly, of those in which there is an unmis-

takable display of design and purpose, with a view to discuss more logically and more minutely the theories which have been propounded to account for each.

1. *The Physical Phenomena in which Intelligence does not appear.*—These are of various kinds, as I have already stated, and have been attempted to be explained in different ways, according to the phenomena dealt with. A dozen or so of theories have been mooted by scientific men, which they have fancied might enable us to account for the manifestations without calling in the aid of spirit-agency.

(a.) *Trickery and Imposition.*—I do not intend to devote much time to a discussion of this hypothesis, because in the first place it is so utterly preposterous as to be unworthy of a moment's consideration, and in the second is not accepted by anyone who has paid the smallest attention to the subject. To suppose that a body of people who can be numbered by tens of thousands, and comprising some of the most brilliant intellects of the age, and men who, from their perfect knowledge of physical science, are thoroughly acquainted with everything that can be done by mechanical contrivances, should be imposed upon by a few conjuring tricks performed by a score or two of ignorant charlatans, is a notion so monstrously absurd as to be unworthy of one moment's consideration. I have myself seen all the great conjurors, Houdin, Robin, Hermann, and others, when the art of legerdemain was in its prime, before it had been degraded by the clumsy jugglery of the men who now practise it, and I never saw a trick performed by any of them that I could not understand or explain, and to suppose that a spirit medium, consisting frequently of an illiterate female, or of a child of eight or ten years of age, could deceive me by an act of sleight of hand which the men I have named were incompetent to perform, is preposterous in the extreme. I know that there are men who profess occasionally, in this very room, to produce the same phenomena as those which are witnessed in the spirit circle, but the profession is an impudent and lying boast as everyone knows who has taken the smallest trouble to investigate the subject. Besides, these phenomena occur in our own houses, with no one present but members of our own family circles, and where, therefore, conjuring and trickery are entirely out of place. The theory of legerdemain, therefore, I dismiss without further notice.

(b.) *Ideomotor Motion.*—This is a theory set up by Dr. Carpenter, and accepted by a goodly number of physiologists as being competent to account for a large number of the phenomena of the class under consideration. It was on this principle that Professor Faraday imagined that his Indicator settled the whole

question. You will be able to gather a tolerably accurate idea of what is meant by ideo-motor motion from the following extract which I quote from Dr. Carpenter's *Physiology*.

No difficulty can be felt by any one who has been led by the preceding considerations to recognise the principle of ideo-motor actions in applying this principle to the phenomena of table-turning and table-talking which, when rightly analysed, prove to be among the very best examples of the reflex operation of the cerebrum, that are exhibited by individuals whose state of mind can scarcely be considered as abnormal. The *facts*, when stripped of the investment of the marvellous with which they have too commonly been clothed, are simply as follows: A number of individuals seat themselves round a table, on which they place their hands, with the *idea* impressed on their minds that the table will move in a rotatory direction; the direction of the movement, to the right or the left, being generally arranged at the commencement of the experiment. The party sits, often for a considerable time, in a state of expectation, with the whole attention fixed upon the table, and looking eagerly for the first sign of the anticipated motion. Generally one or two slight changes in its place herald the approaching revolution; these tend still more to excite the eager attention of the performers, and then the actual turning begins. If the parties retain their seats the revolution only continues as far as the length of their arms will allow; but not unfrequently they all rise, feeling themselves obliged (as they assert) to *follow* the table; and from a walk their pace may be accelerated to a run, until the table actually spins round so fast that they can no longer keep up with it. All this is done, not merely without the least consciousness on the part of the performers that they are exercising any force of their own, but for the most part under the full conviction that they are not. Now, the *rationale* of these and other phenomena of a like kind is simply as follows: The continued concentration of the attention upon a certain idea gives it a "dominant" power, not only over the mind, but over the body, and the muscles become the involuntary instruments whereby it is carried into operation. In this case, too, as in that of the "divining-rod," the movement is favoured by the state of muscular tension, which ensues when the hands have been kept for some time in a fixed position. And it is by the continued influence of the "dominant idea" that the performers are impelled to follow (as they believe) the revolution of the table, which they really sustain by their continued propulsion. However conscientiously they may believe that the attraction of the table carries them along with it, instead of an impulse which originates in themselves pushing along the table, yet no one feels the least difficulty in withdrawing his hand if he really *wills* to do so. But it is the characteristic of the state of mind from which ideo-motor actions proceed that the volitional power is for the time in abeyance; the whole mental power being absorbed (as it were) in the high state of tension to which the ideational consciousness has been wrought up. To this *rationale* all the results of the variations that have been from time to time introduced into the experiment are perfectly conformable, it having been always found that when any method was employed under the conviction that the process would be favoured by it (as when, during the reign of the electrical hypothesis, the feet of the table were insulated, or a continuous circuit was made by the hands of the performers), the expectation thus excited brought about the result at an earlier period than usual.

The theory laid down here is, without doubt, partially true. It is quite certain that there is such a power as unconscious muscular action, and that very frequently the expectation of the person in whom it occurs does considerably influence the result. If I hold over a glass a button suspended from a string, the motion of the hand will cause this to strike against the glass; and if I know the hour of the day, and am expecting that this will be struck upon the glass, it is very likely to occur,

although I may be perfectly unconscious of producing it by the motion of the muscles of the fingers. It is one thing, however, to admit unconscious muscular action, and quite another to place no limits upon what it can accomplish. That it is utterly incapable of accounting for spiritual phenomena even of the class under consideration, I will presently show you; still there are results that it can accomplish. The theory of ideo-motor motion, when applied to what are termed spiritual phenomena, is none the less absurd, because there are other phenomena—even if they be of the same character—that it can produce. Indeed this very fact renders it more objectionable, since there are large numbers of persons who will not take the trouble to investigate sufficiently to be able to discriminate between what it can and what it cannot do. The Germans have a saying that “a half-truth is generally more dangerous than a whole falsehood,” and there can be very little doubt that this is often the case. T. L. Harris very beautifully remarks:—

He prospers best, who, with some quaint device
Of language, cheats the bosom of its care;
Or with half-truths beguiles the glittering throng.
Who speaks but half, speaks ever for the wrong.
The halves kept back are aye the halves that give
The warning, the alarm, the call that saves.
How well the priest, the scribe, the *savant* lives,
Yielding the dainty mind the food it craves!
Half-told Religion rings Religion's knell,
And Heaven, half-pictured, smooths the way to Hell!

In this professed discovery of Dr. Carpenter regarding ideo-motor motion, there is nothing that was not known long before he wrote on the subject—except the application of it to that which it is totally incapable of explaining. Of it we may say, as has frequently been remarked of other matters, “That what is true, is not new; and what is new, is not true.” Let us see how it will explain spiritual phenomena.

In the case of persons sitting at a table for the purpose of obtaining manifestations, it very seldom occurs that the whole of them are placed on the same side, and where they are, this fact is usually found to have little or no effect on the direction of the movements of the table. If I can by unconscious muscular exertion move this book, which of course I can, then it is possible to multiply the force here used to such an extent that it should be capable of moving a table. But to do this all the force must be used in the same direction. Now when persons are sitting at a *séance* they are usually placed around the table, in which case, of course, the pressure on one side, unconscious or conscious, would be neutralised by the pressure on the other side. The tilting of the table could therefore in no case result from such pressure.

And in cases where the hands of all those present are placed on the same side of the table, that fact will in no way influence the directions of the movements. Take an example. A short time since in my own house two or three of us were sitting at one end of a table which was being tilted towards us professedly by the spirit of a person who had been well-known to a sceptic present. This gentleman, suspecting that the table was being pulled up on the end at which we were sitting by the muscular force employed, requested the spirit to tilt the table the other way, that is, on to the two legs at the end opposite to the sitters, and added, "If you can do that, I'll believe." Well, this was immediately done; the table was raised in an instant, not only away from the sitters, but on to one leg at the end opposite to them. It must be perfectly clear to the meanest capacity that no amount of muscular action, conscious or unconscious, can account for phenomena of this kind.

Then very frequently the muscular force of all the persons present would be utterly insufficient to accomplish the results witnessed. Suppose, for instance, the table raised to be a very large and heavy one, so much so that it would require a good strong man to lift it; in such a case, if it be raised on to one side or one end, it could not be by unconscious muscular pressure applied at the top. The other evening a few private friends were sitting with me at a large, heavy dining table, so heavy that I should require to put forth considerable exertion to lift it by placing my hands underneath. Now this was tilted on to one end, all the hands being at the top. To say that this was done by ideo-motor motion is nonsense, because all of us afterwards tried to pull it over in the same way and could not stir it. One curious circumstance in this case was that the table was broken, so that when it was lifted by muscular effort the leg fell down, yet when raised by spirit-agency no such result occurred. Not unfrequently the medium by placing one finger on the top of a table in the middle will raise it, showing beyond the possibility of dispute that muscular pressure has no more share in moving it than has a steam-engine in the next street. Sometimes in connection with table-moving phenomena occur which would remain unexplained even if the table itself were raised by muscular pressure. I have seen cases, and they are common, where a glass filled with water has remained on the table while it was tilted up at an angle of fifty degrees, and yet the glass did not fall off, neither was the water spilled. If a table be lifted up on one side to such an angle that, under ordinary circumstances, whatever might be placed upon it would fall off, and yet candles, decanters, glasses partially or wholly filled, remain in the same position without being in any way disturbed, pray tell me, good believer in ideo-motor force,

how you account for such a circumstance. Every Spiritualist will bear me out that such phenomena occur frequently.

Moreover, movements take place in which there is no muscular pressure employed at all, conscious or unconscious. How is this to be explained? Mr. Serjeant Cox, a gentleman of the most unimpeachable veracity, and a man whose judgment is usually considered sound,—and, by the way, not a Spiritualist, which I know will weigh much with a certain class of minds—states in a little work entitled *Spiritualism answered by Science*, that in the house of Dr. Edmunds, in the presence of several sceptics, “a dining table of unusual weight and size” was palpably moved when no person touched it at all, all present kneeling on the seats of the chairs, the backs of which were turned to the table. “In that position,” remarks the Serjeant, “of the entire party, a heavy dining table moved six times—once over a space of eight inches at a swing. Then all the party, holding hands, stood in a circle round the table at the distance from it, first of two feet, and then of three feet; so that contact by any person present was physically impossible. In this position the table lurched four times; once over a space of *more than two feet*, and with great force. The extent of these movements, without contact, will be understood, when I state that, in the course of them, *this ponderous table turned completely round*; that is to say, the end that was at the top of the room when the experiment began was at the bottom of the room when it concluded. The most remarkable part of this experiment was the *finale*. The table had been turned to within about two feet of a complete reversal of its first position, and was standing out of square with the room. The party had broken up, and were gathered in groups about the room. Suddenly the table was swung violently over the two feet of distance between its then position and its proper place, and set exactly square with the room, literally knocking down a lady who was standing in the way in the act of putting on her shawl for departure. At that time *nobody was touching the table*, nor even within reach of it, except the young lady who was knocked down by it.” On another occasion, in a different house, with other persons present, he informs us that whilst he and some friends were looking at the pictures, “very loud sounds, as of violent blows, came from a large loo table which stood alone in the centre of the room, *nobody being near it*. We turned to look at the table, and, untouched, it tilted up almost to an angle of forty-five degrees, and continued in that position for nearly a minute; then it fell back. Then it repeated the movement on the other side. None of us were standing within five feet of it at that time. The room was well lighted with gas. There was no cloth upon the

table, and all beneath it was distinctly visible. Only four persons were in the room, and no one touched it, nor was near enough to touch it had he tried." In the report of the Dialectical Society you will find an account of phenomena witnessed by the Investigation Committee of an exactly analogous character. The gentlemen who composed this committee were most of them sceptics to Spiritualism, and yet they testify to the frequent movement of objects without contact. Serjeant Cox remarks, in reference to one of the meetings of this committee:—"1. The hand of the psychic [*i.e.* the medium] being held over it, a musical box upon the table, untouched, turned half round by four movements. 2. A sheet of paper was suspended by one corner from a pin which the psychic held at the ends between the thumb and fingers, so that the hand could not touch the paper. Many taps as if made with the point of a needle were distinctly heard upon the paper." Having described some other kind of manifestations, he adds, "Occasionally the phenomena continued after the departure of the psychic from the room, but in such cases they gradually diminished in power, until they ceased entirely."

Then there are physical phenomena to which muscular action can in no way apply. This class of manifestations is not confined to the tilting of tables. It may take the shape of rappings on furniture, no person—that is, no one in the flesh—being near the spot from whence the taps proceed. If I hear—as I have done many times—footfalls on the stairs or in the rooms which I know are not those of mortal beings; if I find articles of furniture carried from place to place when no mortal hand has touched them; if my bedstead be moved when I am lying on it—as it has been more than once, no one else being in the room—what ideo-motor force can accomplish this? No muscular action, conscious or unconscious, is in the slightest degree applicable to the case.

When Mr. Home was raised from the floor and floated in the air, when other mediums are raised to the ceiling, with the chair in which they are sitting—and this latter I have witnessed often—tell me, is this ideo-motor force? Because if it be, this same ideo-motor force must be a wonderful agent. It will not be surprising if, hereafter, we find locomotives driven by unconscious muscular action instead of steam. When you see a man drawing a truck—which, of course, he does by conscious muscular action—tell him what a fool he is, and explain to him the grand Carpenterian law, by which he might get into the truck and push himself along by ideo-motor force. How very absurd of men to labour, and toil, and fatigue themselves by conscious muscular action, when so much greater results could

be accomplished by muscular action unconsciously applied, and which would, of course, not tire, however long employed.

(c.) *Electricity and Magnetism*.—We are continually coming into contact with persons who inform us, with the greatest gravity possible, that the manifestations that I have been describing are the result of electricity or magnetism, or probably a combination of both. I come repeatedly into contact with this class of people; and when I relate to them the experiences that I have had in this subject, and the phenomena that have taken place in my presence, they are ready at once with the answer, "Oh, that's electricity!" It is exceedingly difficult to ascertain exactly what such persons mean, and the sense in which they use the words, so loosely employed in modern times. There seems to be a vague sort of impression abroad that electricity can do anything; and when a phenomenon is met with, the cause of which there is some difficulty in discovering, it is a sufficient explanation to push the whole thing off upon electricity. We know pretty well what electricity is capable of doing, and the laws by which it is governed. I do not mean by this that the results arising from its action may not be much greater than we can at present anticipate, but that the class of phenomena which fall within the scope of its operation are tolerably well marked. A current of electricity passed into a table will neither produce the raps nor the movements, and I need hardly add that magnets are powerless to act upon articles of furniture made of wood. That some arrangement might be made with a battery by means of which small hammers might be caused to rap on the table is of course quite possible, but this is to relegate the phenomena to the domain of trickery, and is of course out of the question. In our own houses we certainly know whether batteries are in operation or not, and whether magnets are employed for the purpose of producing the effects which fall within their action, table-moving certainly not being one of these. But the persons who ascribe the spiritual phenomena to electricity do not mean that batteries are employed or trickery resorted to, but that the electricity or magnetism passing from the fingers of the sitters is sufficient to give rise to the results. This, however, only shows how utterly ignorant they are of the subject on which they speak, and how loosely they use the words electricity and magnetism. For if the charge received from a large battery or from a gigantic frictional machine would be incapable of moving a table, how impossible it becomes that such a result should be produced by the electricity passing from the fingers of a few human beings. That is, even supposing the human body to be what these persons seem to imagine it to be, a sort of organic

battery, which it most certainly is not. The electricity evolved from the human body under any circumstance is exceedingly small, as has been demonstrated by experiment again and again, and totally incompetent to aid in the least degree in producing the most insignificant of the phenomena in question.

(d.) *Some New Occult Force.*—When every other physical agent has been found to be ineffectual in accomplishing the results under consideration, we are informed that they are due to some occult, and at present unknown force, which is only another way of saying that we don't know how they are caused. It will be quite time enough to call in this new force as an explanation of physical phenomena when its existence has been proved, but to fall back upon it before that time must be, to say the least, somewhat premature. That there may be a dozen or more forces in nature of which at present we know nothing, but whose existence future scientific discoveries may make clear, is quite possible; but how that circumstance can help us to an explanation of facts which are occurring to-day, I am at a loss to imagine. Serjeant Cox calls this new force Psychic, with what show of reason I cannot understand. Psychic is derived from ψυχη, and means, therefore, relating to the soul. The force in question should consequently be described as soul force. But soul force is exactly what Spiritualists hold it to be, and the term Psychic force, unless used in this sense, is employed in as loose and meaningless a way as are the terms electricity and magnetism. It is useless, however, to occupy time in discussing a force the nature of which no one professes to know, and the very existence of which is problematical. I think I shall be able to show presently that no blind force of nature, by whatever name it may be known, is capable of accounting for the phenomena which have again and again been witnessed, and upon which the principles of Spiritualism are, I think, most legitimately based.

SONGS OF THE SOUL.

DAYBREAK.

As the Sun when day is over,
Calmly sinks behind the West;
So when Life's brief day is ended,
The good man peaceful falls to rest.

As the Sun in splendour rises
From his seeming death—new born;
So, but more glorious, the soul
Wakes on its resurrection morn.

T. S.

SPIRITUALISM IN POPULAR POETRY. LONGFELLOW.

BY THOMAS BREVIOR.

THE poet, as distinguished from the mere writer of verse, is eminently a seer. While the man of science observes and classifies the phenomena and methods of Nature, the poet not only perceives these with a keener perception of the marvellous fitness of their delicate and subtle beauty and infinite variety, but, gifted with the vision and faculty divine, discerns their inner meaning piercing through the outward shell and appearance into the life of things. Nature is to him in very truth a Divine writing—the Book of God—authenticating itself, as direct a revelation as to the angels at the Creation, when the morning stars sang together for joy. The constant, yet ever changing loveliness of earth—the grand panorama of the heavens—the flush of dawn—the gorgeous sunset—the deepening twilight—Spring, with its new life—Autumn, with its many coloured tints—the meanest flower that blows, no less than the vast and deep blue ocean, or the grand procession of unnumbered worlds—are to him alike symbols of the Creative and ever Creating Mind—a Divine picture-writing for the teaching of our infant race; or, as Goethe expressed it, “the garment thou seest Him by;” or, as a great prose poet has told us, it is the open secret which reveals Him to the wise, while it hides Him from the foolish. It is because the poet sees deeper and farther than others that he is a prophet. As he reads the manifestations of the Divine Mind, he learns more and more of those eternal principles which determine not only the course of Nature, but of men, and those consequences of character and conduct which no ingenuity can evade.

All men are, in a measure, poets—that is, in so far as they are conscious that Nature is but the effect—the natural expression and correspondence of a world beyond the domain of matter and sense—an inner spiritual realm of causes and eternal verities, not governed by laws of time and space, and transcending all conditions of crude material existence. While others see as in a glass darkly, and are unable to give fit, or even intelligible utterance to their dim and confused perceptions and feeble emotions, he expresses them in tuneful numbers and enables those not so gifted to apprehend more clearly and realise more vividly. He interprets Nature to them, and reveals them to

themselves. In a high sense, the poet is, indeed, "of imagination all compact;" his mind reflects not only the images of outward Nature, but of the unseen world; not mechanically as a mirror, but as the face of a man of ardent susceptible nature reflects the joy or sorrow on the countenance of a friend. It is the quickened and quickening spirit responding as an instrument of music to the touch of a master-hand. He is a poet because of this image-receiving and image-forming faculty; and his soul is musical by Nature's endowment and the influx of harmony from that choir invisible whose music is the gladness of the world. He may not as of old formally invoke the Muses, but not the less must he with open receptive mind wait patiently for the inspirations of the higher world, free from all perturbation, like the sea at rest, that the winds of the spirit may pass over it, the soul of the poet, like an enchanted bark, being carried forward by their motion; or, like an Æolian harp, its music is borne on the untroubled air; or like that of Memnon when touched by the first beam of the morning sun. In its most perfect state this is—

That blessed mood,
In which the heavy and the weary weight
Of all this unintelligible world
Is lightened:—that serene and blessed mood,
In which the affections gently lead us on,

* * * *

While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.

No one better than the poet knows that in this he can of himself do nothing noble; and hence, genius is not constant in its flow but intermittent.

What can I do in poetry
Now the good spirit's gone from me?

despondingly exclaims George Herbert, and however naively it may be expressed, the feeling is one which doubtless all true poets have experienced. Socrates tells us that he was sometimes struck by noble passages in the poets and that he called on their writers for a fuller interpretation, but the inspiration having past, he found they were even less able to interpret these passages than himself.

The faith in living inspiration is happily not dead. If the ancient poets recognised more fully than the modern poets the immediate source of their inspiration in the spiritual world, the latter trace it direct to its ultimate fount; and their invocation, not less sincere, takes a loftier form.

Thus Milton:—

Sing, heavenly Muse, that on the secret top
Of Oreb, or of Sinai, didst inspire
That shepherd, who first taught the chosen seed,
In the beginning how the Heavens and Earth
Rose out of Chaos: Or, if Sion hill
Delight thee more, and Siloa's brook, that flowed
Fast by the oracle of God; I thence
Invoke thy aid to my adventurous song,
That with no middle flight intends to soar
Above the Aonian mount, while it pursues
Things unattempted yet in prose or rhyme.
And chiefly thou, O Spirit, that dost prefer
Before all temples the upright heart and pure,
Instruct me, for thou know'st; Thou from the first
Wast present, and with mighty wings outspread,
Dove-like sat'st brooding on the vast abyss,
And madest it pregnant: What in me is dark,
Illumine; what is low, raise and support;
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to men.

Scarcely less majestic, and no less reverend is the sincere
and solemn invocation of Wordsworth:—

Descend, prophetic spirit, that inspir'st
The human soul of universal earth,
Dreaming on things to come; and dost possess
A metropolitan temple in the hearts
Of mighty poets! Upon me bestow
A gift of genuine insight.

Tennyson preludes his *In Memoriam* with an invocation
which begins "Strong Son of God, immortal Love;" and ends:—

Forgive these wild and wandering cries,
Confusions of a wasted youth;
Forgive them where they fail in truth,
And in Thy wisdom make me wise.

But while the poet is thus a nominal medium, his gift
like every other gift, is strengthened by exercise, and improved
by culture, the greatest attainable perfection being reached when
the operation of his own fully developed spirit blends most inti-
mately and harmoniously with the highest inspiration for which
his peculiar genius is best fitted.

In glancing over the popular poetry of the present age
perhaps this is nowhere better exemplified than in the poetry of
Longfellow. In him the poet is also the scholar and the man of
large and varied culture, familiar with the literature of many
lands, with a mind open to the best influences of the present and
the past, of the outer and the inner life, who realises the inti-
mate union between the natural and the spiritual worlds.

It is not necessary to read between the lines for evidence
of this. His poetry is pervaded by it; the atmosphere of the

spiritual world is the very element in which it lives and breathes and has its being. He tells us :—

Some men there are, I have known such, who think
That the two worlds—the seen and the unseen,
The world of matter and the world of spirit—
Are like the hemispheres upon our maps,
And touch each other only at a point.
But these two worlds are not divided thus,
Save for the purposes of common speech.
They form one globe, in which the parted seas
All flow together and are intermingled,
While the great continents remain distinct.

And again—

The spiritual world
Lies all about us, and its avenues
Are open to the unseen feet of phantoms
That come and go, and we perceive them not
Save by their influence, or when at times
A most mysterious Providence permits them
To manifest themselves to mortal eyes.

He assures us that—

When Death, the Healer, shall have touched our eyes
With moist clay of the grave, then shall we see
The truth as we have never yet beheld it.

Even our lapses, failures and bitter experiences are in the end subservient to that ultimate progress which is the law of our spiritual being.

Oh, soul of man,
Groping through mist and shadow, and recoiling
Back on thyself, are, too, thy devious ways
Subject to law? and when thou seemest to wander
The farthest from thy goal, art thou still drawing
Nearer and nearer to it, till at length
Thou findest, like the river, what thou seekest?

Nor are we left friendless and unaided, though—

Truly we do but grope here in the dark
Near the partition-wall of Life and Death,
At every moment dreading or desiring
To lay our hands upon the unseen door!
Let us, then, labor for an inward stillness—
An inward stillness and an inward healing;
That perfect silence where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us.

The following vision of spiritual trance and inspiration is one the fidelity of which the experience of every clairvoyant will attest. It is, in all probability, a transcript of the poet's own experience :—

A drowsiness is stealing over me
Which is not sleep; for, though I close mine eyes,
I am awake, and in another world.

Dim faces of the dead and of the absent
Come floating up before me.

These passages are all taken from Longfellow's last work, *New England Tragedies*. In his *Hiawatha* is a chapter headed "Ghosts." Strange pallid visitors come to the wigwam of Hiawatha, who gives them kindly entertainment. He hears their midnight sobs and lamentations, and hospitably enquires into the cause.

Then the shadows ceased from weeping,
Ceased from sobbing and lamenting,
And they said with gentle voices—
"We are ghosts of the departed,
Souls of those who once were with you.
From the realms of Chibiabos
Hither have we come to try you,
Hither have we come to warn you.
Cries of grief and lamentation
Reach us in the blessed islands;
Cries of anguish from the living
Calling back their friends departed,
Sadden us with useless sorrow.
Therefore have we come to try you.
No one knows us, no one heeds us,
We are but a burden to you,
And we see that the departed
Have no place among the living.
Think of this, O Hiawatha!
Speak of it to all the people,
That henceforward and for ever
They no more with lamentations;
Sadden the souls of the departed
In the islands of the blessed."

Passages illustrating the intimate union and connection of the two worlds and the continued presence and communion of disembodied spirits with those still clad in the garment of mortality are scattered profusely in the pages of our poet, especially in his minor poems, but as much of their significance and beauty would be lost by detachment from their context we present only those that can be quoted entire. Foremost is one which is a household poem in the home of every Spiritualist, and which is sung perhaps more frequently than any other at our *séances* and Sunday meetings, but which, although so well known, must here have place.

FOOTSTEPS OF ANGELS.

WHEN the hours of Day are num-
bered,
And the voices of the Night
Wake the better soul that slumbered,
To a holy, calm delight;
Ere the evening lamps are lighted,
And, like phantoms grim and tall,
Shadows from the fitful fire-light
Dance upon the parlour wall;

Then the forms of the departed
Enter at the open door;
The beloved, the true-hearted,
Come to visit me once more:
He, the young and strong, who
cherished
Noble longings for the strife,
By the road-side fell and perished,
Weary with the march of life!

They, the holy ones and weakly,
Who the cross of suffering bore,
Folded their pale hands so meekly,
Spake with us on earth no more!

And with them the Being Beauteous,
Who unto my youth was given,
More than all things else to love me,
And is now a saint in heaven.

With a slow and noiseless footstep,
Comes that messenger divine,
Takes the vacant chair beside me,
Lays her gentle hand in mine.

And she sits and gazes at me.
With those deep and tender eyes,
Like the stars, so still and saint-like,
Looking downward from the skies.

Uttered not, yet comprehended,
Is the spirit's voiceless prayer,
Soft rebukes, in blessings ended,
Breathing from her lips of air.

O, though oft depressed and lonely,
All my fears are laid aside,
If I but remember only
Such as these have lived and died!

It would be a pleasing and instructive task to compare the spiritual teachings of Longfellow with those of our own laureate. This paper, and one in a former volume giving an analysis of *A Vision of Sin* and *In Memoriam*, in the absence of any formal essay on the subject, may furnish some materials for such comparison. I think a careful study of these poets, as indeed of all great poets, would show that under every variety of subject and of treatment the great underlying principles of Spiritualism which they illustrate are, in all essential respects, uniformly the same. Take as an example the poem just cited and compare it with the four verses in *In Memoriam* commencing—

“How pure at heart and sound in head,”

and it will at once be seen how truly both alike express the essential conditions of spiritual communion. And when it is remembered that both were written prior to the advent of Modern Spiritualism, it will also be seen how that “gift of genuine insight” which is the poet’s dower, strengthened, it would seem, in their case by personal experience, enabled them to anticipate the conclusions on this subject of the mere men of fact. These verses are among the most popular of their respective writers,—a fact which illustrates how congenial is the faith in spiritual communion to the human heart.

Here is a poem not so widely known as it deserves to be. The theme, though commonplace, is weird enough and sometimes ghastly, but under the treatment of a truly spiritually-minded poet we may see of what fine rendering it is susceptible.

HAUNTED HOUSES.

All houses wherein men have lived and died
Are haunted houses. Through the open doors
The harmless phantoms on their errands glide,
With feet that make no noise upon the floors.

We meet them at the doorway, on the stairs,
Along the passages they come and go,
Impassable impressions on the air,
A sense of something moving to and fro.

There are more guests at table than the hosts
Invited; the illuminated hall
So thronged with quiet, inoffensive ghosts
As silent as the pictures on the wall.

The stranger at my fireside cannot see
The forms I see; nor hear the sounds I hear;
He but perceives what is; while unto me,
All that has been is visible and clear.

We have no title deeds to house or lands;
Owners and occupants of earlier dates
From graves forgotten stretch their dusky hands,
And hold in mortmain their old estates.

The spirit-world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapours dense
A vital breath of more ethereal air.

Our little lives are kept in equipoise
By opposite attractions and desires;
The struggle of the instinct that enjoys,
And the more noble instinct that aspires.

These perturbations, this perpetual jar
Of earthly wants and aspirations high,
Come from the influence of an unseen star,
An undiscovered planet in our sky.

And as the moon from some dark gate of cloud
Throws o'er the sea a floating bridge of light,
Across whose trembling planks our fancies crowd,
Into the realm of mystery and night;—

So from the world of spirits there descends
A bridge of light, connecting it with this,
O'er whose unsteady floor, that sways and bends,
Wander our thoughts above the dark abyss!

Here is a beautiful poem, very different in character and mode of treatment to the last.

THE REAPER AND THE FLOWERS.

There is a reaper whose name is
Death,

And, with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow be-
tween.

"Shall I have naught that is fair?"
saith he;

"Have naught but the bearded
grain?"

Though the breath of these flowers is
sweet to me,

I will give them all back again."

He gazed at the flowers with tearful
eyes,

He kissed their drooping leaves;

It was for the Lord of Paradise
He bound them in his sheaves.

N.S.—X.

"My Lord has need of these flowrets
gay,"

The reaper said, and smiled;

"Dear tokens of the earth are they,
Where He was once a child.

"They shall all bloom in fields of light,
Transplanted by my care;
And saints, upon their garments white,
These sacred blossoms wear."

And the mother gave in tears and pain,
The flowers she most did love;

She knew she should find them all
again

In the fields of light above.

O, not in cruelty, not in wrath,

The reaper came that day;

'Twas an angel visited the green earth,
And took the flowers away.

O

Here is another fair lily poem for our garland of Spiritual Poesy ; it may fitly be read in sequence to the last.

RESIGNATION.

There is no death ! what seems so is
transition ;

This life of mortal breath
Is but the suburb of the life elysian,
Whose portal we call Death.

She is not dead—the child of our affection—

*But gone unto that school
Where she no longer needs our poor
protection,
And Christ himself doth rule.*

*In that great cloister's stillness and
seclusion,*

*By guardian angels led,
Safe from temptation, safe from sin's
pollution,
She lives whom we call dead.*

But a fair maiden in her Father's mansion,
Clothed with celestial grace ;
And beautiful with all the soul's expansion,
Shall we behold her face.

The two verses I have marked in italics may occasionally be seen on a tombstone in a cemetery or country churchyard over the grave of a beloved child, and what more suitable epitaph could be found than this simple, sweet expression of Resignation, Hope and Trust, so beautifully embodying the faith of Christian Spiritualism !

Here is an old Talmudic legend, transmuted by the fire of genius into the pure gold of poesy.

SANDALPHON.

Have you read in the Talmud of
old,

In the legends the Rabbins have told
Of the limitless realms of the air,—
Have you read it,—the marvellous
story

Of Sandalphon, the Angel of Glory,
Sandalphon, the Angel of Prayer ?

How, erect, at the outermost gates
Of the City Celestial he waits,
With his feet on the ladder of light,
That, crowded with angels unnum-
bered,

By Jacob was seen, as he slumbered
Alone in the desert at night ?

The Angels of Wind and of Fire
Chant only one hymn and expire
With the song's irresistible stress ;
Expire in their rapture and wonder,
As harp-strings are broken asunder
By music they throb to express.

Day after day we think what she is
doing

In those bright realms of air ;
Year after year her tender steps pur-
suing,

Behold her grown more fair !

Thus do we walk with her and keep
unbroken

The bond that Nature gives ;
Thinking that our remembrance,
though unspoken,

May reach her where she lives.

Not as a child shall we again behold
her ;

For, when with raptures wild
In our embraces we again unfold her,
She will not be a child ;

But serene in the rapturous throng,
Unmoved by the gush of the song,
With eyes unimpassioned and slow,
Among the dead angels, the deathless
Sandalphon stands listening breathless
To sounds that ascend from below ;—

From the spirits on earth that adore,
From the souls that entreat and implore
In the fervour and passion of prayer ;
From the hearts that are broken with
losses,

And weary with dragging the crosses
Too heavy for mortals to bear.

And he gathers the prayers as he stands,
And they change into flowers in his
hands,

Into garlands of purple and red,
And beneath the great arch of the portal,
Through the streets of the City Im-
mortal,

Is wafted the fragrance they shed.

It is but a legend, I know,—
A fable, a phantom, a show,
Of the ancient Rabbinical lore;
Yet the old mediæval tradition,
The beautiful, strange superstition,
But haunts me and holds me the more.

When I look from my window at night,
And the welkin above is all white,
All throbbing and panting with stars,
Among them majestic is standing
Sandalphon the angel, expanding
His pinions in nebulous bars.

And the legend, I feel, is a part
Of the hunger and thirst of the heart,
The frenzy and fire of the brain,
That grasps at the fruitage forbidden,
The golden pomegranates of Eden,
To quiet its fever and pain.

It is characteristic of Longfellow that he delights to render into poetry passages of history, or legends, that may yield some lesson of spiritual truth, or that may serve to illustrate it and set it in a more striking light, and this is also seen in his translations from the poets of other lands. I give two examples—both are from the German :—

SONG OF THE SILENT LAND.

Into the Silent Land!
Ah! who shall lead us thither?
Clouds in the evening sky more darkly
gather,
And shattered wrecks lie thicker on the
strand.
Who leads us with a gentle hand
Thither, oh thither,
Into the Silent Land?
Into the Silent Land!
To you ye boundless regions
Of all perfection! Tender morning
visions

Of beauteous souls! The future's
pledge and band
Who in Life's battle firm doth stand,
Shall bear Hope's tender blossoms
Into the Silent Land!
Oh Land! Oh Land!
For all the broken-hearted
The mildest herald by our fate allotted,
Beckons, with inverted torch doth stand
To lead us with a gentle hand
Into the land of the great Departed,
Into the Silent Land!

THE HAPPIEST LAND.

There sat one day in quiet,
By an alehouse on the Rhine,
Four hale and hearty fellows,
And drank the precious wine.
The landlord's daughter fill'd their cups,
Around the rustic board;
Then sat they all so calm and still,
And spake not one rude word.
But, when the maid departed,
A Swabian raised his hand,
And cried, all hot and flushed with wine,
"Long live the Swabian land!
"The greatest kingdom upon earth
Cannot with that compare;
With all the stout and hardy men
And the nut-brown maidens there."
"Ha!" cried a Saxon, laughing,—
And dashed his beard with wine;
"I had rather live in Lapland,
Than that Swabian land of thine!

"The goodliest land on all this earth,
It is the Saxon land;
There have I as many maidens
As fingers on this hand!"
"Hold your tongues! both Swabian
and Saxon!"
A bold Bohemian cries;
"If there's a heaven upon this earth,
In Bohemia it lies.
"There the tailor blows the flute,
And the cobbler blows the horn,
And the miner blows the bugle,
Over mountain-gorge and bourn."

* * * *

And then the landlord's daughter
Up to heaven raised her hand,
And said, "Ye may no more contend,—
There lies the happiest land!"

I have spoken of Longfellow as a spiritually-minded poet, by which I do not mean mere Spiritism or other worldliness, but that temper of mind which leads him to dwell by preference on the spiritual side of life and its higher issues; on those principles, affections and aims which relate man to the eternal and divine rather than the mortal and material. Of this we have an example in his "Psalm of Life," of which I need cite only the first two verses, which strike the key-note of the poem:—

Tell me not, in mournful numbers,
Life is but an empty dream!
For the soul is dead that slumbers,
And things are not what they seem.
Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

This thought is finely rendered and a little further expanded in the concluding lines of "The Slave's Dream."

He did not feel the driver's whip,
Nor the burning heat of day;
For Death had illumined the Land of Sleep,
And his lifeless body lay
A worn-out fetter, that the soul
Had broken and thrown away!

I must content myself with a reference to but one other example of this pure and lofty spirituality. I allude to the poem in which, as I understand it, the soul, on its ascent up the Alpine heights of duty and aspiration, is represented by—

A youth who bore 'mid snow and ice
A banner with the strange device—
Excelsior!

And who, neither resting nor turning aside for the blandishments of beauty, the allurements of ease, or the warnings of danger, pursues his ever upward way, constant unto death,

Still grasping in his hand of ice
That banner with the strange device.

Nor does the spectre most feared by man, any more than the spectral glaciers that had shone above him, arrest his course or stop that clear clarion cry which still rang through the upper air—

There in the twilight cold and grey,
Lifeless but beautiful he lay;
And from the sky, serene and far,
A voice fell like a falling star—
Excelsior!

May not that banner with the strange device (happily not so strange now as in the years that are gone) be also regarded as

the banner which the poet himself for so many years has bravely borne aloft, expressing the spirit and the aim of all his labours? Who can fully estimate the influence a true poet like him must have exercised over his age, and especially over the ardent susceptible mind of youth—now guiding all its generous impulses; now melting the soul to a divine tenderness and pity; now, like the light of stars, gently stealing unawares upon the heart as the soft dew upon the tender herb; and now waking the better soul that slumbered, impelling it to fling wide open its gates and garnish its chambers to receive the heavenly guests—the beloved, the true-hearted, who come to visit it once more!

Work like this is surely its own best illustration of a high and holy inspiration; but some external confirmation of its inspiration may be found in the following letter, and which is, at all events, of interest, as showing how many of these poems were composed. It is written by James F. Fields, and is published in the *Harbinger of Light*:—

“Influx from the spiritual world is universal, and the various productions of mind and the phenomena of the sensible or natural world are direct outbirths from that mighty theatre of causation, lying just out of sight, yet immediately contiguous to our own—the plane of effects. I extract an interesting account of the origin of Longfellow’s ‘Psalm of Life.’ The scene is a bright summer morning in 1838, as the poet sat between two windows at the small table in the corner of his chamber, in Cambridge. The poem was a voice from his inmost soul, and he kept it some time in manuscript, unwilling to part with it. It expressed his own feelings at that time, when he was rallying from the depression of a deep affliction, and he hid the poem in his own heart for many months. He was accused of taking the stanza, ‘Art is long, and time is fleeting,’ from Bishop’s poem, but I happen to know that was not in his mind, and that the thought came to him with as much freshness and originality as if nothing had been written before. ‘There is a reaper whose name is Death,’ crystallised at once, without an effort, in his mind, and he wrote it rapidly down, his eyes filling with tears as he composed it. ‘The Light of Stars’ was composed as the poet looked on a calm and beautiful summer evening, exactly suggestive of the poem. The moon, a little strip of silver, was just setting behind Mount Auburn, and Mars was blazing in the south. That fine ballad, ‘The Wreck of the Hesperus,’ was written in 1842. A violent storm had occurred the night before. As he sat smoking his pipe about midnight at the fire, the wrecked Hesperus came sailing into his mind. He went to bed, but the poem had seized him, and he could not sleep. He

arose, and followed the promptings of his inspiration, and that thrilling and beautiful ballad is the result. It did not come into his mind by lines, but by whole stanzas, hardly causing him an effort, flowing without let or hindrance. 'The clock was striking three,' he said, 'when I finished the last stanza.'"

I cannot better conclude this extended, but still imperfect essay, in illustration of the spiritual genius of one of the most distinguished poets of our time, than by quoting the following beautiful tribute to him from the *Boston Advertiser*, written by his illustrious fellow poet and countryman, James Russell Lowell:—

TO H. W. L., ON HIS BIRTHDAY, 27TH FEBRUARY, 1867.

I need not praise the sweetness of his song,
Where limpid verse to limpid verse succeeds
Smooth as our Charles, when, fearing lest he wrong
The new moon's mirrored skiff, he slides along,
Full without noise, and whispers in his reeds.

With loving breath of all the winds his name
Is blown about the world, but to his friends
A sweeter secret hides behind his fame,
And love steals shyly through the loud acclaim
To murmur a *God bless you!* and there ends.

As I muse backward up the chequered years
Wherein so much was given, so much was lost,
Blessings in both kins, such as cheapen tears,
But hush! this is not for profaner ears;
Let them drink molten pearls nor dream the cost.

Some suck up sorrow from a sorrow's core,
As nought but nightshade grew upon earth's ground;
Love turned all his to heart's-ease, and the more
Fate tried his bastions, she but found a door
Leading to sweeter manhood and more sound.

Even as a wind-waved fountain's swaying shade
Seems of mixed race, a grey wreath shot with sun,
So through his trial faith translucent shone
Till darkness, half disnated so, betrayed
A heart of sunshine that would fain o'er-run.

Surely, if skill in song the shears may stay,
And of its purpose cheat the charmed abyss,
If our poor life be lengthened by a lay,
He shall not go, although his presence may,
And the next age in praise shall double this.

Long days be his, and each as lusty-sweet
As gracious natures find his song to be;
May Age steal on with softly-cadenced feet,
Falling in music, as for him were meet
Whose choicest verse is not so rare as he!

A CHAPTER OF PSYCHOLOGY.

By WILLIAM HITCHMAN, LL.D.

QUESNÈ, in discoursing on the doctrine of Psychism, tells us—that there is a fluidic force, diffused throughout all nature,—animating equally all living and organised beings, and that the difference in their actions is solely due to molecular arrangement, or atomic details of particular organisation. Psychologists, in this our day, likewise, whilst treating largely of mind and brain, do not generally admit the existence of soul, or spirit, as distinct from the mechanism of bodily life. But surely no science of man, or mind, is complete—that does not examine *all* the facts of human consciousness, whether empirical or rational—embracing phenomenal manifestations, and the faculties, or forces, by which they are produced, as well as spirituality of existence, proper, and its relations to the scientific position of true Anthropology. As a rule, learned societies have hitherto dealt only with physics, mathematics, naturalism, physiology, comparative anatomy, unity or plurality of species, individual and social life of man, physical and psychical qualities, the mode and magnitude of moral and material changes, external influences of climate, aliment, hereditary transmission of certain peculiarities, differences which distinguish races, results of intermixture of organic types, classification, linguistic, historic, or specific, primitive state, and conditions of development, &c. With a facial angle of 90°, which ancient Greeks have splendidly given to their magnificent statues of Deities, and Heroes of Soul,—the Negro races with 70°, and the different species of the Monkey tribe, from 65° to 30°, or thereabouts, with special endowments of anterior lobes, for Newton, Cuvier, Napoleon, and others, of commanding genius—how fares Psychology, without Spiritualism.

If we take the *gist* of the psychological question of questions, in regard to the soul or mind of man, as recently discussed by Anthropologists, at home and abroad—it will be found in the life of each individual, so also in that of all nations, physical and mental culture is something quite *secondary*, resting everywhere upon a gradual progress to a better state of existence than belonged to the primitive state of our race, naturally. In fact, the original condition of mankind, it is almost universally held in the works of competent investigators, was conclusively marked by the entire absence of SPIRITUALITY, and therefore barbarous, animal, base, degraded, undeveloped. The mental

life of man is not created or evolved, in any wise superior to that of the ape, specifically and essentially. There is a difference of degree only—certainly not of kind or quality—in respect of the organic endowments of soul, from the standpoint of modern Psychologists and Anthropologists. Assuredly, it cannot be doubted by any scientific observer of the animal kingdom, that though inferior races of beings have no history of spirit, mind, soul, or intelligence, in the philosophic human sense, they possess unequivocal perfectibility, mentally and physically, and exhibit not seldom a sphere of thought capable of expansion far, indeed, beyond what appears its natural limits, or cranial capacity. Again and again have I discovered instances of pure reasoning, as close, distinct, and prolonged, as that which takes place in precocious childhood of man, in *various* sagacious domesticated animals, and the very foundation of spirituality itself may not impossibly lie in the power of self-direction of soul, or faculty of moral improvement, which human nature possesses.

Thus and thus alone is the rightly constituted heart and mind—when adequately trained by circumstances—enabled to fix due attention upon each special object of self-consciousness, to the exclusion of all others, mentally or physically, externally and internally. In short, a succession of ideas determined from within, by spiritual impressions alone, it may be, and characteristic wholly of other beings, far superior to organic nature, in the scale of universal existence. Surely the inexorable tendency to believe in that great World of Spirit, which is now both seen and unseen, with recent demonstrative testimony of spirit communion, and *influx*, is a strong natural argument for the continuity of life, when compared with the weak unnatural assertion of Materialists, that such a general desire of immortality is merely a gratuitous “delusion” implanted in the breast of mankind, never to be gratified, either here or elsewhere, since the wonderful faculties of the human soul are themselves but aimless combinations of chemico-physical forces! Moreover, the *spiritual* diversities—alike in the mental and moral developments of individuals, or races, cannot be explained from innate differences of cerebral organization, neither do the shape and capacity of every skull fairly represent, or truly indicate, the exact ratio of intellectual capacity, whether we select from the Museum of Anthropologists, the chief features of a thoughtless Negro, a restless nomadic American, a cannibal South-Islander, or the finest Greek and Roman *crania* that ever yielded to the magic spell of Germanic civilization, in the philosophy of universal history.

Internal resemblances are not always deducible from external

resemblances, either in the highest or lowest representatives of human civilisation—to wit, the Indo-Germanic and Semitic nations (and from these latter races of men was evolved that spirituality of soul which forms the three chief theistic religions) or the mental and physical characteristics of the Australian Aborigines, that now occupy the same position in the scale of existence, as mankind is said to have done in primeval times—namely, great prominence of brow, with shortness of lower jaw, wide expansion of nostrils, great depression of nose at the base, extreme width of mouth, absence of difference between incisor and canine teeth, together with profuse hairiness of the entire body, and *without* religious notions, even in that direst form of all superstition, a rude, unmitigated polytheism, demanding the most barbarous human sacrifices, assassination of women and children, cannibalism, nameless cruelties, and the most hideous atrocities, having no relation whatever to the moral sense.

There is no doubt that cannibalism, infanticide, and other similar crimes are yet practised without consciousness of criminality, as related of the Zulu people of Immithlanga and the Negroes of East Sudan, who not merely excuse theft, murder, treachery, and outrage upon women and children, but consider these vile deeds as laudable in the highest degree—in fact, blood for blood is a strict religious-like duty, as it were, “an eye for an eye, and a tooth for a tooth;” whilst amongst Kamtschadales, the only transgressions still viewed as unpardonable sins are found in piercing coal with a knife, and scraping off snow from the shoes! The religious ideas of primitive peoples are everywhere based upon some form of revelation *allied* to Spiritualism; with some uncultured tribes, or nations, as with the Indians of Caraccas, for example, the evil spirits are exclusively active in all the phenomena of life, health, disease, death, natural forces here, and the fates of men hereafter—in short, they only believe in a wicked original Devil, whose legions have now subordinated good spirits for ever. Who can wonder, therefore, at the prevalence of gluttony, drunkenness, sensuality, improvidence, indolence, or licentious festivities, delight in killing and mutilating fellow-creatures, or aught else, in the entire absence of intellectual and moral culture? Verily, without *true* spirituality of soul, either in the flesh or out of it, the mental life of the human race is not superior to that of the ape, or brute.

BOIRE SANS SOIF ET FAIRE L'AMOUR EN TOUT TEMPS, C'EST CE QUI DISTINGUE L'HOMME DE LA BÊTE, is *not* an unwise statement of the real differences which distinguish man from the beast, if the world of humanity cease to regard the life of God in the heart and soul, or to conquer the obstacles,

physical and moral, which oppose the religion of being good and doing good, and whose holy angels alone can whisper words of that heavenly peace which passeth all understanding, and whose Love, now bountifully shed over all His children, sage or savage, has set us on the Rock of Science and Salvation, where waves aloft the banner of Modern Spiritualism, on which is inscribed the last and best line, not only of Man and his Migrations, Matter and its Transformations, or the physical resemblances of Hottentots, Esquimaux, the population of Tierra del Fuego, London, Paris, and Berlin, with anthropoid apes to boot, but the grandest outcome, and most gorgeous chapters of Psychology, Ethnology, and Anthropology—*epitomised*, which the voice of Truth has proclaimed for universal assent, objectively and subjectively, namely, THE SPIRITS OF ALL PEOPLES ARE GROUPED, ACCORDING TO THEIR AFFINITIES, IN TIME OR ETERNITY, FOR EVER AND EVER.

THE HIGHER SPIRITUALISM IN THE PULPIT.*

BY FREDERIC ROWLAND YOUNG,

Minister of the Free Christian Church, New Swindon.

THE name of the author of the volume of sermons referred to at the foot of this page is rapidly becoming well known in the world of letters, and among what are called liberal theologians. Some years ago Mr. Haweis was a clergyman in the East end of London, well known, no doubt, to the persons in his own more immediate neighbourhood; but a stranger to the public at large living beyond that limit. Some remarkable articles in periodicals and reviews from the pen of this gentleman, and more particularly a volume of sermons, entitled *Thoughts for the Times*, published three years ago, and which has reached a sixth edition, have given Mr. Haweis a prominence of position which must be very grateful to him, and which indicates that there must be large numbers of persons in England who are willing to listen to a man that can offer them something like individuality of expression and originality of thought. We have read most carefully *Thoughts for the Times*, and have just finished the perusal of *Speech in Season*, and our amazement has grown

* *Speech in Season*. By the Rev. H. R. HAWEIS, M.A., Incumbent of St. James's, Westmoreland Street, Marylebone, London, Author of *Thoughts for the Times*, &c., &c. London: H. S. KING & Co., 12, Paternoster Row.

to a great height as we have asked ourselves how the author can possibly reconcile many of the theological views he holds with the terms of subscription at his ordination, or even with the modified forms of subscription now binding upon all English Clergymen? If Mr. Haweis can take orders and subscribe, if he can be a consistent and accepted Church of England minister, we cannot for the life of us see why so many Nonconformist brethren should stand outside the pale of the Church, and decline to seek entrance into her ministry!

It is not, however, with a view to the discussion of what we venture to describe as the anomalous clerical position occupied by Mr. Haweis, that we now call attention to *Speech in Season*. We do so because it is in many respects a most remarkable and valuable book, and one of especial interest to all Spiritualists who are willing to study principles, and not allow themselves to rest in mere phenomena. Mr. Haweis's style is colloquial, and this very fact will hide from his superficial readers the efforts he makes to be understood, his eminent rationality, reverence, and fearlessness. He has something to say which he conceives to be of great value, and he tries to say it in the way which he conceives to be best fitted to its reception. The man is in deadly earnest. Evidently he abhors your *dilettante*, and feels that he must "magnify his office," and make it of real service to those who come within the sphere of his influence. You feel, in reading his pages, that you are not in company with some mere priest who falls back upon his official authority and deals out to you a number of platitudes with due oracular gravity, but a man who has thought much, felt much, suffered much; a man who has faced some of the awful problems of existence, and tried, as best he could, to solve them, or, if not to solve them entirely, to get some measure of light in the darkness which is inherent in them. Well, it is pleasant to come into contact with a man of this type. You may not agree with him, you may be constrained to differ from him extremely, you may wonder how he can adjust his position as a clergyman to what are evidently his deep convictions, but you are none the less certain that there must be some way known to him, that he walks in at the front door and does not seek entrance through the cellar or the kitchen, and that he at least is self-consistent as well as brave. We do but echo the feelings of a tolerable multitude when we express our own thankfulness to Mr. Haweis for his straightforward and suggestive utterances. He at least has earned the right to be heard by his splendid audacity, intense earnestness, and competent knowledge.

Every man should be left to describe his own position in relation to the movements around and about him. We do not,

therefore, say that Mr. Haweis is a Spiritualist, because he himself has not said so. And yet no one who has read his *Thoughts for the Times*, and especially his *Speech in Season*, with any moderate amount of care can fail to see that page after page is filled with spiritualistic teachings, or teachings which may be fairly said to implicate Spiritualism. There are sixteen discourses in this volume, half of which have a very strong flavour of the spiritualistic in them—indeed, one fairly wonders how many of Mr. Haweis's congregation thought and felt as they listened to these burning, direct words. The second discourse aims to prove that "the priesthood is magnetic and spiritual;" the third discourse discloses "the secret of concourse and concord," or the spiritual laws which regulate all public worship; the seventh discourse is devoted to answering the question "What is the use and meaning of Baptism?" and the eighth to "What is the use and meaning of the Lord's Supper?" the ninth explains the action of prayer in a new way; the eleventh is on Hell, a subject of growing and tremendous interest; and the twelfth and thirteenth expound the author's views of immortality and the spirit-life. We do not agree with some of the positions taken by our author in the discourses we have now named; on the contrary, we think that in his evident and natural desire to reconcile scientific men and rationalists generally to religion and Christianity, Mr. Haweis has conceded more than the just demands of the case would warrant, and has passed by certain aspects of the Baptismal and Eucharistic controversy which must be met in other ways than those which he has adopted. But no difference of opinion with our author can blind us to the rare value of his book. Spiritualists in general should read it, that they may see what an able man has to say on their side of the question, while to Spiritualists who are also Christians the book carries with it an exceptional recommendation. Most sincerely do we hope that this handsome volume may find its way into the hands of Spiritualists generally, for it will supply them with weapons of warfare with which to fight the mere scientist, while it will help them to see that a man may be a Christian as well as a Spiritualist and yet not be ignorant or inconsistent.

It is the tritest of all remarks to say, that we are living, if not in "awful," at least, in peculiar times. Men are digging down to the very foundations of things, if haply they may discover whether those foundations are secure, or the reverse; while there are persons—and their number is legion—who are warning us against all such work as being dangerous, if not suicidal. The existence of God, the authority of Scripture, the spiritual laws which regulate the future life, yea, the very

nature of that final appeal to which all subjects must, first or last, be brought, are being discussed—not alone by the professional clergyman and in strictly religious publications, but by the laity, in newspapers, periodicals, reviews, and on secular platforms. It is not given to all men to engage in such a warfare; but, alas, for that man who, while he feels in his inmost soul that he is called to it, evades it because of the trouble it may give him, or the evil consequences which may ensue. It is given to God, and to God only, to know the absolute truth and right of things, and pure sincerity is of greater value in His sight than the acceptance of intellectual conclusions, however correct they may be; at the same time it must be best to hold truth rather than error, to be in the right rather than in the wrong; and any man who can give us real help in these directions is to be honoured, even though we may be unable to agree with him in all that he believes or does. We repeat it, we do not profess to be able to reconcile Mr. Haweis's opinions with his position as an ordained clergyman of the Church of England. But this is his affair, and not ours. We are equally thankful to him for letting us know what his own thoughts are, and for the large amount of valuable help he offers us in his pages, all of which are instinct with a brave sincerity and an intensity of belief which is perfectly refreshing. If the Church of England is to survive the organised attacks now made upon her, it will be by the aid of such men as our author; and we hope the day will come when, by the relaxation of clerical subscription and a better general administration of the Church, her clergy will be more free to speak and act than they now are, and the avenues will be opened through which Nonconformist brethren, ceasing to be Nonconformists, shall be able to enter a Church which was once the Church of the nation, and may possibly be so again.

GOD'S FREEMEN.

To speak our own free thought, and without fear
 Boldly maintain the truth we prize so dear;
 To hold supreme above all human power
 The law of conscience—man's especial dower;
 This was the faith for which our fathers died
 The martyr's death, nor failed though sorely tried.
 And shall we wear the chains that they had riven?
 No: by our dearest hopes and by great Heaven!
 The serpent arts of Jesuit craft in vain
 With lying lips may tempt us back again;
 Nor fraud, nor force, nor earth, nor the abyss,
 Can change one jot our firm resolve in this.
 God's freemen, we will dread no league of evil,
 Come Priest, or Cardinal, or Pope, or Devil!

T. S.

Notices of New Books.

OUT OF THE BODY.*

SOME time since we noticed a very excellent little work entitled *Dead and Gone*. The present book is by the same author, and somewhat similar in character. The former volume recorded a large number of instances, collected from many different sources, of the return to earth of the spirits of those usually spoken of as dead, and the present one discusses at some length, in the light of Scripture alone, the intermediate state. The work is divided into twelve chapters, which we should imagine from their style, to have originally formed sermons. They are headed as follows:—"Scope of Inquiry," "The Presentiment," "The Anticipation," "The Departure," "The Life of the Body," "The Life of the Spirit," "Dream Life," "The Spirit World," "Spirit Groups," "Helping One Another," "Limits of Communication," and "Spiritual Manifestations." Each of these subjects the writer discusses with considerable ability, and in a devout and reverent frame of mind, bringing whatever he has to say to the test of the Scriptures. Indeed so closely has he kept to his design of relying entirely on the Bible for information on the question he discusses, that in some instances he has neglected to adduce many facts which might have been quoted in illustration of his position. The chapter on "Dream Life," for instance, might have been greatly extended and rendered more perfect by references to works on Physiology and Psychology. The view taken by Mr. Pollock, however, is after all a correct one, and we are glad to see that he wages war against the generally received materialistic theory, that sleep involves unconsciousness. One of the best chapters in the book, and which of itself would render the volume worthy of perusal, is that on "Helping One Another," in which the all important question is discussed as to how far disembodied spirits can be benefitted by the prayers of persons in the flesh, and how far on the other hand, we, who are still in the body, can receive assistance from those who have passed away. The views of the author on this subject accord thoroughly with our own, and his answer to an oft-repeated objection respecting spirit communion, is so good that we cannot help quoting it *in extenso*.

This is perhaps the right place to notice a question constantly raised with regard to alleged communications from the Spirit-World. The question takes

* *Out of the Body. A Scriptural Inquiry.* By JAMES S. POLLOCK, M.A. London: Rivingtons, Waterloo Place.

this form: Is it a good spirit or a bad spirit? The question is answered or unanswered. If it is answered one way or the other, a pretext is given for disparaging the evidence of the revelation. If it is not answered, the inquirer refuses to accept the testimony till this point is cleared up to his satisfaction.

The best answer to the question is to ask another. Let the inquirer be requested to say, Is *he* a bad man or a good man? Till he satisfies you on this point, do not let his scepticism be counted of any worth.

For this is indeed the answer to all inquiries of the sort. And no other can be given. A priest once put this question to a class of Sunday-school teachers, of whom I was one: "Was Jacob a good man?" The answer given was "Yes." The priest said, "Think again:" he wanted the answer "No." Both were right, of course. Looking at some parts of Jacob's character he was a good man, and we must confess it. But when we "think again," we see bad things in him, and we call him a bad man. He is both, or he is neither. And so is the inquirer who wants to know whether communicating spirits are bad or good. The answer is, they are both, and they are neither. For the varieties of evil are many, those of good are infinite. And both these sorts mingle in the tangled web of all men's lives. By degrees, no doubt, the character of the man is fixed, and grows into the shape of his reigning love. Yet even then the traces of other qualities are not obliterated. There is a day coming when the holy and the filthy will be holy and filthy "still;" but it is presumption to demand of every spirit in the intermediate state, of which we know so little, that it should stereotype its form for our satisfaction, or else cease to mystify us by its communications.

Hence it comes to pass that we need not be careful to decide on the character of our angel-guardians, or on the number of them. Especially let us guard against the weak idea of a duality in each case. The good and evil in us tell most plainly that there may be good and evil in any angels that guide us. We are not to imagine that a guide is perfect because he is invisible. We are not to imagine two guides, because we are led wrong ways and right ways. That we are tempted as well as guided we know; but we need not assert what we do not know.

And again, we must not forget that the guardians God sends us are created beings, not gods, and that they carry God's message to us. If this is realised, we shall be saved from great disquietude and also from danger of profanity.

Although we should judge from Mr. Pollock's book that he has seen nothing of what are called the modern spiritual manifestations, yet he clearly not only believes in their reality, but, within certain limits, in their desirability, and accordance with Scripture. In some passages, indeed, he argues in their defence in a manner such as might be expected from an enthusiastic advocate of Spiritualism. He tells us that his "feeling is not so much in favour of Spiritualism as against its unrighteous opponents," and occasionally he gives some hard hits at our sceptical antagonists. Referring to the operation of one class of unseen agencies, he forcibly remarks:—

We do not quite believe them—nobody believes anything now-a-days—but we see in them a witness to a tradition that had at least a foundation of truth, and is more to be respected than the laughter of the fool that cries aloud for witnesses of his imbecility, or the solemn shaking of a head whose ancestors had brains. The "crackling" of such "thorns" will never boil a pot for "a dinner of herbs." Much less will it heat the crucible that is to melt down and destroy the "superstitions" of the Bible! Scoffers! laugh on while you may, if you will do nothing else. Rejoice over truth while you can; but know that Christians laugh too, and refuse to worship the image you set up.

The preposterous objection so frequently urged by the

Huxleys and other sceptics, that spirits are at the beck and call of mediums, and the opposite objection, that when they do not come it proves the whole thing to be trickery, is admirably dealt with in the following passage. The author, speaking of the communications from the departed, remarks :—

Here is no claim of continual presence ; it is commonly limited to certain times when intercourse is sought. Again, at the times mentioned there is a confession of weakness that is refreshing. The mediums do not promise manifestations of any kind. They simply promise to seek them in the usual way. The only assurance of success is grounded on former efforts and their results. Even this hope is not to be depended on. Indeed, the leading and most prominent idea in the whole transaction is that it obeys no rules with certainty. Hence, it is easy to see and expose the obtrusive ignorance of inquirers who believe that "even the devils are subject unto them" and their own sweet wills ; and that if a spirit, good or bad, refuses to come upon the stage whenever they call, the "imposture" is detected, and they are entitled to the thanks of their scientific "circles." This mode of dealing with the supernatural is not new. It is so near the surface, that it was found out by shallow thinkers long ago. "So persecuted they the prophets" of old. By this argument you may confound free-thinking Spiritualists ; but, remember, in the same breath you silence the Christian Apologists.

With some of the views of Mr. Pollock, regarding the relationship of the spirit to the material body, the cause of the disembodied being appearing in the form in which it was known in life, and other minor points, we should disagree to some slight extent, but on the whole we heartily approve of his excellent little volume, and have great pleasure in recommending it to our readers. The tone which pervades the book is as much to be commended as the interesting matter with which its pages abound.

MR. CROOKES' RESEARCHES INTO SPIRITUALISM.*

THE name of Mr. Crookes has been recently more intimately associated in the minds of the public with Modern Spiritualism than that of most other men. This arises from the fact that he is a well known scientific authority, and has made public through the pages of his own journal—the *Quarterly Journal of Science*—the results of certain carefully conducted experiments into some of the most startling of the modern manifestations. At the commencement he seems to have found a ready solution of all the problems presented to his mind in connection with this matter by the aid of Serjeant Cox's theory of Psychic Force ; but at the end he appears to have arrived at the conclusion—which in truth was obvious, to all those who had passed through the same phases of thought—that there is no explanation

* *Researches in the Phenomena of Spiritualism.* By WILLIAM CROOKES, F.R.S.
London : J. BURNS, 15, Southampton Row, London, W.C.

to be found outside the pale of Spiritualism. True he has not, as far as we can learn, avowed himself a Spiritualist, but then the conclusion that he is one cannot be resisted by those who have read his accounts of what he has experienced.

The results of his experiments, as has been stated, were published at different times in his own journal. The accounts were afterwards reprinted in a separate form, and had we believe a tolerably good circulation. In the present volume they are all collected together, arranged in the order of time in which they first appeared, and handsomely bound. The book is highly interesting, both from the fact that it shows the progress of the author's mind in regard to this great question, and from the circumstance that it details some of the most important experiments that have ever been made in connection with the subject. Every Spiritualist in the country should read Mr. Crookes' researches, and having done so should lend the volume to some non-Spiritualistic friend. The editor of this journal has repeatedly maintained that Spiritualism should take its position as a science, and be dealt with as such. Works like this one from the pen of Mr. Crookes are admirably adapted to aid in bringing about so desirable a state of things.

JAMES NICHOLSON'S POEMS.*

It is seldom indeed that we have come across such true and genuine poetry as that to be found in the little volumes of James Nicholson. The present is an unpoetic age. Materialism controls science; and commerce occupies the sole attention of the great mass of mankind. Business, and stocks and funds, and the price of shares and bank rates, and money-grubbing in a thousand protean forms meet us at every point. There is no escaping from the horrid nightmare which this kind of thing brings in its train. Newspapers are full of it, and ordinary conversation is devoted to little else. If we escape from the noise and turmoil and bustle of town to enjoy the green fields, inhale the fresh air, and luxuriate where nature breaks out into beauty, and where birds carol forth their song to heaven's gate, even here the chances are that some huge and lying advertisement will stare us in the face, promising unheard-of impossibilities, and bringing back our thoughts against our will to the frauds and shams of the great city left behind. All this

* *Idylls o' Hame, and other Poems.* By JAMES NICHOLSON. London: HOULSTON and Son, Paternoster Row. *Wee Tibbie's Garland, and other Poems.* By JAMES NICHOLSON. Glasgow: JAMES Mc GRACHY, Union Street.

is unfavourable to the inspiration of the poet, and it and other causes, numerous, and difficult to comprehend, appear to have largely crushed out true poesy from amongst us. Wild and crazy rant with neither sense nor meaning, and whose principal peculiarity seems to consist in the mode in which the authors of it play at battledore and shuttle-cock with the English language, usurps the place of the true poetic fire, by which heart communes with heart, and soul blends with soul. Amidst the frightful dearth of poetry in this terribly prosaic age, it is gratifying to come across one man who possesses and who has preserved the genuine poetic sentiment amidst so much rant and fustian. James Nicholson is a poet worthy of the name. We have read his productions with an amount of pleasure and feeling that now-a-days we seldom experience. He should be, and some day will be, better known. There is hardly a line in his books that does not teem with poetry. *The Idylls o' Hame* are just what their name implies, and as such are calculated to call forth some of the best and purest feelings of the heart. *Wee Tibbie's Garland* contains also some sweet and charming pieces; and when it is stated that James Nicholson in these delightful rhymes never loses sight of the fact that the poet should be a Reformer, and should strive to improve the society in which his lot is cast, it will, we are sure, increase the estimation in which most of our readers will hold him. The evils of society in general he wages perpetual war against, and the drinking customs he sees in their true light, and denounces them accordingly as a snare and a curse, leading to ruin, destruction, and death. Long may he live to pen such grand and noble sentiments as we find in the books before us.

MR. WALLACE ON MIRACLES AND MODERN SPIRITUALISM.*

THE fact that Mr. Alfred Russel Wallace is a firm believer in Spiritualism ought to go far with the public to show how utterly erroneous is the general impression that the ranks of the Spiritualists are made up of people who know nothing whatever of modern science. Mr. Wallace is one of the foremost scientific men in this age, second only to Darwin, equal to Tyndall, and far superior to Huxley, and his name will be known in future years, when many of the most popular men of the day will have been forgotten. Everything that comes from Mr.

* *On Miracles and Modern Spiritualism*. Three Essays. By ALFRED RUSSEL WALLACE. London: J. BURNS, 15, Southampton Row, W.C.

Wallace's pen is well worthy of perusal. His work on the Malay Archipelago is of itself sufficient to have created for him a reputation of no mean order, and his volume entitled *Contributions to the Theory of Natural Selection* is full of original facts and written in a flowing and easy style that renders it as interesting as a novel. We never look into the latter volume without feeling our interest in the study of the *Philosophy of Natural History* considerably augmented. The work on *Miracles and Modern Spiritualism* is of a totally different character, but, it is nevertheless calculated to have a far wider circulation, to be more generally read, and perhaps to do even a larger amount of good. It comprises three essays that have appeared before at different times and under different circumstances. The first one is an answer to the arguments of Hume, Lecky and others against miracles—an argument much needed in these days of scepticism—and the whole subject is treated with masterly ability. The second is on the "Scientific Aspect of the Supernatural," written, the author tells us, "more than eight years ago for the pages of a secularist periodical," and deals largely with the question of the spiritual phenomena. The last consists of the two well-known papers that appeared in the *Fortnightly Review* last year. These latter will be fresh in the recollection of our readers, having been extensively read by Spiritualists and non-Spiritualists at the time. They created a great sensation in connection with Spiritualism in circles where otherwise it would never have been heard of, and doubtless led many to investigate the subject for the first time. Our space will not allow us to quote extracts from these essays of Mr. Wallace, nor perhaps is it desirable, since the book has but to be known to be procured and read. We look upon it as one of the very few really good books that have appeared in connection with Modern Spiritualism. It is beautifully got up, well printed and elegantly bound, thus forming a very handsome volume. It is also cheap, which is another recommendation, and not a small one.

"THE MACHINERY OF LIFE."*

The Machinery of Life is one of a series of small works, written by Dr. Beale, of King's College, upon one of the great controversies which are agitating men's minds so tremendously at the present time. The old landmarks of religious thought seem in danger of being swept completely away by the over-

* *The Machinery of Life.* A Lecture by LIONEL S. BEALE, M.B., F.R.S.
London: J. & A. CHURCHILL.

whelming flood of scientific speculation which is deluging our literature. Science appears no longer to be characterised by accurate observation, carefully conducted experiment, and precision of thought, but to run riot in the wildest of all wild speculations, and, leaving knowledge far behind, to soar away into flights of imagination that may well vie with ancient mythology. In the ages of the past, authority held science greatly in check and prevented her from exercising her legitimate function in her own domain; but, now that she has broken the bonds with which she was previously bound, the reaction that has followed is so great that she has bounded off into an opposite extreme, and aims at crushing out every form of thought that does not square with her presumptuous pretensions. It may not, perhaps, be quite correct to speak thus of science, because it is not true science, but the speculation and conjecture of so-called scientific men, of which we have to complain; but, then, the two are so blended together in the publications that are issued and the discourses that are delivered, that the public, who are not versed in nice discriminations in points of difference, can hardly help confounding the one with the other. The unbearable dogmatism and arrogant presumption of some of the men who, in modern times, pride themselves on being the champions of science, would be amusing, were the results not so mischievous to society at large. It is not sufficient on the part of these men to attempt to undermine the faith of the ages, and to destroy the hopes and aspirations of the entire civilized world, but they arrogate to themselves an infallibility equal to that claimed by the Pope of Rome, and treat all people as deficient in brains who have the temerity to dispute their visionary speculations. And what is particularly worthy of notice in connection with this matter—a fact to which attention has been specially drawn by Dr. Beale in the little work under consideration—is the circumstance that the speculations that are put forth generally refer to some branch of science altogether foreign to the studies of the man by whom they are advocated:—

The extravagant views lately advocated have not been put forward by those who have been working in the particular department to which they relate, but by men who have earned reputation in altogether different fields of research. An authority perhaps upon light or sound deems it expedient to lay down the law upon the nature of life. A distinguished investigator in hydraulics might enliven us upon the structure of nerve, and although from his remarks it might be pretty clear that he had no correct idea concerning the real structure and the distribution of nerves, if he expressed himself with sufficient confidence, and his conclusions were spoken of in terms of praise by one or two scientific men, distinguished perhaps in mechanics and astronomy, but who had never seen a nerve, readers who were not specially informed would naturally believe him to be an acknowledged authority upon the subject of which he was treating. Indeed, the most pertinacious advocates of physical doctrines of life are not physiologists who have been studying the structure

and actions of living beings, but physicists who have been engaged upon the investigation of non-living matter. Biology and physiology are in fact now taught by men who ought to be teaching us physics. Astronomers and mathematicians may shortly be expected to leave the heavenly bodies and propound new and more startling theories about the origin of living beings than any yet proposed. But this is not all. Those who have studied living beings are spoken of contemptuously by their physical scientific brethren, some of whom really behave as if all fields of scientific research were exclusively their own. Those infatuated creatures who will not work under their direction and control, are to be dismissed with that crowd of "rash and ill-formed persons," who "biassed by previous education," are opposed to the new revival of a very old philosophy.

The Editor of this journal had occasion to point out this same fact in reply to Professor Tyndall's Belfast Address,* and he is very glad to find so eminent an authority as Dr. Beale drawing attention to the same circumstance.

In the little work under consideration the word "*Machinery*" of *Life* is used ironically, since the author shows clearly and conclusively that living things are not machines in any sense in which the word can be used. There is no man living who is better competent to deal with this question than Dr. Beale. He is one of the first microscopists of the day, and has devoted his life to the study of branches of knowledge intimately associated with this question. His opinion, therefore, will carry more weight to everyone who knows anything about the matter than the views of half-a-dozen of the men who now-a-days talk so loudly about the nature and qualities of life. When we are told, as we are now-a-days with the greatest possible *sang froid*, that we are simply pieces of machinery driven into action like an automaton by springs over which we have no control, that free will is a delusion and immortality a wild dream, that God is a creature of the imagination, worship a mockery, and religion a craze, we naturally begin to rub our eyes and ask whether we are wide awake; and having discovered that we are, are sadly puzzled to know whether these modern theories are to be considered as science or nonsense. A little reflection, based upon some knowledge of a practical character of the nature of tissue, leads us to say emphatically that never was anything further removed from real science than these visionary speculations, and when we find ourselves in such company as that of Dr. Beale we conclude that we cannot be far wrong.

The "*Machinery*" of *Life* comprises a lecture that was delivered before the Philosophical Society at Leamington in January last and is now printed in a small volume. In it Dr.

* *Scientific Materialism Calmly Considered: Being a Reply to the Address delivered before the British Association, at Belfast, on August 19th, 1874, by Professor Tyndall.* A Discourse by GEORGE SEXTON, M.A., M.D., LL.D., &c. London: J. BURNS. Price 1s.

Beale has thoroughly exposed the pretensions of some of the leading men of science in reference to this question, and has demonstrated that the chasm which separates the living organism from dead inorganic material is as far from being bridged over as ever. He deals some heavy blows at the pretensions of the apostles of this school of thought and the dogmatism with which they enunciate their views. The following passage is worth quoting as illustrative of their tendency to pull down instead of building up:—

But has not the materialist school, from Lucretius to our own time, behaved at least as unjustly to the teachers of the old faith as the latter have behaved to them? Materialists looking from the side of observation and experiment and scientific enlightenment and hope have no excuse. It cannot be necessary that religion should be condemned as the first step in the proof that all the actions of living things are mechanical. Lucretius of old would surely have gained more disciples had he steadily pursued his course of teaching what he knew of the nature of things. But instead of allowing a little time for his pupils to acquire a taste for the studies he loved, he fiercely attacks what he calls the superstitions of his time, and condemns the priests. Though nearly two thousand years have passed, the followers of Lucretius have not yet learnt that it is their business first to teach new facts; and that it will be time to overthrow the old ideas when the new truths shall have been firmly established. But the zealous teachers of the new philosophy cannot wait. They exhibit the same injudicious haste in attacking the old faith and its followers. They are not content to let old superstitions die out or rust out. They must actively crush them out. Moreover it is certain that if only a very few of the confident assertions made by new philosophers and repeated over and over again had been shown to be based upon facts, no active efforts would have been needed upon their part to destroy the old faith. But is it not feared by some of our confident teachers that some of their cherished dogmas will, after all, find their resting-place among the superstitions of our time? Is not the idea of a *formative* power of the sun a superstition? If the belief that the sun can form and build organs and make vegetables and animals is not a superstition, what is it? Is it "nonsense?"

It seems doubtful whether the grand tenets of the conjectural philosophy, clothed in the most eloquent language, would commend themselves to men's minds unless the old religious beliefs were held up to ridicule. And it does not seem very likely that any persons will be persuaded to accept many of the new notions, unless they can be convinced in the first instance that the ideas they had entertained were very foolish indeed.

Our space will not permit us to enlarge at greater length upon Dr. Beale's admirable little book. We can only hope that it may have a large circulation and tend to undo some of the mischief that is daily being effected by the promulgation of erroneous views on this question.

NOTES AND GLEANINGS.

THE GREVILLE MEMOIRS AND THE QUARTERLY.

THE *Quarterly Review*, which never loses an opportunity of exposing its ignorance of and hostility to Spiritualism, has in its January number quoted with lively unction an anecdote which Greville gives respecting his mother. The Reviewer says:—

“Shortly before her death, a celebrated Spiritualist, never dreaming that a man of his age could have a mother living, told him at a *séance* that her spirit was in attendance, and ready to answer any question he might wish to ask. He coolly replied that this was needless, as he had been conversing with her in the flesh only two hours before.”

The “coolness” in this passage is as conspicuous as the fallacy which underlies it. The *Quarterly* in its edifying self-complacency evidently thinks that it has here fired a formidable shell through the frail planking of the vessel of Spiritualism; but the *Quarterly* is under a miserable delusion: its weapon is only a pop-gun, the pellet of which has been wool-gathering. The attack is as harmless as the animus is manifest. Such deceptions by spirits and such mistakes by mediums, as the incident above narrated discloses, are among the commonest every-day experience of the most careful and enlightened Spiritualists. The *Quarterly*, with all the advantages of study at its disposal, has apparently not yet mastered the A B C of the phenomena of Spiritualism; and therefore it would be almost an idle waste of time to discuss the subject with a publication which is in such a hopeless and helpless state of ignorance and incompetence. We may as well, however, give ourselves the trouble of instructing the Reviewer so far as to inform him that the incident, which he quotes with so much subdued chuckling, is precisely what we should expect to happen under the circumstances stated. Mr. Greville was, according to the Reviewer’s own showing, a vicious scandal-monger; and therefore by a law of spiritual affinity, he would be attended by undeveloped, lying, mischief-making spirits, who would do all they could, not only to mislead him, but those with whom he was associated; and no Spiritualist could desire to cite an apter or more striking illustration of the laws which govern spiritual intercourse. The *Reviewer*, so far from overwhelming our position with the force of a formidable exposure, has, unwittingly, furnished us with one of the most appropriate instances which

could be selected of the truth of our spiritual philosophy. Let it also be considered that, if the *séance* was one where good was likely to be wrought, evil spirits would resort to all their artifices to bring doubt and discredit upon the manifestations, and eagerly pounce upon that precise opportunity for the display of their pestilent propensities; but it must be borne in mind that this untruthful and unhallowed result could only be accomplished by the sympathetic co-operation of unholy thoughts and wishes present in the minds of those persons who attended the *séance*.

Again, from another point of view, we may observe that it is by no means certain that the spirit which appeared to the medium was not the spirit of Greville's living mother. If the old lady was asleep on the occasion, and in very infirm health, it is quite within the limits of possibility and experience, that her spirit might have temporarily left her body without causing death—if the tie between soul and body was not entirely sundered—and been seen by the medium.

When the *Quarterly Reviewer* has devoted a few years to the thorough investigation of Spiritualism, and acquired an insight into its phenomena and laws, we can assure him that he will be richly rewarded for his pains; and he will then be qualified to interpret some of the most curious and marvellous enigmas of the past and present ages. C.

DR. SEXTON'S SUNDAY SERVICES.

Dr. Sexton commenced regular Sunday Services in Goswell Hall on the 11th of last month with a discourse in reply to the unjust attack on Spiritualism by the Rev. Dr. Talmage in a sermon which appeared in the *Christian Age*, and was afterwards reprinted and issued in a separate form, entitled, *The Religion of Ghosts*. A crowded audience greeted Dr. Sexton, and many a well-known worker in the cause of Spiritualism shook him heartily by the hand at the close of his discourse, and wished him success in his undertaking. There appears to be but one feeling amongst Spiritualists with regard to this matter, which is that these Sunday services will be productive of great good. Letters have poured in upon us from all parts congratulating us on the commencement of this work—a work which all admit was much needed. We have only to ask our readers who reside in London to support the undertaking as far as they can by their presence, and those who are unable to attend personally may still aid us by donations to help to meet the necessary expenses incurred, and by speaking of the lectures to any of their friends who may be interested in the subject. Each Sunday

meeting will partake of the character of a religious service in conjunction with the discourse of Dr. Sexton, so as to meet the wishes of those persons who look upon the Sabbath as a day to be set apart for worship as well as for imparting and receiving instruction. A choir is being formed, and the assistance of musical friends will therefore be highly acceptable. The discourse with which the Sunday Services were inaugurated is printed in full in the *Christian Spiritualist* for the present month. It is a most important one, and should be circulated in every district into which Dr. Talmage's sermon has made its way.

DR. SEXTON'S DISCOURSES.

The editor of the *Spiritual Magazine* having been frequently applied to to issue his discourses on Spiritualism, in a more permanent and compact form than that in which they have at present appeared, has decided to select a dozen or so, and bring them out in a handsomely bound volume. Full particulars will be found in our advertising columns. The undertaking is a somewhat heavy one, and those persons who are desirous of possessing copies will confer a favour by sending in their names without delay.

MEDIUMSHIP OF INFANTS.

One of the most interesting facts in connection with the spiritual phenomena is the manifestation of spiritual powers through the mediumship of young children. A remarkable case of this kind occurred recently in connection with an infant son of Mr. Jencken, a full account of which has already appeared in the spiritual journals. Numerous similar cases are recorded in history. We extract the following from Dr. Crowell's recent work, entitled the *Identity of Primitive Christianity and Modern Spiritualism* :—

If there are persons so peculiarly constituted as to admit of spirit-control, we would expect to find this peculiarity a congenital one, and this we find it to be in a majority of instances, as it probably is in all; and not only so, but it is often inherited, as in the cases of D. D. Home, Chas. H. Foster, Henry Slade, C. T. Buffum, C. B. Kenney, and as it probably is with most, if not all remarkable mediums.

In some instances also, the power is manifested very early even in infancy; there being such cases related in Scripture, and many well-attested instances in modern times. That the first passage above quoted relates to infants being the mouth-pieces of spirits I have no doubt, and there can be no question in the mind of any believer in mediumship, that the passage from Judges declares the fact of Samson being controlled, or impressed by spiritual agency, while yet a child, to speak, or act, or to both speak and act.

In 1 Sam., chap. iii, we have a detailed account of Samuel's mediumship

from the first proof furnished to Eli in Samuel hearing the spirit-voice, until his development into a full prophet. And we here find a clear and explicit account of what constituted a prophet in those days, the qualifications being precisely those that now constitute a medium.

In chap. ii., verse 18, it reads: "But Samuel ministered before the Lord, being a child, girded with a linen ephod." In chap. iii. it is again said that Samuel was a child. "And Samuel was laid down to sleep, that the Lord called Samuel, and he answered; Here am I. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. And the Lord called yet again, Samuel." Again he rose and went to Eli, who again directed him to lie down, and the Lord called Samuel again the third time. "*And Eli perceived that the Lord had called the child.* Therefore, Eli said unto Samuel, Go lie down: and it shall be, if he call thee, that thou shalt say, *Speak, Lord; for thy servant heareth.* So Samuel went and lay down in his place. And the *Lord came, and stood*, and called as at other times, Samuel, Samuel. And Samuel lay until the morning. Then Eli called Samuel, and said, Samuel, my son. And he said, What is the thing that *the Lord* hath said unto thee? And Samuel told him every whit, and hid nothing from him. And he said, *It is the Lord*: let him do what seemeth him good. And Samuel grew; and the Lord was with him, and did let none of his words fall to the ground. And all Israel, from Dan even to Beersheba, knew that *Samuel was established to be a prophet of the Lord.* And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord."

In the above narration, we find that Samuel, a child lying in his bed, heard a voice calling him which he mistook for that of the aged Eli, and arose and inquired of the prophet why he called him. Eli replied that he did not call him. Twice again was the voice heard, and upon Samuel the third time applying to Eli it is said; "And Eli perceived that *the Lord* had called the child." The proof so satisfactory to Eli, consisted entirely of a voice being heard by the child, which Eli was persuaded was supernatural, and consequently must be that of God. In common with many others, I have heard spirit-voices many times; but I should be sorry to be so credulous as to imagine them to be the voice of God.

In the tenth verse of this chapter it is said: "And the Lord came, and stood, and called as at other times;" but there is no evidence that Samuel saw the Lord, or any spirit whom he could have mistaken for Him; for had he done so, the apparition would have impressed him more than the voice did, and he would have stated it. So the whole evidence is reduced to his hearing a spiritual voice—a sudden development of the faculty or gift of clairaudience, although from verse 19 it may be inferred that in addition he was controlled to speak by spirit-power, for there it is said: "And the Lord was with him, and did let none of his words fall to the ground." So that up to this period Samuel was clairaudient, and either an impressional or trance speaker. It is impossible to reasonably claim for him any other gifts, or any other proofs of his divine mission, and yet "all Israel, from Dan even to Beersheba, knew that *Samuel was established to be a prophet of the Lord.*"

If there were no other passages in the Bible from which to seek an answer to the question; "What constituted a prophet?" we would in this find an answer; and unless thousands of the most intelligent men and women in this country, and in Europe are not egregiously mistaken, there are hundreds of respectable persons amongst us to-day who possess similar gifts; and some of them seemingly in perfection. But they are not Hebrew prophets—they are American mediums.

Amongst the C  v  nal prophets of France in the seventeenth century; children, and even infants at the breast, were often controlled to speak. De Gasparin, in his *Science v. Modern Spiritualism*, vol. ii. p. 87, quotes Pierre Chaman, who says: "I knew at Ty  s a man by the name of G—, whose little boy, only five years of age, prophesied several times in my presence; he was through the power of the spirit seized with violent agitation of the head and every part of the body. After that he spoke: he predicted misfortune to Babylon and disturbance in the Church. He exhorted loudly to repentance;

but the poor little fellow was sometimes so agitated that his words became incoherent. He always spoke in good French. He made use of these expressions: 'I tell thee, my child;' 'My child, I assure thee.'" The same author quotes Jean Vernet as saying that there were multitudes of these infant prophets, and that some of them would really have required the care of a nurse. He also quotes from Jacques Dubois. This latter author says, "About a year previous to my departure, I went with two of my friends to visit another friend, Pierre Jacques. While we were there, a daughter of the family came to call her mother, who was seated with us, and said to her: 'My mother, come see the infant.' Whereupon the mother also called us, telling us that we might see the speaking infant. She added that we had no occasion to be frightened, and that this miracle had already happened. We all immediately followed her. The infant, three or four months old, was lying wrapped up in the cradle, and it had never spoken or walked of itself. When I and my friends entered, the child spoke distinctly in French, in quite a loud voice considering its age, so as to be plainly heard in every part of the chamber. It exhorted to repentance, just as I have seen others do when in a state of inspiration." Jacques Dubois adds that he has seen more than sixty children between three and twelve years of age who were in a similar condition.

In the *Hartford Review*, of May 17th, 1833, published fifteen years before the advent of Modern Spiritualism, and therefore not narrated by interested observers, is an account of a case of trance-speaking, illustrating this class of manifestations. We copy it from the *Western Star* for August, 1872.

"There is a girl in Saybrook, about eleven years of age, who, from the many specimens she has given, is thought to have been recently endowed with some extraordinary gift of speech. At certain irregular times, when the impulse is upon her, she breaks out into powerful connected and finished exhortations, and discourses generally on religious topics.

"The first discourse which she is known to have uttered, and the only one on that subject, was on temperance. It is said to have been remarkable for its clearness, precision, and eloquence of thought, and the impressive manner in which it was pronounced. Since that time she has delivered herself of nothing on temperance. The premonitory symptoms of her impromptus are usually fits of stupor; as soon as she comes out of that, she rises, closes her eyes, and perfectly abstracted from every thing around her, commences by repeating the hymn, which is sometimes original and of a high order of poetry. She next gives out a text, naming the chapter and verse, and proceeds to deliver a sermon, always conspicuous for its sound argument, logical sequences, and elegant phraseology. What especially astonishes the hearers is the fact that when the inspiration is gone she recollects not a word of what she has been saying, and if told the verse and chapter of her text, and the number of her hymn, she knows not how or where to find them. Her parents reside in New Haven, and are poor, miserably ignorant, and intemperate people, whilst her education has been so much neglected that she reads with the greatest difficulty.

"What is more marvellous still, she discovers hardly any ordinary degree of intellectual capacity, except when the spirit of improvisation possesses her. Several physicians have examined her both when in and out of her lunacies, and as yet have found no other marks of disease and insanity.

"We think this case will match the Campbells, of Scotland, who on stated occasions are said to speak in strange and unknown tongues, and by their followers are believed to be inspired by the Holy Spirit."

By the careful reader the "fits of stupor," followed by her rising with closed eyes, and perfect abstraction, and in this state delivering her discourse, will be recognized as the indications of spirit-control, which so constantly attend trance-speaking mediums.

We will here narrate another case of child mediumship, taken, somewhat abridged, from Mrs. Emma Hardinge Brittan's *Modern American Spiritualism*, a work that every investigator of this subject should read. This case occurred in 1851, in the town of Waterford, a village four miles from Troy, N. Y. She says:

"The reports were so startling, and the effect of conviction was becoming so obvious and wide-spread, that a reverend gentleman, one of the officiating

pastors of Waterford, waited upon General Bullard, a distinguished lawyer of the place, and begged him, in company with four other of the most prominent men of the district, to institute enquiries into the 'obnoxious thing,' with a view to crushing its infidelic and satanic tendencies.

"Having learned that 'spirit-rapping,' was to be found in its most startling prominence in the person of a little daughter of Mr. Anson Atwood, of Troy, and that the parents of the child had generously opened their house, free of charge, to investigators, the party, headed by General Bullard, proceeded to fulfil their mission by calling at the house in question.

"They were freely admitted by Mrs. Atwood, who, without requesting even the formality of their names, introduced them to her little girl, who at the time was amusing herself with the toys proper to her age.

"This total unconcern, together with the childish appearance and occupation of the young priestess, somewhat disconcerted the grave magisterial party who had come prepared to detect well-laid plans of imposture, or confront the impious craft of satanic agency, but 'not to play doll games with children, or learn metaphysics from babes and sucklings.

"The little medium was 'out of sorts,' the mother said, and she had to be coaxed by a liberal supply of candy, when she consented to sit for the gentlemen. At this crisis there was not one of the party but would have gladly retreated from a scene where they felt their dignity as sensible men and magistrates, ridiculously compromised by the initiatory steps of their mission. . . . a single quarter of an hour's experience of the marvels outwrought through this most undignified means, however, soon changed their views, riveted their profoundest interest, and made them forget the agency of the unconcerned little one altogether.

"Seated on a high chair, with her tiny feet resting on a footboard, the medium all unconsciously munched away at her sweetmeats, whilst the spirits lifted her about, and moved her from place to place with the ease of a feather blown by the winds. Meantime the heavy table around which the party were gathered rocked and rolled like a ship at sea; the chairs of the gentlemen, with their occupants, were moved bodily; whilst loud raps sounding from various parts of the room, spelled out names, dates, and messages. . . .

"This deeply interesting *séance* was prolonged to an unusual length, and just as it was about to terminate, a spirit identifying himself with a deceased brother of General Bullard's expressed a desire to communicate. . . . He (General Bullard) mentally framed this sentence: 'If this be indeed the spirit of my brother, let him move that child in the chair towards me.'

"General Bullard was sitting at the side of the table opposite the medium, and as it was a very large one, there was room between any of the party for the movement of a chair. His wish was that the child's chair should be moved a little towards the end of the table which was nearest to himself; but before he could conclude the sentence in his own mind which he was endeavouring to frame, the child, chair and all, was lifted, carried, or moved, none present could divine how, completely round the table, and set lightly down by the side of General Bullard, who started up with an irresistible impulse, exclaiming, 'By heaven! it is all true.'

"When the investigating party at length returned, with their very unexpected report, the reverend gentleman in whose behalf they had undertaken it, was so struck with consternation at the result, that he concluded to continue the enquiry in his own person; and as the spirits had promised mediumistic gifts to some of the party if they would sit for development, the worthy minister joined them, and actually became a fine writing medium, and ultimately a confirmed believer in the truths of Spiritualism."

Correspondence.

OUR KNOWLEDGE OF NATURE.

To the Editor of the "Spiritual Magazine."

SIR,—As I do not pretend to possess the intelligence of Socrates or Kepler, I am very easily puzzled by a clever controversialist like your correspondent Mr. Atkinson. He has certainly succeeded in rendering himself to me profoundly "mystical and incomprehensible;" but I fancy that I do not stand alone in this abject condition, as Mr. Atkinson himself—my mentor—quotes Socrates without being certain what he "did really mean." When such an authority as your correspondent is in doubt, who shall dare to be more enlightened? Certainly not I. But I would respectfully venture to ask whether in all discussions it would not be advisable to quote passages which, at least, he who quotes is able to understand?

Mr. Atkinson is emphatic in his appeals to "nature fundamentally considered," and to "matter at bottom." I detect the resemblance between these two propositions, but I fail to see their appropriateness to the subject under debate. When I inquired why Mr. Atkinson did not labour at utilising the facts of Spiritualism, he replies by referring me to "a rainbow." Now I admire a rainbow as one of the most beautiful objects in nature, but as it does not come within my definition of a miracle, I am at a loss to perceive how I could turn it to any good account in my argument: nor how I could utilise it to the purpose of influencing and guiding our daily life and conversation. My plan of operations is to utilise facts as we discover them, and not to wait until there are no more facts to be revealed.

Yours, &c.,

NEWTON CROSLAND.

Blackheath, April 1st, 1875.

A PHOTOGRAPHIC SÉANCE.

To the Editor of the "Spiritual Magazine."

SIR,—Those who read my monthly letters in the *Christian Spiritualist* during the years 1872 and 1873 will perhaps remember that very remarkable manifestations were granted in both instances, on the Thursday in Passion week, and I think the following account of what has taken place this year will be interesting to those who peruse your valuable Magazine.

Of course, all are aware that Mr. Hudson is now established close to Notting Hill Gate Station, but his new studio has needed some time to become, as it were, *charged* with the spiritual atmosphere ere he could obtain such good results as at the old place; and from the first of his going there I have resumed my Thursday visits, for the purpose of helping the work in that respect, but I had no sittings until the commencement of this year, since when there have been some beautiful photographs.

When I told Mrs. Guppy that I was intending to have a *séance* there on Maundy Thursday (March 25th), she kindly offered to meet me for the occasion, and she had already arrived when I got there at 10 o'clock, so we at once went up to the studio, when I told her that I had received directions from my spirit friends before leaving home that I was to sit for the first plate, and then she was to take her turn, to which she willingly agreed. I accordingly seated myself, and on the negative are three veiled figures close together, leaning towards me, and on, or rather round, my lap are flowers, with a continuation of shadowy palm (our English palm) branches on the side near the spirits, of whom only the upper portions are defined.

Mrs. Guppy removed the chair, and was going to seat herself on the floor, as she had a feeling that there was something low down, but Mr. Hudson arranged a low seat for her; and while the plate was sensitising, I was impressed to kneel in front of her, and, bending forwards, to place my hands on hers. I then rose, and stood where I always do while officiating as medium. Kneeling exactly where I had knelt, are two of the spirit figures who were with me, and the same garland is on her lap, with many additional flowers and a good cluster of palm branches, which show distinctly upon her black dress, also, I am happy to say that it is a nice likeness of her.

For the next negative I was sitting, and she stood behind me with her hands on my shoulders, when she observed that there was a peculiar odour, not of flowers, but like something green, or the bark of trees. She told Mr. Hudson that he must not uncup the lens until she should give the signal, as she must wait for the impression, which came after some little delay, and I immediately felt her hands pressed very strongly on my shoulders, as if to enable her to resist the impulse to start; I then caught a glimpse in front of my arm of a piece of palm (our willow palm). When the exposure was over, I found that my head had been, as it were, framed round with freshly gathered palm, which the spirits had thus brought in broad daylight, and *instantaneously* arranged, some of the pieces being fixed into my hair behind the comb, and Mrs. Guppy said she had felt them scratch her face as they came down. There were 11 pieces, some very branchy, and some single sprays, and the arrangement must have been made with lightning speed, for the palm has had the same amount of photographic exposure as myself. Of course, Mrs. Guppy's portrait is not sharp, for she must have been somewhat startled at what was taking place in front of her, but it makes a very curious and interesting picture.

We had one more negative in the same position, but her hands meet round my throat, and I was impressed to place my left hand lightly on hers, and on this occasion she kept them quite steady, so that the three hands are perfectly photographed, but as soon as the lens was uncapped she made a startled ejaculation and I felt my head lightly touched for a moment by something that then fell to the ground at my feet. It was a wreath of artificial flowers, and Mr. Hudson, who was looking towards us at the time, saw it descend as if from the roof of the studio. There is a faint appearance in the photograph of the wreath above my head, where it first rested.

I think that one of the great peculiarities of this *séance* is the fact that in the first two negatives we should have had spiritual representations of the palm, and that it should afterwards have been brought in material form; and all your readers will doubtless be acquainted with the circumstance that the previous Sunday was what is termed Palm Sunday.

Believe me, dear Sir, yours sincerely,

GEORGINA HOUGHTON.

20, Delamere Crescent, W.,
April 5th, 1875.

MR. PEEBLES' "TRAVELS ROUND THE WORLD."

To the Editor of the "Spiritual Magazine."

SIR,—Having observed in your last issue that you had favourably noticed a book entitled "Around the World," written by Mr. J. M. Peebles, I thought it incumbent upon me to draw your attention to a sentence in it which you probably overlooked, and which appears to me to call for a most emphatic denial. The passage to which I allude will be found on page 89, and runs as follows:—"During the late English elections, overthrowing the reigning Gladstone party, both the Scriptures and liquors were used at public gatherings for political purposes. Flags and banners bore the inscription—'*Beer and the Bible—a national beverage and a national Church.*'"

This can be nothing but a deliberate falsehood, penned apparently for no other object than to gratify the writer's evident dislike to Christianity as it at present

exists, and to give him an opportunity for sneering at it. This anti-Christian prejudice is one of the most conspicuous features of the book. The author takes every opportunity of comparing modern Christian morality with some purely speculative heathen system, placing the former in as unfavourable a light as possible, and seeming wholly to forget that their modern professors have as little to boast of as ourselves as regards the observance of the moral precepts of their religion. He should remember an old proverb respecting the behaviour of inmates of glass houses, and at the same time reflect that this prejudice of his against Christianity is to the full as irrational and narrow-minded as that which he so strongly condemns in the opponents of Spiritualism.

Apologising for troubling you so far,

I remain, yours very sincerely,

W. H. ASTON PEAKE.

4, St. Jude's Place, Staines,
April 3rd, 1875.

LORD BACON AND HIS PHILOSOPHY.

To the Editor of the "Spiritual Magazine."

SIR,—It is highly gratifying to find a man of your scientific attainments referring to Lord Bacon in the terms you have when a writer like Mr. Draper is telling us that "It is time that the sacred name of philosophy should be severed from its long connection with that of one who was a pretender in science," &c. The man who, 250 years ago, anticipated the present received theory of force as modes of motion in his famous induction in regard to heat. But he admonishes us to begin in doubt that we might end in certainty, and to beware of hasty generalising; in fact, he sets this down as the chief difference between his method and that then in vogue, and the nature of spirits, he says, must be investigated in the same way as in respect to any other matters. But in regard to Modern Spiritualism it may be said that the facts (spirits) speak for themselves. True, but so does a man in the flesh speak for himself, and yet how little we know about his real nature and the nature of mind may be seen by the contending theories issuing from the press almost daily, and we must reject all the current theories of mind as conclusions derived from illusions and appearances; and so in regard to Spiritualism, the nature of all which I do not think, as true Baconians, we are as yet in a position to decide, as by a full and searching inductive demonstration in a full acquaintance with all the facts still being developed.

Perhaps I am over cautious, but anyhow that is safer than concluding in haste from appearances and hastily generalising in respect to all the facts in question being of the same nature as the doings of individual spirits, such as the elongation of the body and the facts recorded of men bodily passing through stone walls. Then we have the present perplexing difficulty of the double—even of men in the waking state, and Mr. Darwin, as you say, did not jump to conclusions any more than did Lord Bacon. True, we have the facts rapping at our door and at our tables, but how that is produced is as yet a profound mystery. Truth lies at the bottom of the well, and for aught we can say as yet we may be only dealing with some reflections on the surface, that is, with a reflex to something, and in some unknown way from our own selves, as the double seems clearly to suggest. You and I, sir, should profoundly distrust first conclusions from appearances. But when a man wants an idea to be true he is impatient with the cautious and slow course of a true method of scientific investigation.

Men were all once believers that forces must be fluids and entities, but how different came out the facts after Bacon's careful induction from all the facts brought together in contrast to be dealt with by negations, and some of the facts seeming to be so opposite and contradictory; for instance, the force of cold as well of heat, of contraction as well of expansion, and the beautiful

effects of the frost upon our window panes, with the anomaly of the expansion of water before becoming ice, &c., all showing the source of force to be the physical condition, and the dynamical fact to be the act of such condition, and capable of transfer and exchange. Philosophers of the mechanical school have ridiculed Bacon for requiring an investigation to be made of a class of phenomena having relation to what we now term Spiritual—such as divination, dreams, the oracles, &c., and what he terms one of the profoundest secrets in Nature—that is, nerve and mind sympathy at a distance—on all which Bacon is still in advance of the “men of science” of the present day, and Spiritualists are the only people who, standing at a higher elevation, can fully appreciate Bacon’s broad view of Nature and deep insight in regard to the value of all classes of facts, and more particularly those bearing on the nature of man and mind; and such a man Mr. Draper has the ignorant folly to denounce as “a pretender in science.”

HENRY G. ATKINSON.

LIFE AND DUTY.

Why all this toil for triumph of an hour?	<i>Young.</i>
Life's a short summer, man a flower.	<i>Dr. Johnson.</i>
By turn we catch the vital breath and die.	<i>Pope.</i>
The table and the tomb, alas! so nigh.	<i>Prior.</i>
To be is fairer than not to be.	<i>Sewell.</i>
Through all man's life man seems a tragedy.	<i>Spenser.</i>
But light cares speak when mighty griefs are dumb;	<i>Daniel.</i>
The bottom is but shallow whence they come.	<i>Raleigh.</i>
Your fate is but the common fate of all;	<i>Longfellow.</i>
Unmingled joys here to no man befall.	<i>Southwell.</i>
Nature to each allots his proper sphere,	<i>Congreve.</i>
Fortune makes folly her peculiar care.	<i>Churchill.</i>
Custom does not reason overrule,	<i>Rochester.</i>
And throws a cruel sunshine on a fool.	<i>Armstrong.</i>
Live well, how long or short, permit to heaven!	<i>Milton.</i>
They who forgave, most shall be forgiven.	<i>Bailey.</i>
Sin may be clasped so close we cannot see its face;	<i>Trench.</i>
Vile intercourse where virtue has not place.	<i>Somerville.</i>
Then keep its passion down, however dear,	<i>Thompson.</i>
Thou pendulum betwixt a smile and tear.	<i>Byron.</i>
Her sensual snares let Pleasure lay,	<i>Smollett.</i>
With craft and skill, to ruin and betray.	<i>Crabbe.</i>
Soar not too high, but stoop to rise;	<i>Massinger.</i>
We masters grow of all that we despise.	<i>Cowley.</i>
Oh, then renounce an impious self-esteem;	<i>Beattie.</i>
Riches have wings, and grandeur is a dream.	<i>Cooper.</i>
Think not Ambition wise because 'tis brave.	<i>Davenant.</i>
The paths of Glory lead but to the grave.	<i>Gray.</i>
What is Ambition? 'Tis a glorious cheat;	<i>Wilks.</i>
Only destruction to the brave and great.	<i>Addison.</i>
What's all the gaudy glitter of a crown?	<i>Dryden.</i>
The way to bliss lies not on beds of down.	<i>Quarles.</i>
How long we live, not years but actions tell;	<i>Watkins.</i>
The man lives twice who lives the first life well.	<i>Herrick.</i>
Make, then, while yet ye may, your God your friend,	<i>Mason.</i>
Whom Christians worship, yet not comprehend.	<i>Hill.</i>
The trust that's given guard, and to yourself be just,	
For live how we can yet die we must.	<i>Shakespeare.</i>

THE Spiritual Magazine.

JUNE, 1875.

CRYSTAL PALACE LECTURES ON SPIRITUALISM.*

BY THE ÉDITOR.

III.

2.—*The Physical Phenomena which are manifestly controlled by Intelligence of some kind or other.*—It is quite clear that if manifestations occur in which there is a display of intelligence, we must seek for the cause of such phenomena elsewhere than in the unconscious forces of nature. Neither Electricity nor Magnetism, nor any occult power that can be imagined belonging to the blind forces of nature is capable of displaying intelligence; so that, supposing the rappings, tiltings and movements of material articles to be accomplished by agencies of a physical character, still these agencies must themselves be under the control of some conscious, thinking being, if intelligent responses be given to questions, or communications made of such a character as we are in the habit of making one to another. The difference between a simple physical phenomenon occurring irregularly and apparently governed by no law other than that to which the material object as a material body is necessarily subject, and a manifestation of intelligence equal or superior to that of any person in the circle, is of so marked a character that there is not the smallest danger of confounding the one with the other. It is possible for men to be mistaken as to the source of the intelligence which governs the phenomena they are witnessing, but there is clearly no danger of their imagining the existence of an intelligence when none is present. If I hear rappings on the walls of my room—either the gentle, tiny taps so frequently

* Delivered at the Crystal Palace, Sydenham, on Wednesday and Friday, 2nd and 4th of April, 1873.

heard in the spirit circle, or loud and violent knockings, such as might be occasioned with a strong man's fist—it proves nothing more than that some force is in operation to produce such sounds. And if, after strict and careful examination, no material agent can be discovered capable of producing the phenomena, it still proves nothing more than that an unknown force is in operation. Not one step beyond this conclusion will the legitimate principles of reasoning lead us. And if the force thus working should never be discovered, the fact will prove nothing more than our ignorance of some of Nature's powers. But if, while these rappings are taking place, I address myself to the power by which they are produced, and remark, "If you are an intelligent, conscious being, adopt some plan by which I shall know that you hear and understand what I say; as, for instance, rap twice, then cease for three minutes; then rap three times and cease for five minutes; then give two raps, one a gentle one and the other much louder; then, after an interval of six minutes, give three loud raps, with an interval of two seconds between each, and follow these immediately with seven raps of a gentle character, and coming one after the other with so small an interval as to be hardly distinguishable," and so on; and all this is done literally and accurately, to say that the whole thing is caused by any blind natural force, known or unknown, is clearly to talk at random, or to use words without meaning. In such a case there must be intelligence behind the phenomena capable of understanding my language and of guiding the manifestations in obedience to my request. I by no means say that such a fact would prove that the raps were effected by spirits. A hundred other means of producing them might be naturally suggested, without having recourse to a theory which, to say the least of it, would appear to be both extravagant and uncalled for; but, most certainly, there could be no mistake about the fact that an intelligent agent of some kind or other was at work. That point would be settled beyond the shadow of a doubt. The case I have put is hypothetical, and you may naturally ask me whether such manifestations do occur. I reply, that they are exceedingly common, and there is no Spiritualist who has not seen them, again and again; not only in the simple form here described, but in a hundred ways much more complicated, and therefore much more convincing. On sitting down at a table, raps or movements will occur; and, if you question them, intelligent responses will be spelled out by the letters of the alphabet, showing clearly that some intelligent agent is at work behind the phenomena.

One of the most important instruments that can be employed for testing this matter is that which has been invented by the

late Dr. Hare of America. Dr. Hare was one of the most eminent scientific men in the world, and usually known as the Faraday of America. He was of course sceptical about all spiritual manifestations, was in fact confessedly a Materialist, with no faith in the future life or the immortality of the soul. Having heard of the spiritual phenomena, as they were called, he proceeded to investigate them, with the view of exploding the spiritual theory, and showing that all that occurred was subject to some material law, and produced by a physical force. He had not, however, investigated long before he came to the conclusion that there was more in it than he had imagined. He saw that Faraday's theory, to which previously he had had a strong leaning, was utterly at fault, and that the muscular power exerted—supposing there to have been any—was altogether incapable of producing the results that took place. The whimsical theory about electricity and magnetism moving tables, he did not for a moment entertain, knowing how utterly opposed such a notion is to scientific facts. He remarked at the time, "An isolated body will not budge in obedience to any imponderable influence, whether of electricity or heat. If the imponderable cause of these affections be generated within a body, an explosion may result from the reaction among themselves of the constituent particles of the body; but according to the laws of *mundane* nature, *action* cannot exist without *reaction*." When, therefore, he saw that there was no muscular action employed, or in any case an amount utterly inadequate to account for the facts which took place, and that withal unmistakable indications of intelligence were present, he constructed an instrument for the purpose of satisfying himself on this last point, and avoiding being misled by any kind of deception or delusion. I give you a description of the construction of the instrument in his own words. In a lecture which he delivered in the Tabernacle at New York, in November, 1855, he remarks:—

I next determined to employ contrivances to prevent the possibility of deception. Accordingly I constructed the apparatus of which a figure is on the frontispiece. You will observe that there is connected with it a pasteboard disc more than a foot in diameter, around which the alphabet is placed, out of alphabetical order as much as possible. An axle passes through the table below the surface, on which this disc revolves. The hub of the wheel has a groove in it, and acts as a pulley, over which a string is passed, to one end of which a large weight is attached, and to the other end a smaller moveable weight. It follows that if the table be tilted so as to make the weight act upon the cord, the disc may be made to revolve either way at pleasure, and the letters being seen by the operator, any of them could be selected so as to spell any words required: but the letters being concealed from the operator, it would be impossible for him so to bring them successively under the index as to spell words. The medium was seated at the table, a screen being interposed between her eyes and the disc. Under these circumstances I took a seat in front of the disc, saying, "If there be a spirit present let the letter *y* be brought under the index." Accordingly it

revolved to the letter y. "Will the spirit be so kind as to give his initials?" It revolved immediately to R and to H. "What," said I, "my father?" It revolved again to the letter y, indicating the affirmative. "Will you arrange these letters in alphabetical order?" The disc again moved, and the letters were arranged as requested. "Will you now spell the name of Washington?" It was spelled. "The name of Franklin?" It was spelled. "Now," said a bystander, "you must give up. You made this instrument to disprove Spiritualism, and you see it confirms it." I remarked that this was the most important experiment which I had ever performed, if viewed as proving that the shade of my honoured father was there. I said, "You must allow me time to deliberate, and to repeat the experiment, before ultimately deciding." The medium said she would not sit for me again, I was so incredulous; when the disc revolved, and this communication was spelled: "Oh, my son, listen to reason."

Again and again did Dr. Hare employ his instrument, and always with the same result. Intelligent communications were obtained, which showed unmistakably that whatever might be their origin, they must have sprung from a conscious thinking being. Dr. Hare's experience is that of every man who has devoted any attention to the subject. I have myself in hundreds of instances obtained communications of this character, either by an instrument similar to Dr. Hare's, or by other contrivances of which there are several now in use. To ascribe these communications to blind and unconscious natural forces is the veriest absurdity of which it is possible to form any conception. Of course, the fact of their being intelligence manifested does not prove spiritual agency, it simply demonstrates that the phenomena are controlled by mind, but leaves it an open question as to the source of these mental powers. And to discover this is the true business of the scientific investigator. First, I tell you that these physical phenomena occur, then that they are produced by intelligence, and now we have to ascertain the nature of the intelligence, and the source from which it springs. Several theories have been propounded which have been supposed by their respective advocates to be capable of explaining this matter, some of the principal of which I will briefly examine.

(a.) *Intentional Deception on the part of the Medium.*—It is frequently maintained by those who have paid little attention to the subject, and who possess only such knowledge of the question as may have been obtained from reading newspaper paragraphs, conversing with persons as ignorant as themselves, or perhaps occasionally reading some small and insignificant, and by no means well written pamphlet, in defence of Spiritualism, that the whole thing is easily explained on the supposition that the medium intentionally deceives, and that, therefore, his or her intelligence is amply sufficient to produce the results which are obtained. That there may be cases in which the medium misleads in the manner described is not only possible but extremely probable. There has never yet been a

great truth proclaimed in the world which has not given rise to a score of counterfeits, and it would be idle to think that Spiritualism should form any exception to this rule. That, however, such an explanation will be found sufficient to account for all the phenomena of the kind in question is altogether a different matter.

Who are these mediums? Bear in mind they are very frequently members of our own family circles, often our children of tender years, with no object to serve in deceiving us and no capability of doing so even were they disposed. I attach little importance comparatively speaking, to the communications received through professional media. Nothing that they could have done would, I believe, have convinced me individually of the truth of Spiritualism. However extraordinary the phenomena that might have taken place in their presence, I should at the time I was sceptical always have suspected a trick; but when the manifestations occurred in my own house, with no one present but the members of my own family, then I knew perfectly well that no imposition was possible. And my advice to each person here, if they desire to examine this subject thoroughly, is to pursue the investigation at home in their own residences. It is a great mistake to suppose that what is called mediumistic power is possessed only by a few highly favoured individuals, and that these must be sought out from the great mass of human beings, before any manifestations can be witnessed. Mediumship is probably common to all mankind. Of course certain temperaments are more favourable for its development than others, and like all natural powers it becomes of course improved by constant exercise; but in some form or other, it is, I have no doubt, to be met with in every human being. You may, therefore, hold a *stance* in your own families with every prospect that some member of the circle will show powers of mediumship, and thus you may get the results for which you seek in the absence of anyone likely to practise deception.

In many cases, too, where the manifestations come from professional mediums, deception on their part is rendered impossible by the fact that they are totally unaware of the nature of the communication which is being made. In the case of the instrument constructed by Dr. Hare, the letters of the alphabet are placed completely out of sight of the medium, and as they are not arranged in regular order it would be next to impossible for anyone to so move the table as to spell out an intelligent sentence of any kind. This you can easily see by trying the experiment for yourselves. If you sit down at a table, on which is fixed this instrument, placing the side of the disc containing

the letters away from you, you will find it next to impossible to so move the table as to spell out any given sentence that you may have first decided upon.

Frequently, too, the communication given is of such a character that it could not possibly have come from the medium, since it may describe circumstances which he or she had no means of knowing, and may be even given in a language utterly unknown to any person present. I have received communications myself in Latin, in German, in Greek, and even in Hebrew, when I am certain that the medium has been utterly ignorant of these languages. And in scores of cases the information received has been of such a character that by no possibility could it come from the mind of the medium.

On one occasion I remember, many years since, paying a visit to Mrs. Marshall, when a professed spirit rapped out the intimation that it was related to me. I inquired what relationship, and was answered Grandmother. I then asked, "Are you my father's mother, or my mother's mother?" My father's mother, I may here remark, was living at the time and I thought, therefore, I was very likely to catch the so-called spirit tripping if it should hazard a guess. The reply was, "Mother's mother." "Well, then," said I, "if you are my mother's mother will you spell out your name?" This request I conceived to be utterly impossible to be complied with—I not being a Spiritualist at the time—since my grandmother had died when I was about 12 years of age, and her name I venture to say was hardly known to the members of my own family, none of whom, however, were present, and most certainly could not possibly be known to Mrs. Marshall or to the only other person who was present, which was Dr. Henry Smith. The spirit indicated by three raps that it would comply with my request, and immediately afterwards we got the letters S U S A N. Somewhat startled, I said, "Yes, that's correct." But as Susan was not a very uncommon name, I considered after all that it was possible—though not very probable—that it was simply a guess. I said, "Go on with the surname." And then was rapped out L O V E D—I think the name, which was Loveday, was not finished, for being very much startled I impatiently exclaimed, "Great heavens! that's correct." Of course the circumstance, although it produced a powerful impression on my mind, did not convince me of the truth of Spiritualism. It was not till I had witnessed many more such facts that I was led to accept the conclusion, which I now see to be the only legitimate one, that these results are produced by spirit agency. I mention the fact, however, as an instance in which the intelligence could not have come from the medium. And lest

it may be imagined that my own consciousness had anything to do with the raps, I may remark that my hands were not on the table.

A very curious case is related by Dr. Hare as having happened within his own experience, which will show how utterly preposterous is this theory about trickery on the part of the medium in obtaining the communications. Dr. Hare, it seems, was, on the occasion in question, at Cape May, receiving a message from what professed to be one of his guardian spirits. He requested this being to go direct to his friend, Mrs. Gourlay, at 178, North Tenth Street, Philadelphia, and ask her to induce Dr. Gourlay, her husband, to go to the Philadelphia Bank and ascertain at what time a particular note would be due, and bring back the information at half-past three o'clock, and communicate it to him. At the hour appointed Dr. Hare sat down at his instrument and obtained the information sought for. He learned afterwards from Mrs. Gourlay that a communication that was being made to her through the Spiritoscope was suddenly interrupted and Dr. Hare's message given, in consequence of which her husband and her brother went to the Bank, made the enquiry and obtained the information, which was then taken by spirit agency to Dr. Hare. It is worthy of remark also that the date at which the note fell due differed from Dr. Hare's previous impression regarding it.* A hundred other facts might be quoted to show how utterly impossible it is that these so-called spiritual communications, whatever may be their true origin, can be produced by any intentional deception on the part of the medium.

(b.) *The Influence of the Mind of the Person who puts the Question on the Answer which is received.*—It is maintained and with some show of reason, that in a great number of cases the answer given is simply a reflection of the mind of the querist, and that, therefore, after all, the intelligence that is displayed, not only does not come from any source outside of the circle, but springs, in fact, from the mind of the person putting the question. Upon this principle the whole thing is a matter of self-deception. There are two forms in which this theory has come before us. First, that in which the answer received has been strictly in accordance with something present in the mind of the person putting the question, and the other in which there has been a display of what has recently been called "Unconscious Cerebration"—that is, the answer has come from the mind

* A new edition of Dr. Hare's book—certainly one of the ablest works that has ever been written in connection with Modern Spiritualism—has just been edited and revised by Dr. Sexton so as to bring it up to the present state of scientific knowledge, and will be issued immediately by Mr. Burns.

of the questioner, although he himself has been utterly unconscious of the fact that he possessed the information.

In the first of these cases the process is very simple. If the alphabet be called over, you are supposed to give unconsciously some sign when the letter is reached which you expect to be the one rapped out. Thus, suppose you were told that a female spirit was present of some deceased relative, and when you asked for the name, the spelling commenced with J, you would immediately begin to rack your brains to discover to whom it could refer. Now it is just possible that among the numerous female names commencing with J, you might light upon one which was borne by some friend or relative who had passed away, and you would be prepared, therefore, for the next letter that was to come; as A, supposing the name to be Jane, E if Jemima, O if Josephine, U if Julia, and so on. When the particular letter was reached which you were expecting, you would unconsciously influence the result by your expectations. Thus in the case which I have mentioned in which my grandmother's name was given, it would be said that, as when I asked the question I had that name conspicuously present in my mind, the answer was such as was to be expected. If by this be meant that in the movements of the table when the hands of the questioner are upon the table, he might unconsciously use a certain amount of muscular pressure in accordance with the idea present in his mind which he expected would be spelt out in letters, not only do I understand the hypothesis, but I am perfectly willing to admit that the result is possible, and very likely frequently occurs. It will be easily seen, however, that this cannot take place where the hands of the person putting the question are not on the table, or where he is in no way in contact with the agent through which the message comes, or where he may be unaware of the answers that are being given, as is the case where the instrument of Dr. Hare is employed. But if the idea intended to be conveyed is that the force by which the result is obtained is of a psychical character, and springs from the mind of the questioner, I have only to say that the existence of such force has not been proved, and that if it exist, it certainly falls within the range of spirit and not matter, and consequently is nearer akin to the spirit theory than is perhaps imagined by those who propound it as an explanation of these mysterious facts. For how can any idea present in my mind influence the movement of a table, either in one direction or another, when I am sitting quietly in another part of the room, not near the table by eight or ten feet? Besides, the information obtained is often such as was not known to the person putting the question, and the statements made

by the so-called spirits are frequently in direct opposition to the opinions of the persons present.

In the case already mentioned; in which Dr. Hare was informed of the date at which the note fell due, the information was contrary to what he expected. And in scores of cases that I have myself witnessed, the answers given to questions have been directly in opposition to the opinions of those by whom they have been asked. Thus, a spirit will state that it has been in the spirit-world a period longer or shorter than is imagined by those left behind, or that it passed away on a different day to what they suppose; and very frequently a violent altercation takes place in consequence of this difference of opinion. In such cases it is quite certain that the intelligence of the person putting the question cannot have directed the answer.

Very often, there is a considerable difficulty in making out what the answer is in consequence of the letters not being divided into words. I may mention a case of this kind, which will serve to illustrate what I mean, that occurred amongst many others of a similar kind in my own family. On sitting down one day at a table, the name of a deceased lady whom we had known was spelled out quite unexpectedly; for she had been dead some years, and as we had none of us ever been very intimate with her, she had probably never entered our thoughts, and certainly no one was thinking of her at that time. When she made her presence known, we asked her, "Have you seen Dr. B—," referring to a gentleman who had once been in partnership with me, and who had died shortly before the time I speak of, and with whom she had been intimate in life. She replied somewhat to our surprise, that she had not, and immediately after were rapped out the letters H E R E H E. We, supposing that the first H E meant *he*, proceeded to endeavour to form the remaining letters into part of a word thus—Rehe, which of course no one could understand. We, therefore, enquired if those letters were correct, and received an affirmative answer. I replied, "That's nonsense; they must be wrong, since they don't spell any word." The reply was still "Yes." Still believing there was an error, we called over the alphabet again, requesting the sentence to be commenced afresh. The same letters were rapped out as before. We tried again with the same result. After discussing for a quarter of an hour at least as to what it could possibly mean, in sheer despair we asked the spirit to finish the sentence, when we got I S added to the rest. This for a time seemed more inexplicable still, when after some time it occurred to one of us—I don't remember which—that we had divided the words incorrectly, and we then saw that the sentence read, "Here he is," and referred to the fact that the

spirit in question had made his appearance in the room whilst we were speaking. The expressions of pleasure given by the spirit indicated by the peculiar movements of the table, as soon as the communication was understood, were of a character not easily forgotten. And this I notice is very common in such cases; the feelings of the spirit when it fails to make itself understood being precisely similar to those experienced by men in the flesh under the same circumstances. I mention the fact, however, to show that the communication could not have come from the brain of any person present, or the difficulty of understanding it would not have arisen.

The cases in which what is called unconscious cerebration occurs are of an entirely different character. In these it is supposed that there is a large stock of knowledge lying latent in the brains of certain persons which may occasionally turn up, even without the knowledge of the person in whose mind it is supposed to exist. And thus, I may, while sitting at a table obtain an answer to a question propounded by me, which answer comes from my own mind, although I am at the time totally unaware that I ever possessed the information which now comes to me from a source apparently outside of myself. I confess, as far as I am capable of comprehending this theory, that it looks to me very like egregious nonsense. I can of course understand something learned and afterwards forgotten, and which, although no longer remembered, is yet unquestionably stored away somewhere in the recesses of the mind, and may at any moment be brought again into the field of consciousness. I can easily imagine that some external circumstance, or a particular train of reasoning, or the calling up of an idea which is in some way or other related to the one that is apparently lost, should bring back again the long-forgotten fact into the memory. But how something which is entirely forgotten should influence the movement of a table, so as to prompt the inanimate object to communicate to me this same forgotten fact as a new idea, without my having the least recollection that I had ever previously known it, appears, to say the least of it, exceedingly paradoxical. This theory of unconscious cerebration seems to have been called into existence for the purpose of explaining the difficulties which are continually pressing themselves upon the attention of men of science with regard to the phenomena of Spiritualism. In the first place, however, it does nothing whatever towards solving the problems which it has been invented to deal with; and, in the second place, it needs more explaining than the facts themselves. Of those who advocate it, we can only say—

I wish he would explain his explanation.

Dr. Carpenter, who appears to be the great apostle, if not the originator of this theory of "Unconscious Cerebration," has given some most peculiar instances of what he calls its operation. I quote the following from a pamphlet of his recently published.

A gentleman who put a question to one of these tables got an extremely curious answer, which affords a very remarkable illustration of the principle I was developing to you in the last lecture—the unconscious action of the brain. He had been studying the life of Edward Young, the poet, or at least had been thinking of writing it; and the spirit of Edward Young announced himself one evening, as he was sitting with his sister-in-law—the young lady who asked the table if it loved her. Edward Young announced himself by the raps, spelling out the words in accordance with the directions that the table received. He asked, "Are you Young, the poet?"—"Yes." "The author of the *Night Thoughts*?"—"Yes." "If you are, repeat a line of his poetry." And the table spelt out, according to the system of telegraphy which had been agreed upon, this line:—

"Man is not formed to question but adore."

He said, "Is this in the *Night Thoughts*?"—"No." "Where is it?"—"J O B." He could not tell what this meant. He went home, bought a copy of Young's works, and found that in the volume containing Young's poems there was a poetical commentary on Job which ended with that line. He was extremely puzzled at this; but two or three weeks afterwards he found he had a copy of Young's works in his own library, and was satisfied from marks in it that he had read that poem before. I have no doubt whatever that that line had remained in his mind, that is in the lower stratum of it; that it had been entirely forgotten by him, as even the possession of Young's poems had been forgotten; but that it had been treasured up as it were in some dark corner of his memory, and had come up in this manner, expressing itself in the action of the table, just as it might have come up in a dream.

Now, how much or whether any of this account is to be accepted as literal fact it is impossible for us to say. Before we could analyse it properly, we should require to know the whole of the particulars respecting the case. I take it, however, as given by Dr. Carpenter—whether descriptive of an actual occurrence, or whether purely fictitious and invented for the purpose, as illustrative of this very pretty theory of "Unconscious Cerebration." The young man in question not only did not remember ever having read the line rapped out by the table, but seems not to have known that Dr. Young had written a Paraphrase on the Book of Job at all. Of course, it is quite within the range of possibility that the young man had previously read the volume referred to, which fact had completely escaped from his memory, but having forgotten it, how in the name of reason could the circumstance influence the table to spell out the line from the poem, every trace of which, even to the name, had been obliterated from his mind: The reference to the dream is utterly beside the question, since there is no analogy whatever between that and the movement of the table. In the one case, a long-forgotten fact finds its way back into the chambers of memory; whilst in the other, the intelligence apparently quite new comes from an external source, and con-

sciousness refuses to recognise it as an old acquaintance, but treats it to the end as a stranger now met with for the first time. The movement of the table might serve to bring back into the memory a portion of a poem long forgotten. But in such a case clearly the knowledge of the poem could not prompt the movements of the table, for that would be to make the effect precede the cause. But in the instance quoted by Dr. Carpenter, the absurdity is even greater than this, for the forgotten fact does not come back into consciousness at all. If the acquaintance of the young man in question with the line of poetry which he did not remember ever to have heard before, and which he could hardly bring himself to believe could be from Dr. Young's works at all, influenced the table to rap out that particular line, it looks very like an attempt to make us believe that this extraordinary young man remembered and forgot the same line of poetry at the same time—knew a thing and didn't know it at one and the same instant—and was in fact two people instead of one. With such theories as these put forward under the name of science or even common sense—the latter a term which Dr. Carpenter delights to use—is it any wonder that people should prefer what is usually denominated ignorance and superstition? Such science looks very like absurdity, and such common sense has all the appearance of nonsense.

The truth is that unconscious cerebration is a whimsical theory, utterly opposed to the principles of science and to everything we know of the workings of the human mind. It has no basis in physiology, and is utterly foreign to the laws of psychology. But if it were as true as it is altogether false and absurd, it would still do nothing whatever towards helping us to a solution of the problems presented, in what are called spiritual manifestations. A much more rational explanation of the fact which Dr. Carpenter has quoted in illustration of his crotchety theory, is that adopted by the Spiritualists, that Dr. Edward Young was really present at the *séance*, and communicated the intelligence respecting the line of poetry in question. For that this kind of thing does occur is certain. Every Spiritualist is familiar with scores of examples. Intelligence is communicated of facts which could not possibly have been known before, since, in some instances, they have but just happened; and information is given of a kind which by no possibility could previously ever have been in the mind of the person present, and which, therefore, no unconscious cerebration could explain.

(c.) *Coincidence*.—It is often maintained that in the great majority of cases in which anything like a satisfactory answer is obtained to the questions put, it arises from accident, and is to be put down, therefore, to coincidence. If I sit down at a

table and receive information from a so-called spirit that an event has taken place half-an-hour before of a character quite unexpected, and then it turns out afterwards that the information was correct, this is put down as a coincidence. Were there but one such instance, the theory might perhaps serve the purpose very well, but when there are thousands, and tens of thousands, of such cases, it must be apparent to any person who exercises the smallest amount of reflection that some other explanation will have to be sought for. The late Professor de Morgan, in the preface to his wife's excellent book, entitled *From Matter to Spirit*, has the following admirable remarks upon the question:—"Imposture may be called the Yadok of those whom I describe; *Coincidence* is their Nathan: and this priest and this prophet anoint Solomon Self-conceit king. It is all coincidence from beginning to end. If a man see the image of a friend of whom he was not thinking at the moment, and knew nothing except that he was far away, and if at that moment or close to it that friend should have died—I take a phenomenon of which most non-nescients admit that some of the thousands of seriously affirmed cases are true—it is a *coincidence*. What is coincidence? The falling of two things together. And how did these two things fall together? Why, they arrived at the same time. And how came this about? Because one happened to happen at the same moment in which the other happened to happen. And to what are we to attribute this? To *coincidence*. There seems something very candid about this circular reasoning; this making coincidence to be its own explanation. The truth is that the last assertion means *unconnected* coincidence; but the presence of the adjective strips the theory naked, while the omission hides the tatters of coincidence, the explanation under the respectable garments of coincidence the fact. Accordingly, those who rely on coincidence are not in the habit of reminding their hearers what sort of coincidence they mean."

This theory of coincidence, if adopted, would destroy all reasoning with regard to the relationship between cause and effect; for how is it possible to distinguish the dependence of one event upon another if the whole series of circumstances which follow each other in regular succession may only happen as a result of coincidence? If I lift this tumbler to my mouth, and ask you how you know the glass was raised by the power of my arm, you would reply that you saw me lift it. But suppose I answer that you did nothing of the kind, you simply saw me raise my arm and beheld the glass going up at the same time, but that the fact of the two being elevated together was simply a coincidence, and that there was no relationship whatever between one and the other. I take it that you would

at once conclude that I was indulging in some pleasant banter, and could not possibly be serious in making so ridiculous a statement. Yet such a notion would be no more preposterous than is this coincidence theory with which we are so often favoured as a explanation of spiritual phenomena. You sit down in a circle, and a few minutes after there is a communication rapped out to the effect that it comes from some friend whom you believe to be at that moment alive and in health. You express your surprise and say, "Why, So-and-so (mentioning the name) is not dead." The reply is, "Yes, he is; he died on such a day and in such a manner." You discover afterwards that the person in question did die on that day and in the manner described; and you find an explanation of the whole thing in coincidence. Surely nothing can be more preposterous, and to dignify such an explanation with the name of reasoning is a libel upon the process of ratiocination. I was sitting one day in a circle and a professed spirit came, giving his name as William Sexton. Now I was aware that I had an uncle of that name dead; but the spirit, when I asked if it were he, replied in the negative, and I knew of none else who had borne the name. I asked for further particulars, and was informed that it was a cousin born after I had left home, whom I had, therefore, not known, and up to that time never heard of. He gave me the date of his death and the age at which he died, which I afterwards found to be correct. And this, of course, was coincidence. Well, all I can say is, that this coincidence is the most marvellous thing that I have ever come across. It can solve all problems, explain all mysteries, get rid of all difficulties, and make everything clear—as clear as mud.

There is a case on record which, although not falling strictly within the province of what are called the modern spiritual manifestations, is yet of a very much analogous character, and which having been explained by this same theory of coincidence, I shall be excused for introducing. It is the account given by Lord Brougham of the appearance to him of a spiritual vision under circumstances of an unusually interesting character. You are probably many of you familiar with the case, but I will nevertheless read it, as I consider it has a most important bearing on the question under consideration. I give it you in Lord Brougham's own words.

Tired with the cold of yesterday, I was glad to take advantage of a hot bath before I turned in. And here a most remarkable thing happened to me—so remarkable that I must tell the story from the beginning. After I left the High School, Edinburgh, I went with G——, my most intimate friend, to attend the classes in the University. There was no divinity class, but we frequently in our walks discussed and speculated upon many grave subjects—among others, on the immortality of the soul and on a future state. This question, and the

possibility, I will not say of ghosts walking, but of the dead appearing to the living, were subjects of much speculation; and we actually committed the folly of drawing up an agreement, *written with our blood*, to the effect, that whichever of us died the first should appear to the other, and thus solve any doubts we had entertained of the "life after death." After we had finished our classes at the college, G—— went to India, having got an appointment there in the Civil Service. He seldom wrote to me, and after the lapse of a few years I had almost forgotten him; moreover, his family having little connection with Edinburgh, I seldom saw or heard anything of them, or of him through them, so that all the old school-boy intimacy had died out, and I had nearly forgotten his existence. I had taken, as I have said, a warm bath; and while lying in it and enjoying the comfort of the heat, after the late freezing I had undergone, I turned my head round, looking towards the chair on which I deposited my clothes, as I was about to get up out of the bath. On the chair sat G——, looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was that had taken the likeness of G——, had disappeared.

This vision produced such a shock that I had no inclination to talk about it, or to speak about it even to Stuart; but the impression it made upon me was too vivid to be easily forgotten; and so strongly was I affected by it, that I have written down the whole history, with the date, 19th December, and all the particulars, as they are now fresh before me. No doubt I had fallen asleep; and that the appearance presented so distinctly to my eyes was a dream, I cannot for a moment doubt; yet for years I had had no communication with G——, nor had there been anything to recall him to my recollection; nothing had taken place during our Swedish travels either connected with G—— or with India, or with anything relating to him or to any member of his family. I recollected quickly enough our old discussion, and the bargain we had made. I could not discharge from my mind the impression that G—— must have died, and that his appearance to me was to be received by me as proof of a future state; yet all the while I felt convinced that the whole was a dream; and so painfully vivid and so unfading was the impression that I could not bring myself to talk of it, or to make the slightest allusion to it. I finished dressing, and as we had agreed to make an early start, I was ready by six o'clock, the hour of our early breakfast.

This would seem to be, judged in the light of common sense, tolerably clear, and but for the fact of there being a preconceived theory to support, would present no difficulty whatever to the mind. The circumstances are very simple. Two lads arrange in early life that whichever dies first will come back to the other. Many years afterwards, when both of them are advanced in life, one dies, and in order to keep his promise makes his appearance to his friend at a time when that friend's thoughts were not in the most remote sense fixed upon him or any circumstance connected with the arrangement by which he came.

This explanation is far too simple and altogether opposed to the scientific opinions which exercise almost unlimited sway over men's minds at the present time. John Stuart Mill has very well said, "A creed sometimes remains outside the mind, encrusting and petrifying it against all other influences addressed to the higher parts of our nature; manifesting its power by not suffering any fresh and living conviction to get in, but itself doing nothing for the mind or heart, except standing sentinel over them to keep them vacant." And this is equally true of

so-called scientific theories, and philosophical hypotheses, as of religious dogmas. In our anxiety to avoid superstition, we have run into the opposite extreme, and become sceptical of grand truths and disbelievers of important facts. Lord Brougham, therefore, after a time fancied he found an explanation of the circumstance in question in that same coincidence of which I have been speaking. I'll read you what he says on the subject :—

Brougham, October 16, 1862.—I have just been copying out from my journal an account of this strange dream. *Certissima mortis imago!* And now to finish the story, began above sixty years since. Soon after my return to Edinburgh there arrived a letter from India announcing G —'s death, and stating that he had died on the 19th of December. Singular coincidence! Yet when one reflects on the vast number of dreams which night after night pass through our brains, the number of coincidences between the vision and the event are perhaps fewer and less remarkable than a fair calculation of chances would warrant us to expect. Nor is it surprising, considering the variety of our thoughts in sleep, and that they all bear some analogy to the affairs of life, that a dream should sometimes coincide with a contemporaneous or even a future event. This is not much more wonderful than that a person whom we had no reason to expect should appear to us at the very moment we had been thinking or speaking of him. I believe every ghost story capable of some such explanation.

Now what can possibly be more unsatisfactory than this "singular coincidence" theory. In the first place there is no proof that there was a dream at all, the evidence most certainly pointing the other way; and in the second place the supposition of a dream in no way removes the difficulty. For why a dream of that particular person on the very day on which he died, when there had been nothing to direct the thoughts into that channel? Supposing it to have been a dream—which I do not for one moment believe—the theory of coincidence will be just as much in fault as if the whole affair had been real. In Dr. Macnish's *Philosophy of Sleep*, a great number of dreams of a similar character are attempted to be accounted for by coincidence. But any man who will bestow five minutes' thought on the subject will see that in those cases, as in this of Lord Brougham, some other explanation is necessary to satisfy a philosophic mind. I may have again to refer to Dr. Macnish's cases as they fall into another branch of the subject, but of that of Lord Brougham I can only say that it seems to me to admit of no explanation but that which a Spiritualist would fall back upon, that his friend did really appear to him, and in the doing so fulfilled the promise that he had made, perhaps rashly in boyhood, and probably answered some other grand and important end.

Our dying friends are pioneers to smooth
Our rugged path to death, to break those bars
Of terror and abhorrence Nature throws
'Cross our obstructed way, and thus to make
Welcome, as safe, our port from every storm.

Two or three other theories have been propounded to account

for the intelligence displayed in the spirit-circle, but they are hardly worth considering here. The only one of any importance is the supposition that the intelligent beings communicating are not the spirits of dead men, but an order of existence belonging to another world, and who have never been incarnated in material bodies. This, however, concedes all that I am here contending for, *viz.*, that spiritual agencies are in operation, and that from them the intelligence displayed in the spirit-circle comes.

There is one point which seems to be completely overlooked in the discussion of this question, and yet which is of paramount importance. Having decided that there is a display of intelligence, the most simple course to adopt with a view to ascertain its nature and source, would be, one would think, to question the intelligence itself. Remember, we are no longer dealing with blind and unconscious forces, such as Electricity or Magnetism, but with conscious, thinking, intelligent beings capable of understanding our observations and responding to our questions. The proper plan, therefore, is to ask them who and what they are, and this done, there is but one reply. They agree unanimously that they are the spirits of our deceased friends and relatives, who have passed away, and they offer to furnish us with any kind of evidence that we can suggest in proof of the truth of their statement. Many of us have received evidence of so overwhelming a character that to disregard it would be to set aside all the rules by which we are in the habit of arriving at conclusions in reference to ordinary matters. It is of course fashionable now to disbelieve in spirit-communion, even to some extent in spirit-existence; but this is a fashion, like many others, which is not likely to take very deep root in human nature, seeing that it is so thoroughly opposed alike to the experience of all mankind in all ages, to the intuitions of the human mind and to evidence as strong as any that can be furnished, even of our own existence. Dr. Johnson remarked, "That the dead are seen no more I will not undertake to maintain, against the concurrent and unvaried testimony of all ages and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed. This opinion, which perhaps prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another, would not have agreed in a tale which nothing but experience could render creditable. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it by their fears." And while human nature remains what it is, belief in spiritual existence can never die.

Naturam expellas furca, tamen usque recurret.

ON SPIRITISM AND RE-INCARNATION.

BY BARON C. VON DIRCKINCK-HOLMFELD.

SPIRITISM, as introduced by M. Revaille, of Paris, who, as he said, at the command of spirits, took the name of Allan Kardec, was made known to me by the first articles about it in the *Spiritual Magazine*. I then fully concurred in the views of those who saw a wanton perversion of Spiritualism in it. Of course I could not judge of its particulars until I had observed its proceedings in meetings of Spiritists themselves, but my general reasons for condemning it, as being a detrimental falsification of the providential dispensation which had brought on a beneficial intercourse between the spiritual world and our natural platform, were so firmly founded on rational conviction, and its doctrine of Re-incarnation—a belief in which is the foundation of all practical Spiritism—was so palpably repugnant to Christian faith and to spiritual truth that I felt justified in my grave suspicions concerning this abuse of spiritual mediumship. I wished, nevertheless, to inquire whether some good might not be derived from this. In a state of mind little prepared for the reception of genuine truth, errors, nay gross falsities, if not altogether originating in evil, may often be conducive, nay necessary, as conveying veiled truths or appearances to the mind when real truth is not acceptable, or in protecting mankind against grosser falsities and unbelief. The history of Christianity shows that such aberrations have constantly been permitted, in order to avoid greater evils and misconceptions. Such low states of non-reception of truth are still prevalent nearly everywhere; and even England, which appears in prominent cases to have been less liable to yielding to such states, and perhaps less disposed to accept mere falsified theories, will, on closer inspection, be acknowledged to be far from emancipated from prejudices and deceptive appearances. I consequently desired to see the false system in operation. The opportunity for doing so was given me by visits in Amsterdam and Paris, the circumstance of my having been an observer of Spiritualism for many years bringing me easily into contact with a number of Spiritists. I invariably told them explicitly that I could not accept their hypothetical theory of Re-incarnation, which had little to do with the facts. But as they generally received all the spiritual phenomena, and in good faith were working in eliciting some such results, I would, as I had done everywhere, leave the theories to each person's own

discretion, paying as much attention to the communications which were received as their character merited.

In Holland I met with Spiritism in a very mitigated form. The mediums received communications by writing which were, just as I had anticipated they would be, adapted to the receivers' moral and intellectual sphere. The grandisonant names of Veritas, Origines, &c., which were attached to the communications, being only *noms de plume* to give authority to the lessons of morality and of a good life inculcated by them. Re-incarnation was scarcely mentioned otherwise than in reference to the French source from which this mitigated Spiritism was derived, merely as a theoretical supposition which had little to do with the manifestations. I presume that this mitigated form is also that of Spiritism in Germany, Russia, Italy, and other countries where the soil is as yet unprepared for the dissemination of Spiritualism as leading to real spiritual truth. I think this, because a similar state with similar effects prevails generally where the inspired mediums from America in their trance-speaking reveal their often very crude views, in which grains of truth are mixed up with tares and the moral lesson is the principal ingredient.

Otherwise it is with Spiritism in Paris, where I, during several visits in 1873 and 1874, was a constant visitor at the *séances* in the Rue de Lille and elsewhere. Although Re-incarnation was little thought of by the greater number of Spiritists, and as a fact was never manifested in the communication, still the principle itself, together with the teachings from the books of Allen Kardec, were always put forward as being the main essence of the school and of Spiritism universally. I am inclined to believe that notwithstanding the kind reception I met with from the amiable secretary Leymarie, it was supposed that I should ultimately be converted to the doctrine which in private conversations I positively repelled with all sorts of remonstrances and reasons. With a decent regard for my interlocutors' divergent opinions, I told them that my sufficiently confirmed views about human life and existence universally, and about man's destiny and his moral and intellectual development, or regeneration from an unconscious natural germ to a spiritual personality, did not allow me to suppose the possibility of man's return to rudimental nothingness. Such an abolition of an acquired individuality would destroy the personal responsibility inherent in our idea and consciousness of liberty and rational faculty, and together with it all real faith in personal *immortality*, and in a state of ulterior progress and confirmation of moral and intellectual culture. Moreover, such an unprovoked annihilation of life, and such a recommencement and germinal

growth in a new infancy, which might perhaps suit the materialistic adorer of dissolving and reproducing Nature, or the Hindoo adorer of Siva and Kali, were in flat contradiction to Christian faith as derived from Divine Revelation. As every Christian ought to feel himself to be a servant of spiritual truth given through the Word and the divine mission of the Lord, and ought to appropriate himself to that truth, I never could admit theories derogatory to such a faith, theories which once had marked a period of enormous corruption of the primitive spiritual theology prevailing in the East, and which even rational Confucius and reforming Buddha had not been able to arrest, and which by the divine mission of Christ ought to have been for ever extirpated from our Western sphere of spiritually agitated civilisation. I distinctly stated that I only valued Spiritualism as affording facts, incontrovertibly tested facts, the conclusions to be drawn from such being left to individual consideration according to everyone's own particular state of mind. I further observed that even for themselves the argument ought to be conclusive that, in all the multitudinous communications they had received from spirits who gave their names, even in those from Allan Kardec himself, the spirits never spoke from a state of Re-incarnation, but always as being those identical persons who had left their natural abode.

From the leading Spiritists I never got any satisfactory answer. Generally it was said that Christianity and Divine Revelation were objects long since exploded, that philosophy and science had only to look at life and at the phenomena as they presented themselves, and that Re-incarnation was one of those phenomena of which mankind had been made aware by the revelation and insight of Allan Kardec, in whose teachings there could be no error nor flaw, as he had spoken authoritatively. They had thus implicit confidence in a doctrine substantiated by this great laborious mind and master, whom they considered to be the head of their or of his school.

When I made the remark which is stated above, that some good might be derived from communications adapted to the state of mind of the medium, and of the audience, notwithstanding the admission of illusory doctrines, my interlocutors appeared to feel vexed because I applied this remark to France as being a country in rather a disturbed and confused state. My not recognizing the high station France occupied in humanity, and the prominent place which ought to be attributed to the school of French Spiritism, which they thought would soon become normal on the whole globe, was perhaps in the leaders' eyes an insult to their patriotism. I learned this from a young Russian adept—Count Gerontshoff—who, in his rude,

mental self-illusion, had persuaded himself that Re-incarnation and sincere Christian faith and spiritual truth could go pretty well together—a persuasion as curious as Bishop Dupanloup's, who thinks that Freemasonry is the incarnated anti-Christ. The amiable young foreigner did not hesitate to tell me that my visits to meetings consecrated to a faith to which I could not be converted, had given offence to him and others, and I abstained, of course, from repeating my visits. I had been sufficiently confirmed in my opinion that Spiritism, so far as it involved faith in Re-incarnation, was a perversion, or rather a counterpart of Spiritualism, and of Christian regeneration, and framed for the purpose of destroying both. The evolution of facts in Spiritualism has altogether disappeared in Spiritism, the scanty facts of writing being reduced to indifferent nothingness, and an assumed false theory swaying the whole spiritual concern. The question of how such an empty perversion of Spiritualism to its very opposite could be so easily spread in France and elsewhere, and even over-ride its antithesis, can scarcely be answered satisfactorily unless we know how it sprung up itself; and I tried, therefore, to find some historical evidence as to its origin. I succeeded in discovering vestiges of such evidence by enquiring where I could find it.

I cannot vouch for the truth of what was told me by learned *savans* who, from experience and observation, were able to enlighten me about the way in which M. Rivaille, the author of the system, had proceeded in working out and establishing it. I tried to substantiate my own views, and the information I had received in a French pamphlet, which in August last I left in the hands of a friend who had approved of its contents; and, the money question being settled, I received a letter from the bookseller who had offered to publish it. From that time I heard nothing more of it; but, as I learned that the introduction of the absurd system of Spiritism into England was contemplated, I felt in duty bound to make the public cognisant of what I knew of its sad origin. I do so now, with the same provision of the necessity for further investigation as to the reliability of my information which I urged in my French pamphlet, impartial learned men in Paris being on the spot and able to compare witnesses. M. Rivaille had been for a long time the proprietor and respected leader of a school in Paris. Being a man of study and learning, with great energy and power of working, and with equally great ambition, he, after having disposed of his institute to another, plunged into Spiritism. At the same time he assisted M. Veuillot, the celebrated Ultramontane leader and editor of *L'Univers*, in his literary labours. The Jesuits—the party of

which Veillot is the organ and instrument—soon discovered how Rivaille could, by the directions they might give to his spiritualistic endeavours, be made of prominent use in their clerical politics. According to their principle, *divide et impera*, the Jesuits or Veillot tried to get a schism introduced into Spiritualism, which they felt to be absolutely antagonistic to their plans, and they nurtured in Rivaille the design of forming a new and particular school or system in Spiritualism, and to oppose it, as it were, in France to the foreign schools in America and England. Nothing was better adapted to their plans than choosing something very absurd to be the leading principle, which might neutralize the truths derived from Spiritualism, and lead people astray into ignorance and dispute. Whether it was Veillot, with the Jesuits, or M. Rivaille who took up the old exploded error of the metempsychosis, or the migration of souls, to be that misleading principle, is doubtful. At all events, M. Rivaille adopted it under the name of Re-incarnation, as opposed to the Christian notion of regeneration, and the radical separation from Spiritualism soon became manifest. The Jesuits, rejoicing in the division they had brought about in Spiritualism, urged M. Rivaille, who had usurped the spiritual name of Allan Kardec, to declare himself the head of this Spiritism, and thus of all Spiritualism, making himself the Apostle and the Pope of a new spiritual creed. His ambition was flattered by the idea of his being the visible head of a community of Spiritism, or of the newly-resuscitated antediluvian faith in the migration of souls. The discussion of the conditions of such a public declaration led to the mutual agreement between Veillot or the Jesuits and this new would-be Pope, and a formal contract was to be made between the acting parties, which had to be reciprocal, certain advantages being conceded to M. Rivaille provided he followed the instructions of the priests.

It appears to have been the aim of the Jesuits after the assumption of the leadership of a new sect by Allan Kardec, to make this assumption the motive of a complaint to the Government, which on account of this new schism in the Roman Catholic Church could lead to a peremptory suppression of the Spiritualism generally in France, as threatening the power of the Church. The contract was framed, and the day for mutually signing it was fixed, when, on the night before this day, M. Rivaille suddenly died, and this Jesuitical scheme for the abolition of all Spiritualism in France fell to the ground.

The plan of using schismatic Spiritism as a legal pretext for getting rid of offensive Spiritualism being thus providentially, or accidentally as people used to say, averted, Spiritism only

subsists as a noxious remnant of that Jesuitical plan and continues to do its sad work of paralysing the beneficial effects of Spiritualism and of destroying its antithesis, as best it can, by substituting an absurd theory for the facts. I was glad to learn that England has as yet escaped the dishonour of having been entrapped into this disgraceful scheme.

As far as my observation goes there is generally found in the *séances* a manifestation from communicating spirits, though very often the messages have rather the character of illusory hallucinations without any test of identification. The great names of the fathers of the Church, of Swedenborg, and even of Christ, of course are fictitious "*noms de guerre*," the spirits themselves appearing to be inhabitants of the low spiritual sphere devoted to fancy and imaginary fictions. Under the encompassing influence of higher spheres they appear to deliver such messages as may be relatively useful to the audience and to the state of mind of the receivers.

May 1st, 1875.

QUALIFIED MATERIALISM.

BY WILLIAM HITCHMAN, LL.D.

IN his recent work on *Mind and Body—the Theories of their Relation*, Professor Bain, of Aberdeen, states the growing opinion amongst physiologists and metaphysicians, as that of a *guarded* Materialism, saving the contrast of Spirit and Matter, as follows (p. 140) :—

- 1.—The Soul *must* partake of the nature and essence of the Deity.
- 2.—The Soul has no determinate *place* in the body.
- 3.—Reason or Thought—the power of cognising the Universal is incompatible with matter (Aquinas).
- 4.—The dignity of the Soul *requires* an essence superior to matter.
- 5.—Matter is *divisible*; Mind indivisible.
- 6.—Matter is changeable and corruptible; Mind is a *pure* substance.
- 7.—Mind is active, and possesses force; Matter is passive, inert, *the thing acted on*.
- 8.—The Soul is the primary source or principle of life.
- 9.—The mind *has* a personal identity; the particles of the Body are continually changing.

The interesting and elaborate inquiries recently prosecuted, with regard to the mental condition and modes of thinking of the Lower Races of Mankind, have now contributed, he says, the *first* chapter in the History of Soul. He alludes more particularly to

the writings of Sir John Lubbock, Mr. McLennan and Mr. Tylor, as having thrown a flood of new light on the primitive history of the genus *homo*, and brought the development of *spiritual* ideas up to the very point where the Philosophy of Greece took its start, in the Materiality and Spirituality of Socrates, Plato, Aristotle, and the Schoolmen;—thus classifying the different theories of Spirit, Soul, Mind, or Intellect, and the ultimate component elements of a human being—not only in Cartesianism, but the cruder forms of Materialism, and the splendidly majestic Pantheistic Idealism of Fichte—the cloudless star of Erlangen. In fact, Mr. Tylor (*Primitive Culture*, I. 387) has appropriated the word Animism (*ἀνεμος*, wind) to express the recognition of Soul or Spirit as a distinct entity from mortal coil, throughout all the different kinds or races of men—anthropologically. Surely, the philosophic Animist is one who refers *all* phenomena, of whatever sort or quality, in the animal economy, to the influence of Soul, or “psychic force!” What is this, in the year 1875, but the doctrine of *Anima Mundi*, as held by Stahl, the eminent *homœopathic* physician, at Halle, in 1694? He taught the doctrine, that each phenomenon of spiritual intention, or physical act, was produced by a vital principle, distinct altogether from the substance of organic body, matter, atoms, germs, or molecules, and the principles of chemistry. Other professors of natural science—THEN, AS NOW—sought to explain, demonstratively, that physical and psychical existence was due entirely to chemical and mechanical laws, or the process of forming crystals; and that life, health, disease, and death, are the synonyms sole of a constant alternation of waste, or oxidation, and of renewal from fresh molecules, which are eventually reduced to the simpler forms of plant, animal, and man, in water, carbonic acid, and ammonia! And these latter are *yet* the chief principles of Soul, Mind, Body, in almost all the learned societies of Europe and America. From the obvious connection of breathing, or Respiration with Vitality—the scientific terms Psyche, Pneuma, Animus, Spiritus, are naturally of this origin—every Spiritualist will agree with Mr. Tylor, not to mention various parallels in the Semitic and other languages.

In the science of Spiritualism, however, according to my experience and observation, the prevailing theories in the science of Anthropology, as to the shadow, or “*shade*” of the human spirit, simply illustrate the ambiguities, and confused descriptions of those gratuitous opponents, who now pervert the true knowledge, and philosophical conceptions of a visible and invisible world. I have examined materialised spirit-forms, recently, and in conditions, as well as terms of physical science,

to the unquestionable satisfaction of sceptics, in Liverpool and elsewhere, some of whom are considered "eminent" in law, physic, or divinity. Spectral illusions, electro-biology, dreams, morbid sensibility, insane delirium, pictures on the retina, conjured up by an effort of will, or imagination, in the black hole of a dark chamber, without corresponding external object, belong entirely to that category which is alone predicated of outraged truth and justice. EHEU! The categories of *modern* Spiritualism are not unlike those of the great founder of the peripatetic school of philosophers, whose genius embraced all the sciences of his time at Chalcis, B.C. 322, the magic of whose splendid name, once lost in a period of unjustifiable neglect, is now recognised and praised, as one of the most gigantic intellects that ever appeared on this planet—the third in order from the chief star. The categories of Spiritualism, I say, are logical and scientific, and therefore apply invincibly to THINGS, not less than WORDS. They are reducible to substance and attribute, being and accident, involving the philosophy of Kant likewise, in quantity, quality, relation, and *modality*. With these may be arranged substance, place, time, situation, possession, action, suffering, in the logic and metaphysics of Aristotle, and last, but not least, that diligent, patient, loving study of all those multitudinous aspects of Nature, which Tyndall, Huxley, and Williamson glorify, from year to year, as those "*physical*" results which constitute the exact science of 1875, and justify the SCIENTIFIC IDEA in the established laws of God's material universe, whose only synonyms are spirit and truth. As regards the present subject of Qualified Materialism, Mr. Tylor may well exclaim, "What makes the difference between a living body and a dead one—between one awake and one either asleep or in some lifeless condition? What *are* those human shapes appearing in dreams and visions? In early savage philosophy, the two sets of phenomena were made to account for, and implement each other, by the conception of an apparition-soul, or a ghost-soul." The absence of this spiritual thing constitutes the lifeless body, that its presence, as a visitor, made *each* dream, the apparition, the ghost, of savage Spiritualism—it is assumed by Naturalist or Anthropologist—unscientifically.

Every Spiritualist, whose knowledge is based upon the facts of EXPERIMENTAL, scientific testimony, is fully assured *now*, whatever may be asserted, without proof, by physicists, that the transcendental, or spiritual chemical matter, atomic substance, and temporary materiality of a modern spirit, is not any sort of ordinary vapour, film, or shadow, impalpable to the touch, or visible *only* to fools and fanatics. True it is that angels manifest themselves to mortals, in dreams, visions, or otherwise,

unappreciated by certain scientists, withal, they are not incapable of exercising physical force, bearing a likeness to the coil such occupied of yore, or of showing definite individuality of existence—clad in habiliments or accoutrements of earth-life—nay, more, the soul in man (and animals) has not only left the body of flesh and blood, but flashed swiftly from place to place, I know, with a seeming mastery of distance, and as the facts and phenomena of human mediumship abundantly testify, spirits of *other* spheres are enabled, magnetically, to take possession of the bodies of mankind, on this side of the grave, and to act through them, spiritually, mentally, and physically, either for weal or for woe. And walking in the country during the present summer, Messrs. Bain, Tylor and Co., are irrefragably occupied with the philosophy of Spiritualism, despite their Materialism, when their cultured souls are occupied with the foliage, flowers, trees, birds, lakes, and meadows of emerald green—all purely objective things to them, in material nature—nevertheless when suddenly arrested by the charming odour of the May-blossom, for example, they yield their minds to the sensation of *spiritual* sweetness, objective regards cease, they are in a world of Spirituality, where materiality and externality have place no longer, the world of matter is blotted out effectually, as their own science demonstrates, and even to the greatest philosopher is altogether unthinkable, as brain or currents of nerve—in spite of themselves, I repeat, they are really Spiritualists, in a condition of TRANCE;—the material elements vanish from their view, and they have not the power, or faculty, whatever they may say or think to the contrary effect, of representing spirit as dependant upon matter exclusively, since the very condition of their existence in the one life—as Professor Bain shows—is the certain extinction of the other, for the time being; and the conclusion is inevitable, logically, that *savage* Spiritualism is, by its touch of nature, akin to *sage* Spiritualism; and that naturalism, or secularism, which ignores the immaterial, or unextended side of humanity, is not an abiding phasis of thought, word, and deed, to the lover of truth and justice in the science of mind or matter,—universally.

CONCERNING SALT AND LIGHT.

BY WILLIAM WHITE.

CONTRASTING the self-indulgence of the multitude of Roman Catholics with the asceticism of the few, a Catholic remarked, "You err in expecting a high degree of obedience from the generality of mankind. Saints like poets are born, not made. The vocation of the priest and the nun is not a universal vocation. There are counsels of perfection which are practicable for a few, but impracticable for the many. This the Church has always recognised, and the Church's wisdom you Protestants cannot apparently understand. The Church takes human nature as it is, and, neither repelled by its grossness or perversity, patiently works for its amendment, accepting, commending, and stimulating the humblest endeavours of her children heavenward. You Protestants believe in instantaneous and uniform salvation: we Catholics in laborious and graduated salvation."

The discussion thus opened led far afield, though I found little to contest in the assertion that there is a vocation for holiness as there is for art and science, and indeed for every business of life. The saints are a breed, and for those who are not of the breed, the profession of sanctity is impossible. "Straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

But is not such a view full of discouragement? Whether of discouragement or encouragement, is it the true view? is the question. It is no more discouraging that all cannot be saints than that all cannot be philosophers. We have to remember that humanity is a hierarchy—an organism of many functions, each function constituted of innumerable multitudes. And when it is asserted that the saints are a limited number, they are not thereby ruled off from humanity, but only defined as a function of humanity existing for the common benefit.

Some years ago I remember being shocked with a dictum of Swedenborg, that "It does not signify whether the Christian religion be received by a greater or a smaller part of the world, provided there be a people who are in possession of the Word, for thence light is received even by those who are out of the Church and have not the Word."* I was shocked because I did not fairly realise how in Swedenborg's eyes humanity is a Grand Man, and that no individual, or community, or nation can be anything or have anything apart from or without affecting surrounding connections, and these connections the entire

* *Divine Providence*, No. 256.

social man. In his opinion every error in theology and sociology may be traced to the illusion that the individual lives of himself, isolated, and with such relations to God and his fellows as he may choose to recognise. On the contrary, he maintains that every creature exists by the instant presence and strength of the Creator, and in such alliance with his fellows that detachment from them is as structurally impossible as would be physical detachment from sun and earth and air.

Thus Swedenborg and Catholicism in a manner concur, and I cannot avoid the conclusion that they are in the right. Indeed the resentment one feels on the first assertion of the opinion is due to the apparent sanction of caste or rank on physiological grounds. But what is it that offends, and justly offends, in the assertion of an aristocracy of humanity? Why nothing else than the inclusion in the specified aristocracy of those who do not belong to it, and the exclusion of those who do—which is the charge we have to bring with more or less emphasis against all artificial classifications of mankind, past and present. For example, when we say that poets are born, not made, we say in other words that poets are a breed; but if it were thereon proposed that there should be a recognised order of poets, we should at once protest; for who should recognise the true breed and save us from impostors? We are content to let poets vindicate their rank by their performances. Similar policy might be recommended for other functions, throwing them completely open, with free entrance for manifest excellence and as free exit for manifest incompetence. The recommendation has especial application to the clergy, for what is more distressing and mischievous than the conventional pastor, the creature who assumes to lead and cannot, and to communicate that of which he scarcely apprehends the existence! A happy change it would be if sermonisers were dealt with as versifiers, and received neither pay nor reverence where they neither pleased nor edified.

The epithet "Saint" and the epithet "Church" have disagreeable and indefinite associations, and I wish that I had better words to describe those described by Christ as "the salt of the earth" and "the light of the world." But what I am anxious to have recognised is that there is a portion of mankind who are to the remainder as "salt" and as "light," which portion is designated the Church and the Communion of Saints, consisting of those men and women who are the incarnation, illustration, and defence of righteousness, who are included in no community and no nation, though some communities and nations have more of them than others, and who are proportionately blessed in their possession.

For it is a mistake to suppose that the majority of mankind favour virtue. Left to themselves they would sink back into animalism out of which they have been laboriously and gradually evolved. Such as they are, the order and decency we call civilisation have been an arduous conquest, which if not vigilantly maintained would easily and speedily perish. "Without the Church," says Swedenborg, "the human race would grow insane and be extinguished"—a conclusion over which I have no doubt whatever. It would be impossible to eliminate the unseen elements of righteousness constituting the Church, say, from England, but if eliminated, the commonwealth would collapse in rottenness. Consistently, Swedenborg further avers, "Somewhat of the Church is always preserved, for it is to the human race what the heart and lungs are to the body, without which there could be no continuance."†

Thomas Binney in a sermon set forth a like conviction, saying—

"I believe in God's Church; that God has a Church, a great company of holy men in this bad world: men to whom He has given the spirit of adoption, and who are in a peculiar sense spiritually His children—in peculiar spiritual relation to Him. Here they are in this world of ours, mingled with the population thereof, and I believe that for their sake, and because of them, God is perpetually blessing the world of mankind. If God had not a Church in the world, I do not think He would have a world for a minute longer: He would not maintain it."

I daresay not. But at the same time it must not be forgotten, and therefore I reiterate it, that the Church is but a function of or in Humanity, the highest and most important, but as impossible to be dissociated from Humanity as any subordinate function. The saints exist for the sinners and the sinners for the saints. The saints save the sinners (in a measure here and perfectly hereafter) by leading and compelling them to walk in orderly ways; the sinners in turn provide occupation for the saints, without whom their intelligence and affections would expire of inanition.

Few perhaps form an adequate estimate of the influence of the Church over mankind; so that when Swedenborg is cited as saying that the Human Race would go insane and perish without the Church, the assertion appears an extravagance. But when we read Cæsar's Commentaries, or Livingstone's African journals, or the records of any people secluded from such influences as are signified by the Church, the affirmation

* *Arcana Cœlestia*, No. 4,545.

† *Arcana Cœlestia*, Nos. 468, 637, 931, 2,054, and 2,853.

loses its wildness and is transformed to something like matter of fact. Consider negro slavery, and how it has been abolished. Mr. Finlay remarks, "Neither the doctrines of Christianity, nor the sentiments of humanity, have ever yet succeeded in extinguishing slavery where the soil could be cultivated with profit by slave labour. No Christian community of slaveholders has yet voluntarily abolished slavery." True: but who compelled its abolition? The first protests against the iniquity of slavery were spoken by a very feeble folk in worldly regards. But their testimony spread and acquired volume, until at last a system that appeared fortified beyond serious aggression by custom, by wealth, and by the dominant Church, was broken down and ultimately swept away. Curious is the question by what force was the prodigious revolution wrought! It would be absurd to attribute it to the common English people, the mass of whom were never anything but indifferent, as indifferent they are to nearly all political and religious agitations. To a few, God alone knows how many, the series of impulses were due that effected the grand overthrow. The power of the Church, the true Church, the Church unseen, when evoked is incalculable and invincible. Verily the saints have verified over and over again in the world's story their Master's promise, "I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven; for where two or three are gathered together in my name, there am I in the midst of them."

Even the foibles of the Church bear with them something of this strange power. The multitude of Englishmen would think it no harm to visit picture galleries and museums on Sunday; they would not only think it no harm, but would gladly and wisely do so. But it so happens that the good people who chiefly compose the Church consider such recreation sinful, and minority though they be, their will prevails; and the majority, without any share in the superstition, helplessly submit, and till the Church acquires a different conviction, will have to submit. It is very odd, and to a foreigner inexplicable, yet so we see it is.

My view of the case is therefore much the same as that of my Roman Catholic friend. I believe the higher spiritual life is only practicable by a certain number of choice natures with a physical organisation of a peculiar cast and refinement: that a competent physiognomist might review scores of persons and pronounce one after another as incapable of saintliness as of poetry. And one advantage of this view is, that it makes us tolerant of average men and women, and their imperfect virtues and low sensibilities. Many reformers, ardent in the enthusiasm

of youth, settle into cynicism because human nature has failed to respond to their ideal—an ideal for which there was never any warrant in reality. Nor, as I have remarked, are the saints in this view separated from the world, but only defined as a function in the community of humanity—defined by Swedenborg as heart and lungs of the Grand Man. And so regarding them, we have all an interest in their merits, and are invigorated and ennobled by their righteousness. All Christians confess that Humanity was begot anew in Jesus Christ; and His vicarious offices are continued in those whose joy like His is to seek and save the lost, and to draw the world into sympathy and harmony with the Divine Law.

MY PRAYER.

I ASKED the Lord that I might worthier
be,
Might grow in faith and hope and
charity;
And straight "Go, feed my lambs!"
He answered me.
"Nay, Lord!" I cried. "Can outward
deeds avail
To cleanse my spirit? Heart and
courage fail,
And sins prevent, and foes and fears
assail."
And still "Go feed my lambs!" was
all I heard.
But should I rest upon that simple
word?
Was that, indeed, my message from
my Lord?
Behold, I thought that He His hand
would lay
On my sick soul, and words of healing
say,
And charm the plague-spot from my
heart away.
Half wrath, I turned to go; but oh!
the look
He on me cast—a gaze I could not
brook;
With deep relentings all my spirit
shook.
"O! dearest Lord," I cried, "I will obey,
Say what thou wilt! Only lead Thou
the way;
For, following Thee, my footsteps shall
not stray."

He took me at my word. He went
before;
He led me to the dwellings of the poor,
Where wolf-eyed Want keeps watch
beside the door.
He beckoned me, and I essayed to go
Where Sin and Crime, more sad than
Want and Woe,
Hold carnival; and Vice walks to and
fro.
And when I faltered at the sight, He
said:
"Behold I died for such! These hands
have bled—
This side for such has pierced been."
He said:
"Is the disciple greater than his Lord?
The servant than his Master?" Oh,
that word;
It smote me like a sharp two-edged
sword!
And since that hour, if any work of
mine
Has been accepted by my Lord as sign
That I was following in His steps
Divine—
If serving others (though imperfectly),
My own poor life has worthier come
to be,
And I have grown in faith and charity—
Dear Lord, be Thine the glory! Thou
hast wrought,
Allunaware, the blessing that I sought;
Oh! that these lips might praise Thee
as they ought.

THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN
AND ITS RELATIONS TO SPIRITUALISM.

By THOMAS BREVIOR.

ONE of the most prominent results of Modern Spiritualism is the new light it has thrown on the old problems of Psychology, and the new impulse it has given to psychological investigation. We see evidence of this, not only in the literature of the movement, but in many works not directly connected with it; but which, it is obvious, are largely influenced by its facts, its methods, and its conclusions. For a long time Psychology had fallen into general disrepute, its methods and results being unsatisfactory and uncertain. With one school it was chiefly, if not altogether, a question of authority; so far as the Church had spoken its word was final; or so far as any passage bearing on it in the Bible was concerned, it was an oracle from heaven, the direct voice of God; and the study of Psychology meant the collation of texts, and their proper translation and interpretation; and further prosecution of the subject was superfluous, if not absolutely unlawful. A more recent school regards Psychology as simply a branch of Physiology, and would prefer to employ only the terms of the latter science in its consideration. Indeed, with this school there can be no Psychology—properly so called—seeing that there is no Psyche, only brain; mind being but its function, as digestion is the function of the stomach; thought is only cerebration, and all the mysteries of our moral and intellectual nature are to be solved by a proper understanding of the white and grey matter of the cerebrum and cerebellum, and their connection with the nervous system. Between these two schools stand the metaphysicians proper, whose conclusions as to the nature, powers and destiny of the soul are deduced from its observed manifestations in connection with the bodily structure; but whose sphere of observation is almost wholly, if not altogether, limited to the facts of their own personal consciousness.

Now the intelligent Spiritualist gains what help he can from each of these several schools, from Scripture, from Physiology, and from the facts of personal consciousness; but in addition to these he now brings under review a large mass of new and most valuable facts, carefully observed for more than a quarter of a century, and thoroughly tested by many of the most acute and powerful minds, some of them trained in the severe methods of exact science, and who have thus been enabled to study

the powers of the soul not only in exceptional instances and abnormal states, but after it has been wholly freed by death from the physical organism; to observe the influence and power exercised by it in the disembodied state over minds still in the natural body, as well as over the subtle invisible forces of nature and gross ponderable matter; and to hold converse with those by whom these powers are exercised. Psychology is thus for the first time brought to a large extent within the range of scientific and experimental investigation. This new method of investigation opens a new era in psychological science. It is to Psychology what the inductive method has been to Natural Philosophy, and we may reasonably hope that it will be equally fruitful of valuable result.

It is no wonder that startling facts like these, calmly and persistently affirmed by an ever-increasing body of intelligent observers, should have revived an interest in the study of Psychology far beyond the circle of avowed Spiritualists. Some have investigated the facts to expose a delusion, some to discover a new force, others a new amusement, some as a new and curious chapter of mental phenomena, and others again to settle for themselves the old inquiry, "If a man die, shall he live again?" or in the hope of finding consolation for the bereaved and hungering heart. Psychology in these its new aspects has thus become a common meeting ground for enquirers actuated by very different motives and with very different disposition and habits of mind, though it may be with a sincere desire in all to find out the very truth. In the loose sense in which it is popularly employed, Psychology is a common term used indifferently by these and all enquirers into the higher nature of man, and is particularly convenient for those who, without committing themselves to the theory of Spiritualism, wish to investigate its phenomena and their causes and bearings in connection with various great problems of life and mind.

The formation of a society for the more scientific investigation of Psychology, to which important and well authenticated facts bearing on the subject might be brought and carefully considered—a common centre where all interested in the same general inquiries might meet, and all views and opinions have equal opportunities of representation, with freedom and fair play, has long been a desideratum. Various local Psychological Societies have indeed been formed, and still exist in some of our chief provincial towns; but hitherto we believe no association of this kind has been formed aiming to take rank with other learned societies as a national institution. This, however, has now been done, with what success time can alone determine. The imperial title assumed is, "The Psychological Society of

Great Britain;" and the Inaugural Address was delivered at the rooms of the Architectural Society, Conduit Street, Regent Street, April 14, by Mr. Serjeant Cox. The Address on the whole was worthy of the occasion. It was a clear comprehensive survey of the province of Psychology, of the leading questions it involved, and of the methods to be pursued by the Society in the conduct of its investigations. It will proceed "first by the collection of facts, and secondly, by discussion upon their causes and consequences. Its primary endeavour will be to secure authenticated reports of all psychological phenomena, and to subject whatever is presented to our notice to the severest scrutiny, so as to ascertain, if possible, what claim it has to be received and registered as a fact. We invite all who take an interest in these questions to come and join us in the search." That its researches may have the largest possible range, the "Psychological Society of Great Britain" will welcome as honorary and corresponding members the Psychologists of all other countries, who will be invited to send reports of psychological phenomena coming within their own observation, and to enrich its discussions with papers on themes properly within the province of the Society. When important occasions demand, the Society will appoint committees of inquiry to examine and test and report results; but as to opinions and speculations based upon the facts, it will receive them from all quarters and on any side of any question, if only they be temperately advanced. We are further told that—

Should the growth of the Society in numbers permit, we contemplate the publication, not of a mass of essays, but of a periodical gathering of psychological facts collected from all parts of the world, being first duly authenticated, to be narrated without note or comment, so that science may possess what has long been wanted, a storehouse of facts to which Psychologists everywhere may refer for laying the foundation of any branch of their science, instead of indulging in the fascinating amusement of conjecture and surmise which hitherto has been the almost unavoidable practice, owing to the absence of any reliable work in which the collected authenticated facts were to be found.* When permitted, the names of the reporting authorities will be given; when this is objected to, the Society will investigate the authority, and guarantee that the facts have been duly authenticated to itself.

Very pertinently and significantly the learned president proposed as of first importance and greatest magnitude the inquiry:—

Is there not something in our material structure that is non-material—

* It is rather hard upon journals like the *Zoist* and the *Spiritual Magazine*, which during a quarter of a century have to the best of their ability been doing the work here sketched out, and even more, to be thus quietly ignored as though they had never been, and Serjeant Cox was now putting the first spade into virgin earth, though but for their labours the "Psychological Society of Great Britain," and its proposed journal, in all probability, would never have been heard of. Should the same measure be meted out to them, their prospects will not be particularly encouraging.

something that is in fact ourselves, and of which the body is merely the material mechanism through which that non-material something, from the very condition of its being, can alone hold communication with the material world.

This is the first question, surely, of overwhelming interest to every human being, that presents itself to the Psychologist. For a scientific answer to it, he must consult—what? Not his inner consciousness, not his hopes and desires, not creeds, not dogmas, not opinions, not conjectures, but facts.*

With this broad and liberal exposition of Psychology and of the course to be followed in its investigation, we find however in the Address recurrence of a conception which seems an inconsistent and arbitrary circumscription, and which would appear to narrowly limit this subject to the question of the existence of a Psyche in man, and the relation it bears to the mechanism of the body, as in the following sentences:—
“Psychology deals with the potencies whence proceed the forces by which the molecules composing the body are governed The province of Psychology is to investigate the nature of all the forces governing the mechanism of man.”

In this connection attention should be drawn to the following remarks by the learned Serjeant, in reply to some observations of Major Owen in the debate which followed the Address:—

I am quite sure that if what Major Owen called the science of Spiritualism dealt with spirits outside man, the Psychological Society would have nothing to do with such spirits, unless they could show they had something to do with the Society. With the science of spirits the Society had nothing to do; it would be a science of something else than man. But whatever related to the soul of man was within the province of the Psychological Society. If the phenomena were produced by spirits, he did not think they would come within the province of the Psychological Society, but if they were produced by man, then they would come within its province. Spiritualism was but a very small branch of the important science of Psychology, still Spiritualism could not be excluded from the Society, because it was a question which was very properly before the public. Members of the Society would be much more concerned with facts connected with the human soul and body, and would not trouble themselves very much about the other subject.

There is some ambiguity in the sense in which the terms “spirits” and “men” are here employed. From the antithesis, and from the conjecture in another passage of the Address that the atmosphere may be tenanted by invisible beings, inferior in intelligence to man, and by whom certain phenomena may be produced, it would appear that by “spirits” the learned Serjeant had this latter conception in his mind, and in that case we need not take exception to his statement; but this is certainly not the sense in which Major Owen spoke of the science of Spiritualism, nor the sense in which his auditors and the public

* Surely our inner consciousness, hopes, and desires are psychological facts, and very important ones too in their bearing on this question, especially when these are natural, permanent, universal, and concur in pointing to the same solution of it, confirming the testimony of those external or objective facts to which this passage of the Address seems exclusively to refer.

generally would understand it. If, on the other hand, by spirits is meant that "something in our material structure that is non-material—something that is in fact ourselves," then the "men" of Serjeant Cox would seem to be as indicated in the sentence, that the province of Psychology is limited to a better understanding of the human Psyche in its relations to the molecules of the human body and the mechanism of men. Consequently that where Spiritualism begins the investigations of the Psychological Society must cease.

Now we have no wish, any more than Serjeant Cox, that the Society should give undue prominence to Spiritualism; all that we desire for it in common with all other questions of Psychological interest, is a free stage and fair play. The President of the Society in this Inaugural Address assures us that "the first business is to ascertain precisely what are the facts, and then, by reflection and discussion, to deduce from those facts the reasonable conclusions to which they point. "As to opinions and speculations based upon the facts, we shall receive them from all quarters and on any side of any question, if only they be temperately advanced." "To reap the full harvest of investigation there cannot be too many explorers, and we invite all who take an interest in these questions to come and join us in the search." "When important occasions demand, we shall appoint committees of inquiry, to examine, and test, and report results."

But of what use can be all this collecting and searching and testing, and examining and reporting, if, after all, the findings must be only in one direction? What avails the presentation of evidence if we are advised beforehand that a particular verdict if given in cannot be accepted or acted on by the Court—that verdict being the very one to which all the evidence hitherto obtained seems to tend? Is the Psychological Society of Great Britain to be merely a Society for the Diffusion of Coxiana, and has it been called into being only to register the foregone conclusions of its President? Even he appears to be not without misgivings that possibly point to a conclusion which he affirms would not be within the province of the Society. Speaking of the force non-material, which is in fact ourselves, he remarks:—

If he (the inquirer) finds the presence of such a force acting upon molecular structure, whether organic or inorganic, by noting with strict tests and repeated experiments the action of that force, he will be enabled to learn much of its nature and qualities, and especially if it be a blind force or an intelligent force. If it be a blind force, like magnetism, or any of the physical forces, he will be compelled to the conclusion that, like them, it belongs to nature generally, and not especially to the individual. But if he should find, as perhaps he will, that this force is an intelligent force—that is to say, that it has a will and know-

ledge, and cannot be commanded—to what conclusion will he then come? Inevitably that the intelligent motive force proceeds from something as imperceptible to the senses of the observer as is magnetism or electricity. But intelligence can only proceed from some being that is intelligent—some personality, some entity—call it what you please,—and if this is found to be associated with the individual man, then the inevitable conclusion will be that man has in him, or associated with him, some being other than his material structure.

And, among other profoundly interesting questions which the study of Psychology suggests, Serjeant Cox enumerates the following:—

Is it that the vast interspaces between the worlds, those regions void to our senses, in which those countless worlds are but as grains of dust, are really thronged with life—possibly with intelligent life—which, not being of molecular structure, is imperceptible to our very limited material senses? Can it be that the spacious firmament on high, and even our atmosphere, is tenanted by races of beings whom we cannot perceive with any sense, perhaps not even our equals in intelligence, by whom some of the acts are done which undoubtedly are performed by no corporeal hands? Or is it, as some contend, that the agents are the disembodied spirits of men and women like ourselves, who have passed away from mortal life, but not from mortal interests and regards? Is there for us another existence when this has closed? Where? In what conditions? Are we to preserve our individuality? If so, have we lived in the past? How? Where? When the mechanism that has served it falls to ruin, does the disembodied soul revive the recollection of all past existence, or, if more than one, of its past lives? These are a few of the profoundly interesting questions that present themselves in this single branch of Psychology.

The Inaugural Address of its Founder and President may be presumed to sound the key-note of the Society. The point raised therefore is one on which there should be left no room for doubt; and it is in no unfriendly spirit that we direct attention to it. Psychology, we are reminded, “is in plain English the science of the soul.” All therefore that relates to the soul of man lies within its province, whether in its temporary physical embodiment, or in its disembodied and (as is generally believed) eternal state; whether in relation to its control over the molecules of this material body while in this life, or over material substances, organic or inorganic, over natural elements and forces, as well as its influence over other minds yet embodied when the soul has entered on its new condition of existence; and again, as to the possibilities of the intercommunion of both worlds, and the laws by which such intercommunion is governed, if proved to exist. All this surely belongs to the science of the soul, and cannot properly be ignored by a Society founded for its investigation.

* No doubt this is conceivable, but the supposition is wholly gratuitous. When we consider the very low position in the scale of intelligence occupied, not only by many individuals, but by whole races of men, we need not call in the aid of gnomes and fays, sylphs and salamanders, or any race of beings inferior in intelligence to man to account for these phenomena, more especially as the intelligences themselves (who may be presumed to be best informed on the point) always and everywhere affirm the contrary.

They are among the most deeply interesting problems with which it can have to deal. And although this great realm is not such a wholly unexplored *terra incognita*, as the President of the Psychological Society of Great Britain seems to imagine, it is still one in which that Society may do good service, and in which we wish it entire success.

MRS. COMPTON'S *SÉANCES* AT HAVANA,
N.Y., U.S.A.

By J. B. NEWBROUGH, M.D.

A FULL account of these strange materializations has been already given by Col. Alcott and Dr. Stoner, and what I can now contribute on the subject possesses but two additional points. In the reports furnished by these very intelligent gentlemen we were informed that the body of Mrs. Compton entirely disappeared, but was re-materialized into a semblance of some former resident of this earth. Secured in any manner—with ropes, twine, or delicate sewing thread, sealed with private seals, her dress nailed to the floor, within the cabinet, still, when a materialized spirit walked forth from that cabinet the medium was not to be found while the spirit was outside, but on the spirit's re-entrance into the cabinet, the medium was found, *secured as before, with never a seal broken nor a thread or rope untied.* Observe these italics, for these words are the line of philosophy that I wish to speak of. I have had the pleasure of attending four of her *séances*, one of them private, for my own purposes of investigation, and I cannot too quickly inform you how nearly her manifestations correspond with recent experiments with Mrs. Fay, in the presence of Mr. Crookes, proving that the body that goes forth to do the work is that of the medium, while the intelligent spirit within it is indeed not that of the medium. I secured her with a shoemaker's wax-end, first around the waist then to the chair, carrying the ends downwards, and nailing them to the wall. Next I nailed her dress to the floor, having her so secured that she could not draw the nails nor free herself except by great violence, and by tearing or breaking the fastenings. Thus leaving her within the cabinet we seated ourselves eight feet in front, and began to sing lively tunes. In a few minutes out walked a young looking person, apparently a lady of eighteen, small and plump in person. (The medium is forty-five, and tall and spare).

Our young visitor told me to go into the cabinet and look for the medium, and I obeyed, but found neither the medium, nor dress, nor fastenings, *nor nails*. The young lady said her name was Katie Brink; she was dressed in an abundance of white down-like material; but the medium had had only black alpaca on when we left her. I asked for and obtained a piece of the white dress worn by the reputed spirit; and after the *séance* was over I found the *white piece matched a hole in the black alpaca*, as if it had been cut therefrom. After the *séance* was over I found the medium *apparently* nailed and secured as at first. Note the word *apparently*. By careful measurement I found that the nails were in new places, and that the knots had been changed or untied, and that seals however delicately marked had been removed and returned to their places. Now then, was this a fraud? I say no; and yet I say yes. The spirit being that came out was not Mrs. Compton; and yet it was her. The nails and fastenings could not have been removed and readjusted by any human being secured as she was, and yet they had been. This is indeed a strange philosophy!

But let us go on with the facts, fetch up where they will. This medium personates some husbands' departed wives; and she sometimes comes to a widow in the circle as the departed husband. Sometimes she is a young girl, sometimes a six-foot Indian; sometimes she weighs but fifty pounds, and then again a hundred and fifty! She is elongated; compressed; swelled out, to look corpulent, or otherwise made to look like some other person that once lived on earth. And in these characters she talks about one's home affairs and relatives as if she were indeed the returned spirit of the dead. *But stranger yet, if suddenly caught she resolves back again into Mrs. Compton in a second of time!* But nearly at the expense of her life, for the shock remains for many long weeks.

The facts are, some other power than her own frees her; some other intelligence than her own is cognisant of the private affairs of her visitors; the sudden transformation back into Mrs. Compton proves that the form and figure change in company with the transition of the intelligence; that the body of this medium is potter's clay, moulded by the different spirits to suit the occasion; that in these transformations we have a key to the explanations given by different people in regard to the honesty of many mediums; that "grabbing a spirit" proves nothing whatever in regard to the honesty of the medium; *that spirits may be magicians themselves and confound us in any of the tests we can devise.* Alas! what helpless creatures we are, while tied to our physical bodies to try to comprehend the laws of our

being. And must we fall back, and admit there is indeed no crucial test? Who knows, perhaps there are gods that laugh at our philosophies! And that in the thinnest air the greatest power is! With all the learning and wisdom on earth we have not one philosopher that can do the things this uncultured washerwoman does.

To Spiritualists somewhat acquainted with materialisation, and the conditions required, this medium is the great explaining logarithm to the problem of fraud and genuine results. When her circles are harmonious, and she has the entire confidence of all present, her transformation is complete; but when she fears that rude persons present may "grab the spirit" she does not transform so well, but often retains the characteristics and size of Mrs. Compton. In this she demonstrates the necessity of harmonious conditions and confidence. She proves that it is the entire composure of the medium's mind that enables the best results to be obtained by the spirits; and she proves too, why, under crucial tests (being in the presence of persons she fears) that the manifestations are generally inferior to those in which everything is taken in confidence.

New York, April 27th, 1875.

PROGRESS IN THE PULPIT.*

By FREDERIC ROWLAND YOUNG,

Minister of the Free Christian Church, New Swindon.

EMERSON, in one of his essays, tells us that "Society never advances." What he means by such a statement it may not be easy for us to determine; but we think Galileo's whispered confession, as he rose from his knees after his recantation, *E pur se muove*, is far more true to the fact. Certainly society does not advance in one direction only, or without interruptions and backward movements. It is also true that many of the achievements of civilization have been gained by the loss of great blessings. To say that our advancement never ceases and is perfect, would be to say that we had arrived at the millennium; but to deny or doubt all advancement would be to say, in other words, that the order of this universe was stagnation, and God an idle Being.

* *Law and God.* By W. PAGE-ROBERTS, M.A., Vicar of Eye, Suffolk. Second Edition. London: SMITH, ELDER & Co.

It is exceedingly instructive to notice and study the various indications of a change that is coming over the religious, and especially the clerical mind, in reference to certain subjects which were at one time forbidden to our thought, and to certain points of sight from which those subjects might be viewed. Time was when he who expressed any doubt as to the plenary inspiration and literary infallibility of Holy Scripture was looked upon with unmixed horror, while the claims of faith were oftentimes so taught as to put them in conflict with reason and obvious fact, and it was considered that the more unreasonable a man's faith was, the more likely it was to be true and acceptable in the sight of God. In the beginning of the present century there was a volume, which the writer of this article once read, entitled *The Unreasonableness of Christianity*, written by a devout Minister of the Gospel in answer to John Locke's *Reasonableness of Christianity*. Men seemed to think that reason itself was "carnal," that religion was something altogether foreign to human nature, that justice and mercy in the Heavens might be in absolute contrast with justice and mercy on the earth, that if not "the whole," at least the chief "duty of man" lay in passively believing, and that enquiry, especially on the part of an opponent, was dangerous, and in some cases damnable.

We are getting out of this state very very gradually, but just as surely. The Bible will survive not only the fierce attacks of unbelief, but the sincere though ignorant worship of its letter; reason will be seen to be not all-sufficient, but to have her rights, to deny which must be an injustice; and free inquiry will be seen to be not the most glorious thing on the earth, but a means to an end, that end being the knowledge of the truth, that once knowing the truth we may obey it. Now considering the vast influence which the pulpit still exerts, and must for ever exert, because it is a speaking institution, we ought to be greatly thankful for any indications which it presents of a return to moderation, reasonableness, and an ability to appreciate views from which it may at the same time the most strongly dissent. We cannot for the life of us understand the morality of the position occupied by the Broad Church section in the Church of England, but to their own Master they stand or fall, and we cannot but be thankful that their views, especially those of such men as Stanley, Stopford Brooke, and Haweis, are gaining the ear of society. Among the Congregationalists, the Baptists, and even the Wesleyan Methodist bodies, one angel after another is going down to trouble the waters, and many a poor crippled soul has gone in at the time and come out healed. Galileo was right: the world does move, in eccentric ways and

very slowly, but with sufficient certainty to make us feel the truth of Tennyson's words,

That God, which ever lives and loves :
 One God, one law, one element,
 And one far-off Divine event,
 To which the whole creation moves.

The volume of sermons by the Vicar of Eye, which it is the chief intention of this article to introduce to our readers, is in many respects a remarkable one. It is fully equal to anything that has come down to us from Robertson of Brighton. The language of the writer is simple, but throughout all his pages you are made to feel the life and reality which throb in almost every line. Mr. Page-Roberts has known doubt, and faced despair; he has also come into the region of assured belief and trust, and has something to say to us about what he has seen, and heard, and tasted, and handled of the great and awful facts of human existence. He has studied the relations of science to religion, and is evidently not afraid of science. He has thought upon prayer as it affects our conceptions of law, of the lessons we may learn from such terrible physical catastrophes as the recent wreck of the *Schiller*, of the law of sacrifice and its interpretation in Christ, of the use of Old Testament history, of the teaching and living which make unbelievers, of the awful fact of sin as the great disturbing element in this world, of the "consuming fire" which burns not to destroy but to purify, and of that "sting of death" which is felt to be a sting all the more when we feel life and health to be coursing through our veins. The volume contains twelve sermons and 150 pages. It is as fresh as a mountain daisy, oftentimes genuinely eloquent, full of illustrations from passing events, and indicative of Mr. Page-Roberts' power to do the rare work of ministering, at one and the same time, to an average country congregation and to educated and cultivated minds. No doubt many of our readers have read John Stuart Mill's posthumous work on *Religion*, and been troubled by some of his beliefs and suggestions. Mr. Page-Roberts does not supply us with an exact answer to Mr. Mill, but we think he does give us helps towards that end, not by asking us to shut our eyes, but rather by calling upon us to open them, and when they are open to look at all the facts, and not at some of them only. Most heartily do we recommend this volume to our readers. The day has not yet come, but come it must, when the problem of "Law and God" will have to be faced, and solved as far as a solution is possible to mortals. We do not for one moment pretend to say that Mr. Page-Roberts has solved it, but in that future day when we shall see more clearly than we now see what the question itself is, and what

answer can be given to it, it will be acknowledged that the Vicar of Eye gave special and valuable help towards the accomplishment of the work. The volume is now passing through a second edition, but if its sale be at all commensurate with its merits, the number of editions will go on increasing as rapidly as in the case of Robertson of Brighton.

Notices of New Books.

DR. MARSHALL ON MODERN SPIRITUALISM.*

THE author of this small *brochure* seems to have considered himself called upon in his native town to express his views on the subject of Spiritualism. He accordingly gave a lecture on it before the Greenock Philosophical Society, and was afterwards persuaded by friends—very injudicious ones, we think—to have it printed. We are, of course, always glad to hear what any opponent has to say on the subject, and several books have been written viewing the manifestations from a standpoint altogether different from our own, which we have read not only with pleasure but with some degree of profit. We cannot say this, however, of Dr. Marshall's lecture. He appears to be so utterly ignorant of the whole subject of Spiritualism that one is exceedingly puzzled to know how he could ever have deemed himself in any way competent to deal with it. Judging from his lecture, he has read nothing on the subject except, perhaps, Mr. Wallace's articles in the *Fortnightly Review*, and an American book by Dr. Wolf. Had he been at all acquainted with the various phases of the phenomena, as described in the leading works on the subject, he would have seen how utterly incompetent are the theories he puts forward to explain the facts; theories which have nothing to recommend them but their absurdity and their inapplicability to the subject with which they are called upon to deal. The reader must not imagine that we are referring to any new theories advanced by Dr. Marshall. He has nothing new to say on the subject, as may be judged of from the following extract from his preface:—"From the pressure of my ordinary engagements, I was compelled in the preparation of this lecture to make use largely of the very words of well-known authors."

* *Modern Spiritualism, as Read by the Light of Physiology and Psychology.* A Lecture. By W. J. MARSHALL. Greenock: WM. HUTCHISON, 23, Nicolson Street.

This "pressure of ordinary engagements," although it might not interfere with the delivery of the lecture at a Mechanics' Institute in the town where the lecturer was a resident, and therefore well known, should, one would think, have prevented its publication. For a gentleman to rush into print with a lecture containing little else but long extracts from the works of other men, unredeemed by a single thought of his own, simply because some over good-natured friends have persuaded him, argues no small amount of belief in himself, to use no stronger phrase. The lecture is compiled mainly from Dr. Carpenter's book on "Mental Physiology," and it therefore abounds with references to cases of what is preposterously called "Unconscious Cerebration," and which has about as much bearing on the modern spiritual phenomena as upon the cause of eclipses or the changes of the weather. If Dr. Marshall is desirous of grappling with Spiritualism, he must make himself better acquainted with the subject, and, unless he does this, he may depend upon it that the movement will progress in Scotland despite anything that he can say or do to prevent it. Neither his lecture nor the bigger book of Dr. Carpenter, which he has laid under such heavy tribute, are likely to produce much effect upon the minds of those people who have satisfied themselves by careful experiment and observation that Spiritualism is true, although they may for a time mislead those who are altogether ignorant of the question.

EPES SARGENT'S PROOF PALPABLE OF IMMORTALITY.*

MR. EPES SARGENT is widely known as one of the ablest of the American Spiritualists. His *Planchette; or, The Despair of Science*, is a work that will take rank as one of the standard books which the modern manifestations of Spiritualism have called forth. He is a calm and dispassionate writer, with no tendency either to ignore what may be said on the other side, or to exaggerate the importance of the facts with which he has to deal. Such books as his are calculated to do a vast amount of good, but the number of them is, alas, too small. The literature of Spiritualism is somewhat scanty, and the really good works may be reckoned on the fingers. We hail, with considerable pleasure, the appearance of the *Proof Palpable of Immortality* in this country. We read it with considerable interest as it appeared first in the *Banner of Light*, and are glad to see that

* *The Proof Palpable of Immortality.* By EPES SARGENT. Boston: COLBY and RICH.

it has now been issued in a separate form, which is likely to give to it a more permanent character. The bare fact that it comes from the pen of Mr. Epes Sargent will be sufficient to recommend it to our readers. It should have a place in the library of every Spiritualist in the world. It contains matter interesting and instructive to those who believe in the modern phenomena, and admirably adapted to convince those who do not. It is printed on excellent paper and well got up.

NOTES AND GLEANINGS.

MR. M. D. CONWAY AND SPIRITUALISM.

MR. M. D. CONWAY, a gentleman who preaches or lectures—for we are not quite clear how he would describe his discourses—in the building once made famous by the eloquence of W. J. Fox, is the London correspondent of a Cincinnati paper, and in that capacity appears to have sent out from England an account of the doings of Spiritualists, which does credit to his love of truth. After stating that the trick of a distinguished Spiritualist has been detected, he remarks:—

This medium is a certain Mr. Williams, who has been making a good thing by placing on tables sundry musical instruments, which cut various antics when it is pitch dark. Williams goes out to evening companies, where all present know each other's good faith; his two hands are held by persons on each side; he has no confederate, and yet the movements go on in the centre of the table. But a son of the late Baden Powell (one of the writers of the famous "Essays and Reviews") discovered a few evenings ago that Williams was utilizing the peculiar way of joining hands in the dark which he adopts—namely, the hooking of little fingers together. He edges the hands of his two neighbours toward each other; he then proposes to one of them softly to rest his little finger by substituting his first finger; when this change is made that neighbour's finger is readily hooked on to the fore-finger of the same hand whose little finger is already holding the other. In the dark the persons each side of him, who fancy they hold a separate hand, are really holding on to different fingers of the same hand. William's other hand is thus left perfectly free to act as it pleases. Last night, a friend and myself, fully let into the secret, were present at a *séance*, and had Williams between us. Sure enough the medium softly proposed a change of fingers, but the change was resisted. The consequence was, that the poor medium speedily found that the conditions were unfriendly to any manifestations, left the house as soon as possible, and the *séance* came to nothing. *And it is by such tricks as these that millions are induced to believe that they are communicating with the invisible world!* There is now not a medium of any fame in London whose fraud has not been exposed to the satisfaction of all, except the large class of those who wish to be deceived.

Now we shall be glad to be informed to what this refers; whether it has any foundation in fact at all, or whether—as seems far more probable—Mr. Conway has drawn upon his

imagination for his facts. We are acquainted with but one Mr. Williams, a medium, in London, and the statement most certainly will not apply to him, since, as far as we know, no breath of suspicion has ever been raised against his honesty. The assertion that "there is now not a medium of any fame in London whose fraud has not been exposed" is so barefaced and impudent a falsehood that we are surprised that any man should have the audacity to utter it. If this sort of thing is to be repeated, Mr. Conway will have to be called upon to answer his slanders in a manner which he little expects; and we trust our American friends will enlighten the proprietor of the Cincinnati paper on the character of the communications received from their London correspondent.

Anent this subject, Mr. Robert Cooper, of Eastbourne, who is now travelling in America, has sent the following letter to the *Boston Spiritual Scientist* :—

I observe in your last a paragraph referring to Mr. Conway, an American gentleman, who for some years past has occupied the pulpit made celebrated by one of the most gifted preachers of the time—the late W. J. Fox. What Mr. Conway's real convictions may be in reference to the subject he undertakes to criticise it is impossible to say, but his latest effusion looks very much like the ordinary productions of penny-a-liners who write to suit the popular taste.

Mr. Conway has been dabbling in Spiritualism for years, and although I have heard him say that he was afraid it was too good to be true, professes to be still unconvinced, and this notwithstanding he has witnessed phenomena that ought to satisfy any reasonable mind. He saw the Davenportes when in England, and, like Mr. Bradlaugh and Mr. Holyoake *et hoc genus*, admitted the inexplicability of their phenomena.

Some ten or twelve years ago I and my late coadjutor, Mr. J. H. Powell, whom some of the Boston people may remember, accompanied Mr. Conway to the late Mrs. Marshall's. It was a fine summer's afternoon, and all that took place was in the full light. We four sat at the table and Mr. Conway was told to ask of the raps some questions. He said, "Can you tell me my name?" The letters "MONCURE DANIEL" were signalled without halt or hesitation, which Mr. C. said were his Christian names; a fact unknown to anyone but himself. Paper and pencil were then placed under the table on the floor, and direct writing obtained while all our hands were in sight. Mr. C. said the name attached to the communication was that of his brother. We then held a guitar under the table in the position of a violincello when played, and the strings were forcibly strummed. Mr. C. did the same. A tumbler was then placed on the floor and a ring by its side. In a few minutes a jingle was heard, and on examination the ring was seen to be in the glass. Such are the principal incidents that Mr. Conway witnessed on this occasion. He admitted his astonishment and said, "I shall tell my people I have seen something wonderful."

Your readers will now be able to judge how far your charge of "insincerity" is justified. I certainly cannot help thinking that Mr. Conway is not so ingenuous in the matter as a "man of God" ought to be.

"NOT CHURCH, BUT JESUS."

At the last meeting of the Discussion Society of the Liverpool Association of Spiritualists, held on Friday evening, the 21st ult., in Islington Assembly Rooms, Mrs. Nosworthy read a very able and exceptionally interesting Paper, of a

religio-philosophical nature, on the above subject. There was a large attendance of Materialists, as well as Spiritualists and Psychologists—whatever this last term may now signify—all of whom expressed themselves highly pleased—in fact, *charmed* with the splendid elocutionary and dramatic talents of this accomplished orator. The literature, science, and *history* of Mrs. Nosworthy's amenities of Spiritualism must have been heard to be fully appreciated in heart and intellect. Her Essay—said to have been “communicated by a friend”—covered a vast field, armed with great strength, and outlying works, seemingly incapable of overthrow by opposing forces. She beautifully delineated a *glorious* Christ and spiritual Christianity, as the remedy for Priestcraft and Sectarianism, showing that abundant are the blossoms, flowers and fruit of that precious Tree of Knowledge, termed Spiritualism; and that when partaken of, in sincerity and truth, by mankind at large, must yield a tranquil conscience, a pure heart, a holy life, and a hope that shameth not the saint or sinner. These are the clustering felicities, the manifold beauties of the soul, of each *true* Spiritualist; and must, said the eloquent lecturer, again be sought, not in the formality of Churchism, but in the religion of being good and doing good.

Correspondence.

SPIRIT-PHOTOGRAPHY, AS DEMONSTRATED THROUGH MR. PARKES.

To the Editor of the "Spiritual Magazine."

SIR,—Though Mr. Parkes has come before the public as a medium for spirit-photography but recently, I have found, on testing him and his art, as you and many others have done, that he is worthy in every way of the most liberal patronage.

At three *séances* with him of late, I have received four spirit photographs, all recognised, three being those of my nearest and dearest relatives, one of whom, a lady, had departed this life previous to the advent even of the Daguerreotype, without having ever allowed her portrait to be taken; while Mr. Parkes had never known of her existence till after her likeness had appeared beside mine on his plate.

The fourth spirit-photo and best, is an excellent one of the late President Lincoln, which that distinguished patriot and martyr had voluntarily promised to me at a *séance* some time back with Mr. Olive, much to my surprise at the moment. The nature of that abiding sympathy which induced him so to offer it to me, was subsequently explained in the most satisfactory, and to me gratifying manner—a profound lesson to us all being involved in the communication I then received. For, many years since, when in the United States, I had taken an immense interest, not only in Andrew Jackson Davis's grand

prelude to Spiritualism, as well as the spiritual movement itself in that country subsequently (using very strenuous exertions, chiefly of a private nature, to promote the cause), but also in the Abolition of Slavery movement, then led by Henry Lloyd Garrison. And no one mourned more keenly than I did the premature death by assassination of the late President, though I had not had the honour of knowing him personally. I was not aware, however, that my labours and sympathies were known to many besides myself. Now, it appears from the spiritual communication alluded to, which I received, that in my case as in others, all aims and efforts directed to high objects of public good, are readily recognised and sympathised with in heaven, even when little of worldly fame attend them.

The critical moralist will also be sure to perceive, that a man finding himself honoured as I have just been, in conjunction with Mr. Parkes, would desire not to risk the censure of such a spirit-friend, by conduct unworthy of continued intercourse with him. This is some answer to the prevalent query of "*Cui bono?*" in reference to the still advancing tide of Spiritual Phenomena, by showing in such cases as this, great fresh incentives to well-doing, and a great deterrent effect as to ill-doing.

As to spiritual chemistry and mechanism involved in spirit-photography, it cannot be too often or too urgently repeated, that much depends upon the tone of mind of the sitter, as to ensuring success, and obtaining genuine satisfaction. It should always be remembered that the spirit-friends or relatives of sitters, who *pose* with them for the first time as spiritual beings, require time and opportunity, as well as ourselves, to master the difficulties attending very successful photography, and that a quiet passive state of mind, and deep sympathy of feeling with the invisibles, aid them much.

I sincerely trust that now Mr. Parkes has consented to give his time and labours professionally, such a boon may not be treated in a niggardly or worse manner, by visitors omitting to furnish the advertised fee; for he seems to me to be far too gentlemanly a man to think of reminding anyone troubled with a truant memory. The wear and tear upon his system is evidently great, for when reduced often to a low stage of physical prostration at the close of a day's photographic *séances*, his spirit-guides have obviously a heavy "labour of love" on hand, in restoring, as they always do, his physical energies. Any of his friends or visitors, possessing even a slight knowledge of the magnetising process, might, I think, on such occasions be able to assist opportunely in returning to him his exhausted powers.

5th May, 1875.

R. C.

SONGS OF THE SOUL.

INSUFFICIENCY.

We gaze with awe on some clear summer night
On Heaven's blue vault and distant orbs of light;
And ponder o'er their magnitude and sweep;
We climb the lofty mountain, cross the deep,
And visit lands far famed in song and story,
Where lingers even yet the ancient glory;
But not in sky and star, mountain and sea,
Temple and pyramid, though these may be
A power—an inspiration—shall we find
That which can all-suffice: the aspiring mind
Would pierce through and beyond all shows; the soul,
Which holds them in its grasp, transcends the whole:
A spirit capable of love and trust
Is greater than a universe of dust!

T. S.

THE Spiritual Magazine.

JULY, 1875.

CRYSTAL PALACE LECTURES ON SPIRITUALISM.*

By GEORGE SEXTON, LL.D.

IV.

II. PSYCHICAL PHENOMENA.—This class of manifestations is, as I have already stated, as a rule, somewhat less convincing to sceptics, and yet it is usually of a much higher character than that in which there are physical manifestations, whether seen to be controlled by intelligence or not. There is, of course, in all cases where a disembodied spirit makes a communication through the mediumship of the organism of some person still in the flesh, not only a considerable danger of deception being practised, but also the extreme probability of the message itself becoming largely affected by the mental powers of the medium. Even in those cases where the trance is known to be perfect, and where, therefore, the entranced person cannot consciously exercise any influence over the communication that is being made, still, as his or her brain is unquestionably employed in some mysterious manner, as a medium of communication between the disembodied spirit and the material world, the message takes a considerable tinge from the previous impressions that have been made upon the cerebral organ of the agent used for the purpose. This is, undoubtedly, the reason that, as a rule, the messages which we receive through trance mediums generally partake very largely of the tone of mind and idiosyncracies of the mediums themselves. It would, indeed, be surprising were it otherwise; for, by all the laws of spiritual

* Delivered at the Crystal Palace, Sydenham, on Wednesday and Friday, 2nd and 4th of April, 1873.

being, as far as we can understand them, spirits can only enter into close communion with those persons to whom they are drawn by a similarity of disposition and affection. Highly intellectual spiritual beings would, of course, find a considerable difficulty in giving their lofty thoughts to the world through the mediumship of an ignorant and uneducated person, whose cerebral organisation was of a low order, and whose mental powers were deficient in culture and refinement. And, in the same way, a disembodied spirit, overflowing with benevolence and redolent of purity and goodness, could never be attracted towards a vicious and immoral medium. I can easily understand that such facts as these—and facts they unquestionably are—should tend very largely to destroy all faith in the so-called spirit-message on the part of those who had not by other means thoroughly convinced themselves of the truth of Spiritualism. It may, with great force, be objected, that if the communication made through a medium does not rise above the mental condition of the medium himself, not only does it fail to prove that there is any spiritual agency at all at work in the matter, but it shows also that the whole thing is valueless, let it come from what source it may. Of course, I am free to admit the full weight of this objection; but then there are thousands of cases in which the communications that have been made, although largely, no doubt, influenced by the mind of the medium, have yet been of such a character as clearly to establish their spiritual origin; since no other explanation will prove of the least value in helping us to a solution of the problem which they present. Cases of this kind are not confined to the phenomena of Modern Spiritualism, but they abound in the history of all nations and all ages.

The large number of facts which we meet with in connection with somnambulism and clairvoyance are of this character. I am quite alive to the circumstance, that to call in spiritual agency as an explanation of what are considered well-established physiological facts, is to lay oneself open to the charge of abetting superstition. But, if man be a spiritual being at all, he is clearly very largely subject to spiritual laws; and he who ignores these is likely to wander very far from the region where the true explanation of many of the phenomena of mind is to be found. Not in all cases, perhaps, shall we discover the operation of a disembodied spirit in the production of mysterious phenomena; but, at least, we shall be compelled, in order to get a satisfactory explanation, to fall back upon the spiritual nature of the man himself in connection with whom they occur. And in very many cases, I have no doubt, even spirits out of the flesh play an important part in what is called the workings of the human

mind. If you turn to works on the subject of sleep and dreams, written by men whose tone of mind has been of an exceedingly matter-of-fact tendency, you will find innumerable cases recorded which set completely at defiance the theories of the authors, and which point unmistakably to the action of some power not recognised in their philosophy. "The minds of sleeping persons," says the Elder Cyrus, "strongly manifest their divine origin; for, when they are free and released from corporeal influences, they foresee much that is to be." Certain it is, that when the restraint arising from the influences of external circumstances operating on the organs of sense is removed, the mind soars into a region peculiarly its own, where, in obedience to those spiritual laws which are specially related to its nature, it sets at defiance the restrictions imposed upon material things. Time and space are completely changed in the relationship which they sustain to the human mind. The former is traversed with the rapidity of thought, and the latter appears to have no existence; for dreams, which are known to have occupied only a few seconds in duration, have had crammed into them almost the effects of a lifetime.

How strange is Sleep! When his dark spell lies
On the drowsy lids of human eyes,
The years of a life will float along
In the compass of a page's song;
And the mountain's peak and the ocean's dye
Will scarce give food to his passing eye.

The dreams of De Quincey, the opium eater, furnish an admirable study in connection with the powers of the mind in sleep. And there is no person, who has not at some period or the other of his existence, experienced the floating through his mind in a dream of thoughts and ideas so vast and marvellous, the mere recollection of which in the waking state has startled him beyond the power of language to express.

Dreams in their development have breath,
And tears, and tortures, and the touch of joy;
They leave a weight upon our waking thoughts,
They take a weight from off our waking toils:
They do divide our being. They become
A portion of ourselves as of our time,
And look like heralds of eternity.

Dr. Macnish, in his *Philosophy of Sleep*—a most admirable little work by the way, but the materialistic tendency of which is frequently strangely at variance with the facts which he quotes—remarks respecting dreams—"I believe that dreams are uniformly the resuscitation or re-embodiment of thoughts which have formerly, in some shape or other, occupied the mind. They are old ideas revived either in an entire state, or hetero-

generously mingled together. I doubt if it be possible for a person to have, in a dream, any idea whose elements did not, in some form, strike him at a previous period. If these break loose from their connecting chain, and become jumbled together incoherently, as is often the case, they give rise to absurd combinations; but the elements still subsist, and only manifest themselves in a new and unconnected shape." Now is this statement in any sense of the word correct? I simply ask you to reflect for one moment upon your own experience, and the dreams which have occurred to any one of you at different times, to say whether these have not frequently been of a character which could not possibly be reconciled with the theory here put forward by Dr. Macnish. Most of us have dreamt at some time or other of events which had never fallen within the range of our ordinary experience, and which sometimes were of such a character as to point unmistakeably either to a communication made to us from a higher source, or to a state of pre-science on the part of the mind itself by no means common to it in its normal condition. Dr. Macnish relates a case which occurred to himself in August, 1821, in which the facts are strangely at variance with the theory to which I have just referred as advanced by him as an explanation of the philosophy of dreaming. I give you the case in his own words. "I was then in Caithness, when I dreamed that a near relation of my own, residing 300 miles off, had suddenly died; and immediately thereafter awoke in a state of inconceivable terror, similar to that produced by a paroxysm of nightmare. The same day, happening to be writing home, I mentioned the circumstance in a half-jesting, half-earnest way. To tell the truth, I was afraid to be serious, lest I should be laughed at for putting any faith in dreams. However, in the interval between writing and receiving an answer, I remained in a state of most unpleasant suspense. I felt a presentiment that something dreadful had happened, or would happen; and although I could not help blaming myself for a childish weakness in so feeling, I was unable to get rid of the painful idea which had taken such rooted possession of my mind. Three days after sending away the letter, what was my astonishment when I received one written the day subsequent to mine, and stating that the relative of whom I had dreamed, had been struck with a fatal shock of palsy the day before—viz., the very day on the morning of which I had beheld the appearance in my dream! My friends received my letter two days after sending their own away, and were naturally astonished at the circumstance. I may state that my relation was in perfect health before the fatal event took place. It came upon him like a

thunderbolt, at a period when no one could have the slightest anticipation of danger." The explanation which Dr. Macnish gives of this case is a very curious one. It arose he says from a "fortuitous cause," which I suppose is no cause at all; and in another place in the same book, in dealing with cases of this character, he speaks of them as due to a "fortuitous coincidence," a theory which I have already discussed. Certain it is that the case given—and there are scores of such—is utterly at variance with the theory laid down, that dreams are invariably the result of a reproduction in the mind of events that have occurred to the individual in the waking state. Very mysterious indeed are many of the phenomena of sleep, and the true theory by which they can be explained, has perhaps yet to be discovered. I am very much inclined myself to believe that dreams are occasioned by the constant activity of the immortal part of man, modern physiological theories notwithstanding. This is I know to revive a very ancient hypothesis, but I have yet to learn that a thing cannot be true, because it is old. Martin Tupper, a poet, who is new-a-days made the subject of a good deal of ridicule and abuse, but who has nevertheless given to the world some noble thoughts, remarks:—

For the soul never slumbereth, but is as the eye of the Eternal,
And mind, the breath of God, knoweth not ideal vacuity:
At night, after weariness and watching, the body sinketh into sleep,
But the mental eye is awake, and thou reasonest in thy dreams:
In a dream thou may'st live a life-time, and all be forgotten in the morning.

The condition of Trance so commonly witnessed in connection with what are called clairvoyants in Mesmerism, and mediums in Spiritualism, is in very many respects strikingly analogous to what has been sometimes seen in the normal condition of ordinary sleep. This is an important fact to bear in mind, and a consideration of it may help us to an explanation of much that would otherwise appear mysterious. Sleep is perhaps after all the most favourable condition for spiritual communication, and hence the large number of instances on record of dreams in which knowledge has been obtained in a manner which sets at defiance the ordinary laws that prevail generally in the waking state. In a book, the authority of which will be disputed by few, and the antiquity and profundity by none, we read. "In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me and trembling, which made all my bones to shake. Then a spirit passed before my face;"* And this teaching is strictly in accordance with very much of

* Job iv., 13-15.

modern experience. Of course I do not mean to say that in all cases of dreaming, even when the dream may happen to be of an extraordinary character, that there is necessarily any operation upon the mind of the sleeper by a disembodied spirit. No doubt the soul itself, when freed from the influence of circumstances operating through the organs of sense, acquires powers to which it is an entire stranger in the normal waking condition. Still I feel certain that some of the phenomena of sleep can only be explained upon the principle of spiritual interference, and as such may become extremely valuable in illustrating what is called trance mediumship. Twenty-five years ago I had great experience of what is usually called Mesmerism, and I saw large numbers of cases of clairvoyance which presented a striking similarity to the phase of modern Spiritualism known as trance mediumship. In lectures which I then gave, and in papers which I wrote on the subject, I frequently remarked that all the facts of Mesmerism even to the most extreme cases of clairvoyance, were of precisely the same character as many of the phenomena to be met with in cases of ordinary sleep. This fact I supposed brought the whole thing within the range of what is called natural law; and I confess that for a great many years my strong objection to this phase of Spiritualism was, that it displayed nothing more wonderful than I had frequently seen in Mesmerism, and was unquestionably of precisely the same character. I see clearly now that both Spiritualism, Mesmerism, and some of the phenomena of ordinary sleep will alike have to seek for an explanation outside the domain of material law.

In order to enable us to understand more clearly what occurs in trance mediumship, I will glance briefly at a few facts that I gather from the study of natural sleep. I have thought much on this subject, and have read as far as I am aware almost everything that has been written, and from it all I have come to the conclusion that the following important facts are thoroughly established.

1.—*In sleep the mind often acts and obtains a knowledge of the external world, independently of the senses.*—This is clearly established in the innumerable cases of somnambulism, in which works on the subject of sleep abound so plentifully. In nearly all of these the person affected seems to be perfectly aware not only of what he is doing, but of a great number of the circumstances by which he is surrounded, while the senses are most certainly closed against impressions from the external world. Ordinary sounds are not heard. The eyes are usually both closed, and the balls rolled up, and even when open, so fixed as to be totally incapable of exercising the ordinary powers of

vision—a fact noticed by Shakespeare, for when Lady Macbeth was in this condition, the Physician observed—

You see her eyes are open.

To which the gentlewoman replied—

Aye; but their sense is shut,

thus displaying a thorough knowledge of the case.* Yet Somnambulists are certainly aware of the existence of many of the objects by which they are surrounded. If you place any material body immediately in front of them while they are walking, they will, usually, avoid it by going on one side, or sometimes will remove it out of their way, and this without either opening the eyes or directing them in the position in which the object is placed. Innumerable cases illustrating this fact are on record, which might be quoted had I the time; and one or two such cases have occurred within my own knowledge. Dr. Macnish remarks, "A case is related of an English clergyman who used to get up in the night, light his candle, write sermons, correct them with interlineations, and retire to bed again, being all the time asleep. . . . Dr. Gall takes notice of a miller who was in the habit of getting up every night and attending to his usual avocation at the mill, then returning to bed: on awaking in the morning, he recollected nothing of what passed during night. Martinet speaks of a saddler who was accustomed to rise in his sleep and work at his trade; and Dr. Pritchard of a farmer, who got out of bed, dressed himself, saddled his horse, and rode to the market, being all the while asleep. Dr. Blacklock, on one occasion, rose from bed, to which he had retired at an early hour, came into the room where his family were assembled, conversed with them, and afterwards entertained them with a pleasant song, without any of them suspecting he was asleep, and without his retaining, after he awoke, the least recollection of what he had done." A most interesting case is recorded in the *Cyclopædia of Practical Medicine*, which demonstrates, beyond the shadow of a doubt, the fact that vision is carried on altogether independently of the eyes:—"The somnambulist in question was a young priest in a Catholic seminary; the witness and reporter of the facts, the Archbishop of Bordeaux, who used to go into his chamber after the priest had gone to sleep, and observe his proceedings. He sometimes arose from his bed, took paper, and wrote sermons. After finishing a page, he read (if the act was properly reading) the whole aloud; and, if necessary, erased words, and wrote

* For a full account of the Somnambulism of Lady Macbeth, see the *Psychology of Macbeth*, by Dr. Sexton. Price 3d. May be had at the *Christian Spiritualist Office*, 75, Fleet Street, E.C.

his corrections over the line with great accuracy. I have seen the beginning of one of his sermons which he had written when asleep; it was well composed; but one correction surprised me: having written at first the words '*ce divin enfant*,' he had afterwards effaced the word '*divin*,' and written over it '*adorable*.' Then, perceiving that the '*ce*' could not stand before the last word, he had dexterously inserted a '*t*,' so as to make the word '*cet*.' The witness, in order to ascertain whether he made use of his eyes, put a card under his chin, so as to intercept the sight of the paper which was on the table; but he continued to write without perceiving it. Wishing to know by what means he judged of the presence of objects which were under his eyes, the witness took from him the paper on which he was writing, and substituted others repeatedly. He always perceived this by the difference of size, for when a paper of exactly the same shape was given to him, he took it for his own, and wrote his corrections on places corresponding to those on the paper which had been taken away from him. The most astonishing thing is, that he could write music with great exactness, tracing on it at equal distances the five lines, and putting upon them the clef, flats, and sharps. Afterwards he marked the notes, at first white, and then blackened those which were to be black; the words were written under; and once, happening to make them too long, he quickly perceived that they were not exactly under the corresponding notes; he corrected this inaccuracy by rubbing out what he had written, and putting the line below with the greatest precision."

Here it will be perceived that the somnambulist was able to see distinctly the work upon which he was engaged; clearly, however, not by means of the ordinary organs of vision, because an opaque body was interposed between his eyes and the object. One of Gassendi's somnambulists used to rise and dress himself in his sleep, go down to the cellar, and draw wine from a cask; he appeared to see in the dark as well as in a clear day; but when he awoke, either in the street or in the cellar, he was obliged to grope and feel his way back to his bed. He always answered his wife as if awake, but in the morning recollected nothing of what passed. It has been sometimes suggested that in these cases of somnambulism the sense of touch is made to do duty for that of sight. Such an explanation would, however, fail in the case just quoted, because, immediately the patient was roused into a state of wakefulness, he found a difficulty in groping his way back. In truth, in somnambulism, the whole of the senses are locked in repose. The loud blast of a trumpet may be blown, but the somnambulist hears it not; while the gentlest whisper will be perceived, if in harmony with his train

of thought, or coming from a person whose mind is in unison with his own. And herein this condition of somnambulism bears a most striking resemblance to the mesmeric or spiritual trance. The fact that somnambulists will walk along dangerous precipices, climb upon tops of houses, cross streams of water on a narrow plank, and perform other exploits of a similar kind, without experiencing any danger, is well known.

2.—*In sleep persons have frequently evinced the possession of knowledge not previously acquired.*—There are thousands of cases on record in which persons in a state of delirium or fever have been found speaking a language that had not been previously acquired, and which when recovery has taken place the patient has been entirely ignorant of. The instance recorded by Coleridge in his *Biographia Literaria*, is a case in point, and although here it is attempted to be shown that the patient had previously picked up the scraps of dead languages from having lived in the house of a clergyman who had been in the habit of reading aloud from books written in foreign tongues, the explanation is very far fetched, and exceedingly unsatisfactory. Even however were it conclusive, it would in no sense help us to a solution of the problem which frequently presents itself in connection with phenomena of this kind, where the person displays a knowledge which could not possibly have been obtained previously. You are probably all familiar with the case given by Sir Walter Scott in his notes to the *Antiquary*, which I will however read as illustrating the communication received in a dream from some mysterious source of a supernatural character. “Mr. R——d of Bowland, a gentleman of landed property in the Vale of Gala, was prosecuted for a very considerable sum, the accumulated arrears of teind (or tithe), for which he was said to be indebted to a noble family, the titulars (lay impropiators) of the tithes. Mr. R——d was strongly impressed with the belief that his father had, by a form of process peculiar to the law of Scotland, purchased these lands from the titular, and therefore, that the present prosecution was groundless. But after an industrious search among his father’s papers, an investigation of the public records, and a careful inquiry among all persons who had transacted law business for his father, no evidence could be recovered to support his defence. The period was now near at hand when he conceived the loss of his lawsuit to be inevitable, and he had formed the determination to ride to Edinburgh next day, and make the best bargain he could in the way of compromise. He went to bed with this resolution, and, with all the circumstances of the case floating upon his mind, had a dream to the following purpose. His father who had been many years dead, appeared

to him, he thought, and asked him why he was disturbed in his mind. In dreams men are not surprised at such apparitions. Mr. R——d thought that he informed his father of the cause of his distress, adding that the payment of a considerable sum of money was the more unpleasant to him, because he had a strong consciousness that it was not due, though he was unable to recover any evidence in support of his belief. 'You are right, my son,' replied the paternal shade; 'I did acquire right to these teinds, for payment of which you are now prosecuted. The papers relating to the transaction are in the hands of Mr. —, a writer (or attorney), who is now retired from professional business, and resides at Inveresk, near Edinburgh. He was a person whom I employed on that occasion for a particular reason, but who never on any other occasion transacted business on my account. It is very possible,' pursued the vision, 'that Mr. — may have forgotten a matter which is now of a very old date; but you may call it to his recollection by this token, that when I came to pay his account, there was difficulty in getting change for a Portugal piece of gold, and we were forced to drink out the balance at a tavern.' Mr. R——d awoke in the morning with all the words of the vision imprinted on his mind, and thought it worth while to walk across the country to Inveresk, instead of going straight to Edinburgh. When he came there, he waited on the gentleman mentioned in the dream—a very old man. Without saying anything of the vision he inquired whether he remembered having conducted such a matter for his deceased father. The old gentleman could not at first bring the circumstance to his recollection, but on mention of the Portugal piece of gold, the whole returned upon his memory; he made an immediate search for the papers, and recovered them; so that Mr. R——d carried to Edinburgh the documents necessary to gain the cause which he was on the verge of losing. The author has often heard this story told by persons who had the best access to know the facts, who were not likely themselves to be deceived, and were certainly incapable of deception. He cannot, therefore, refuse to give it credit, however extraordinary the circumstances may appear. The circumstantial character of the information given in the dream takes it out of the general class of impressions of the kind, which are occasioned by the fortuitous coincidence of actual events with our sleeping thoughts."

Anyone would think that this would have been conclusive in establishing the fact that by some means or other the information was imparted to Mr. R——d in his sleep. Seldom indeed, do we obtain stronger evidence than this in connection with the various matters which fall within the range of every-

day life and experience. In this case however, there was a preconceived theory to support, and consequently the whole of the facts had to be explained away. The author goes on to remark that "few will suppose that the laws of nature were suspended, and especial communication from the dead to the living permitted for the purpose of saving Mr. R——d a certain number of pounds." What suspension of the laws of nature are involved we are not told. Why a communication from the dead to the living should not be permitted, one is also puzzled to make out. Unless universal history lies, communications have been made by the so-called dead to the living for purposes much more trivial than this. And if Spiritualism be true, there is no suspension of the laws of nature whatever, but an effect following a cause, which cause although having its origin in the spiritual world, was as much within the domain of law as a communication made by one human being to another, both being in the flesh. The explanation given of the whole thing is that Mr. R——d had really been in possession of the information all along, but that it had escaped his memory until the influence of the dream brought it back to his recollection. It is difficult to see however, why if this were so, the apparition of his father should have played any part in the transaction. Indeed, no reason can be given why the dream was employed at all, for the purpose of bringing back into the field of memory something that had long since passed away. Far more rational is the supposition that the spirit-father did actually communicate the intelligence to his son, which served so important a purpose, not simply in saving him a few hundreds of pounds, but in establishing right and defeating injustice. At all events, there are thousands of cases on record of a similar character which admit of no explanation, but that which recognises the power of the dead to communicate with the living.

3.—*In sleep the mind frequently perceives events that are taking place at a distance.*—There is the case which I have already mentioned as happening to Dr. Macnish, in reference to his relative, and a still more remarkable case is recorded in the same work, as occurring to a young Scotch lady:—"Miss M——, a young lady, a native of Ross-shire, was deeply in love with an officer who accompanied Sir John Moore in the Peninsular War. The constant danger to which he was exposed had an evident effect upon her spirits. She became pale and melancholy in perpetually brooding over his fortunes; and, in spite of all that reason could do, felt a certain conviction that when she last parted with her lover she had parted with him for ever. In vain was every scheme tried to dispel from her mind the awful idea: in vain were all the sights which opulence could

command unfolded before her eyes. In the midst of pomp and gaiety, when music and laughter echoed around her, she walked as a pensive phantom, over whose head some dreadful and mysterious influence hung. She was brought by her affectionate parents to Edinburgh, and introduced into all the gaiety of that metropolis, but nothing could restore her, or banish from her mind the insupportable load which oppressed it. The song and the dance were tried in vain: they only aggravated her distress, and made the bitterness of despair more poignant. In a surprisingly short period her graceful form declined into all the appalling characteristics of a fatal illness, and she seemed rapidly hastening to the grave, when a dream confirmed the horrors she had long anticipated, and gave the finishing stroke to her sorrows. One night, after falling asleep, she imagined she saw her lover, pale, bloody, and wounded in the breast, enter her apartment. He drew aside the curtains of the bed, and, with a look of the utmost mildness, informed her that he had been slain in battle, desiring her, at the same time, to comfort herself, and not take his death too seriously to heart. It is needless to say what influence this vision had upon a mind so replete with woe. It withered it entirely, and the unfortunate girl died a few days thereafter; but not without desiring her parents to note down the day of the month on which it happened, and see if it would be confirmed, as she confidently declared it would. Her anticipation was correct, for accounts were shortly after received that the young man was slain at the battle of Corunna, which was fought on the very day on the night of which his mistress had beheld the vision."

The only explanation that is ever attempted to be given of cases of this kind is that they arise from coincidence, which I need hardly say is not only unsatisfactory but monstrously absurd. A remarkable case of this kind is related by Lord Stanhope. "A Lord of the Admiralty, who was on a visit to Mount Edgecombe, and who was much distressed by dreaming, dreamed that walking on the seashore, he picked up a book, which appeared to be the logbook of a ship of war, of which his brother was the captain. He opened it, and read an entry of the latitude, longitude, as well as of the day and hour, to which was added, 'our captain died.' The company endeavoured to comfort him, by laying a wager that the dream would be falsified by the event; and a memorandum was made in writing of what he had stated, which was afterwards confirmed in every particular." One more instance, which I quote from Dr. Abercrombie, bearing on this subject. "A clergyman had come to this city [Edinburgh] from a short distance in the country, and was sleeping at an inn, when he

dreamt of seeing a fire, and one of his children in the midst of it. He awoke with the impression and instantly left town on his return home. When he arrived within sight of his house he found it on fire, and got there in time to assist in saving one of his children, who, in the alarm and confusion, had been left in a situation of danger." Of this case one can only say that it seems conclusively to prove the existence in sleep of the power which is usually known by the name of clairvoyance, and which, as far as I can see, there is no means of explaining upon the principles of materialism. Either the soul has a power of going out from the body and observing what is taking place in far distant localities, or else the intelligence is communicated to it, by some other, thinking, conscious being. You probably recollect the circumstance which happened in the life of Swedenborg, in which he saw and accurately described a fire at Stockholm, he being at Gottenburg, 300 miles away. It seems that about six o'clock in the evening, one day in July, 1759, he went out a short distance, and presently returned in a great state of alarm. He said that a fire had broken out in Stockholm, and was spreading very fast, that the house of one of his friends whom he named was burnt down, and that his own was in danger. He went out several times, and about eight o'clock on coming in he exclaimed joyfully, "Thank God, the fire is extinguished, the third door from my house." This news caused considerable commotion among the company, and was communicated to the governor the same evening, and on the following morning he sent for Swedenborg, and questioned him concerning the disaster. The great seer gave a minute description of the fire, stated how it had begun, how long it continued, and what damage had been done, all of which turned out afterwards to be correct to the very letter. The reporter of the transaction is no less a personage than the Philosopher Kant. Cases analogous to this, abound in connection with what is called mesmeric clairvoyance, and they are still more plentiful in relation to Spiritualism. Many years ago I fancied that I discovered the means of accounting for phenomena of this character, by what I then called Mental Association, but what has since been termed the theory of Brain Waves. This hypothesis is based upon the supposition that under certain circumstances one human mind has the power of communicating with another however far they may be apart; and that, therefore, what happens in all such cases as those under consideration, is that the information is obtained from some other human beings, still in the flesh, who are on the spot where the transaction is taking place. I do not now think this theory is for one moment tenable, and if it were, it most

certainly could do nothing towards explaining a large number of phenomena which we are continually coming into contact with. But I shall have more to say on this subject hereafter.

4.—*In sleep the mind sometimes obtains a knowledge of events which are still in the future.* The premonitions communicated in dreams form a class of phenomena which have completely puzzled both Physiologists and Psychologists from time immemorial, and which to day, unless Spiritualism be accepted, appear to be as far removed from explanation as ever. "Persons," says Dr. Macnish, "are said to have had the period of their own death pointed out to them in dreams. I have often heard the case of the late Mr. M. of D—— related in support of this statement. It is certainly worth telling, not on account of any supernatural character belonging to it, but simply from the extraordinary coincidence between the dream and the subsequent event. This gentleman dreamed one night that he was out riding, when he stopped at an inn on the roadside for refreshment, where he saw several people whom he had known some years before, but who were all dead. He was received kindly by them, and desired to sit down and drink, which he accordingly did. On quitting this strange company, they exacted a promise from him that he would visit them that day six weeks. This he promised faithfully to do; and bidding them farewell, he rode homewards. Such was the substance of his dream, which he related in a jocular way to his friends, but thought no more about it, for he was a person above all kind of superstition. The event, however, was certainly curious enough, as well as melancholy; for on that very day six weeks on which he had engaged to meet his friends at the inn, he was killed in attempting to spring his horse over a five-barred gate." In Dr. Binns's *Anatomy of Sleep*, which the curious in such matters will find rich in material upon these subjects, we find this case:—"A young man named John Gray, residing at Cinderford, who told his mother, before he went to the Crump Meadow coal-pits, at which he worked, that he dreamed the preceding night (Sunday, January 14th, 1844) that, while at work, a large stone fell upon and killed him. The mother made light of the dream. Not so the dreamer, who went reluctantly to work, and not until he had returned twice to wish her good-bye. The dream was fulfilled. An immense block of stone fell upon and crushed him to death." History is full of cases of this kind, of which no explanation has hitherto been given, or according to my view, can be given apart from spirituality. I give one more case which appeared in an early number of *Blackwood's Magazine*, and which has been reprinted in the book from which I have just quoted. "Being in company the

other day, when the conversation turned on dreams, I related one, which as it happened to my own father, I can answer for the perfect truth of it. About the year 1731, my father, Mr. D., of K——, in the county of Cumberland, came to Edinburgh to attend the classes, having the advantage of an uncle in the regiment then at the Castle, and remained under the protection of his uncle and aunt, Major and Mrs. Griffiths, during the winter. When spring arrived, Mr. D. and three or four young gentlemen from England (his intimates), made parties to visit all the neighbouring places about Edinburgh, Roslin, Arthur's Seat, Craig-Millar, &c., &c. Coming home one evening from some of those places, Mr. D—— said, 'We have made a party to go a-fishing to Ince-Keith to-morrow, if the weather be fine, and have bespoke our boat; we shall be off at six.' No objection being made, they separated for the night. Mrs. Griffiths had not been asleep long, till she screamed out, in the most violent, agitated manner, 'The boat is sinking—save, oh, save them!' The Major awakened her, and said, 'Were you uneasy about the fishing party?' 'O, no,' said she, 'I had not once thought of it.' She then composed herself, and soon fell asleep again; in about an hour she cried out, in a dreadful fright, 'I see the boat is going down!' The Major again awoke her, and she said, 'It has been owing to the other dream I had; for I feel no uneasiness about it.' After some conversation, they both fell sound asleep; but no rest could be obtained for her: in the most extreme agony, she again screamed, 'They are gone; the boat is sunk!' When the Major awakened her, she said, 'Now, I cannot rest; Mr. D—— must not go, for I feel, should he go, I should be miserable till his return; the thoughts of it would almost kill me.' She instantly arose, threw on her wrapping-gown, went to his bedside (for his room was next their own), and, with great difficulty, she got his promise to remain at home. 'But, what am I to say to my young friends whom I was to meet at Leith at six o'clock?' 'With great truth, you may say your aunt is ill, for I am so at present; consider, you are an only son, under our protection, and should anything happen to you it would be my death.' Mr. D—— immediately wrote a note to his friends saying he was prevented from joining them, and sent his servant with it to Leith. The morning came in most beautifully, and continued so till three o'clock, when a violent storm arose, and in an instant the boat, and all that were in it, went to the bottom, and were never heard of, nor was any part of it ever seen." I might go on for hours quoting cases of this kind, which seem to establish, beyond the shadow of a doubt, the fact that sometimes in sleep—from whatever source the information

may be gained—the mind has the power of perceiving events which are yet in the womb of the future.

Classical readers will recollect the dream of Hecuba, in the first month of her pregnancy with Paris, that she had brought into the world a burning torch, which had destroyed her husband's palace and reduced the city of Troy to ashes; how the soothsayers explained the dream as applying to the child not yet born; how, to avert the calamity, this infant was ordered to be destroyed as soon as it came into the world, but was afterwards exposed on Mount Ida, suckled by a she bear, found by shepherds, and brought up amongst peasants; and how, after all, the prophetic dream was fulfilled, literally according to the interpretation of the soothsayers. Not less to the point is the dream of Calphurnia, the wife of Julius Cæsar, who, the night before her husband's murder, dreamed that the roof of the house had fallen in, and that he had been stabbed in her arms; in consequence of which dream she vainly endeavoured to detain him at home. The literature of all times, and of every country, abounds in cases of this kind. Hence the great truth expressed by Cicero, *Multa oraculis declarantur, multa vaticinationibus, multa somniis.*

REST IN THE GRAVE.

By WILLIAM WHITE.

IF Cremation should ever become popular, it may relieve us from much sham sentiment. When a corpse happens to be interred in a beautiful country, or in a place accounted honourable, a biographer usually indulges in raptures over the felicity of the said corpse. For example, out of examples numberless, in a memoir of Wordsworth it is written—

He now rests from his labours in the quiet church-yard of Grasmere, among neighbours and kinsmen, within the bosom of the hills he loved so heartily, and the Rotha running at his feet with a music hardly sweeter than his own.

Pretty! but true? Seriously, does Wordsworth rest from his labours in Grasmere church-yard? If Wordsworth has ceased to be, the elements of his corpse rest or do not rest as much or little as any other compost of phosphate of lime and carbon. If Wordsworth survives in another world, the chances are that he is vigorous and active, in renewed youth. Whether therefore, we are Materialists or Spiritualists, we have to disown the biographer's sentiment as illusory. If unhappily it

were otherwise, what an important concern sepulture would be! What pains and expense would be excessive to deposit our dead in Arcadian quarters! For whilst years three score and ten measure existence above ground, illimitable centuries remain for underground. To discuss the question however, is to dissipate it. "How long," asked Hamlet, "will a man lie in the earth ere he rot?" and was answered, "I' faith, if he be not rotten before he die, he will last you some eight year or nine year." Better than we care to realise, we know what happens after interment, and that the process of decomposition is completed when coffin and contents are resolved into mother earth.

The talk about rest and sleep in the grave, is what rational creatures should be ashamed of. Tennyson, who certainly knows better, continues to issue some early verses, in which he requests his widow—

When in the darkness over me
The four-handed mole shall scrape,
Plant thou no dusky cypress-tree,
Nor wreath thy cap with doleful crape,
But pledge me in the flowing grape.

And concludes—

Then let wise Nature work her will,
And on my clay her darnel grow;
Come only, when the days are still,
And at my headstone whisper low,
And tell me if the woodbines blow.

Could absurdity farther go? Fancy Widow Tennyson resorting to her husband's grave, to whisper low that honeysuckle is in flower! Perhaps we may be scoffed at for discussing "what is obviously poetic moonshine" seriously; but it seems to us that in poetry if anywhere we should have truth—truth intensified and aglow with feeling, but certainly not sentiment that has to be dismissed, in American phrase, as melodious "bunkum." At the same time we are ready to allow that experience has so identified us with our bodies, that it is only with a sort of wrench that many can escape from the illusion that when the soul has fled some sort of tie remains. Thus Stuart Mill hung over his wife's tomb, believing that her "great thoughts and noble feelings" had therein disappeared. To cite his own words, "Were I but capable of interpreting to the world one half *the great thoughts and noble feelings which are buried in her grave*, I should be the medium of a greater benefit to it, than is ever likely to arise from anything that I can write, unprompted and unassisted by her all but unrivalled wisdom."* A poor dog sometimes dies on the grave of its master, but what is admirable and excusable in a dog is other-

* Dedication of *Treatise On Liberty*.

wise in a philosopher who assumed acquaintance with "all but unrivalled wisdom." Professor Tyndall escaping from the miasma of the church-yard, encourages us to believe, that "like streaks of morning cloud," we shall "melt into the infinite azure of the past,"* a fanciful assertion where matter-of-fact accuracy should be practised and exacted. It may be maintained that nothing is known, or can be known, of our fate after death, and such I apprehend is Tyndall's position. But if so, let him be true to his nescience, and know nothing. But how often have we to marvel over what is known, and very positively known, by those who avow that nothing can be known! Knowing nothing, they know that Spiritualists are dupes or impostors, for death is the dissipation of being. Knowing nothing, they have no doubt on that score whatever, and thus supply us with a fair standard of their intellectual consistency and modesty.

The fallacy about "rest in the grave" is related to the fallacy of suicide. Few who have suffered severely in mind or body, but have cried, with Mariana—

I am a-weary, a-weary,
I would that I were dead.

But in such case, we have to turn round and ask, What is desired, when death is desired? If extinction, Wherein is the porfit of extinction? To cease to be, to become as a stone, or to be transformed into another creature, Wherein would be the relief? If I lose my consciousness, or identity, or individuality, I, the suffering I, shall be in nowise advantaged. Hence I argue, that when death is desired, it is really rest that is desired, and not annihilation. In the longing for death, or in suicide, when the cry is—

Anywhere, anywhere, out of the world!—

there is the hope, manifest or latent, that by the dissolution of the body the intolerable misery of present circumstances may be escaped, and in survival that deliverance will in some manner be enjoyed. There is a poem, by the Rev. Thomas T. Lynch, entitled "Rest," which is not only beautiful in itself, but which, I think, clearly expresses what is desired when, in hours of weakness, or despondency, or anguish, death is desired. It begins—

The day is over,
The feverish, careful day :
Can I recover
Strength that has ebbed away ?
Can even sleep such freshness give,
That I again shall wish to live ?

Let me lie down ;
No more I seek to have
A heavenly crown ;
Give me a quiet grave ;
Release and not reward I ask,
Too hard for me life's heavy task.

* Address at Belfast to British Association, 1874.

Now let me rest,
Hushed be my striving brain,
My beating breast;
Let me put off my pain,
And feel me sinking, sinking deep
Into an abyss of sleep.

The morrow's noise
Its aguish hope and fear,
Its empty joys,
Of these I shall not hear;
Call me no more, I cannot come;
I'm gone to be at rest, at home.

Earth undesired
And not for heaven meet;
For one so tired
What's left but slumber sweet,
Beneath a grassy mound of trees,
Or at the bottom of the seas?

Yet let me have
Once in a thousand years,
Thoughts in my grave,
To know how free from fears
I sleep, and that I there shall lie
Through undisturbed eternity.

And when I wake,
Then let me hear above
The birds that make
Songs not of human love:
Or muffled tones may reach
Of storms that sound from beach to beach.

Here we clearly see that what is prayed for is a quiescent state of being—relief from the fret of existence, not cessation of existence. The mood changes, and the poet continues—

But hark! what word
Breathes through this twilight
dim?
"Rest in the Lord,
Wait patiently for Him;
Return, O soul, and thou shalt have
A better rest than in thy grave."

My God, I come;
But I was sorely shaken:
Art Thou my home?
I thought I was forsaken:
I know Thou art a sweeter rest
Than earth's soft side or ocean's
breast.

Yet this my cry!—
"I ask no more for heaven,
Now let me die,
For I have vainly striven."
I had, but for that word from Thee
Renounced my immortality.

Nay! not so. Immortality was not renounced, but only a passive immortality prayed for, which is the point to which attention is specially directed. Having cited so much, we may as well complete the poem:—

Now I return;
Return, O Lord, to me:
I cannot earn
That Heaven I'll ask of Thee;
But with Thy Peace amid the
strife,
I still can live in hope of Life.

The careful day,
The feverish day is over;
Strength ebbd away,
I lie down to recover;
With sleep from Him I shall be blest,
Whose word has brought my sor-
rows rest.

A strong argument for immortality has ever been the common instinct of immortality. Even when it is supposed the man is buried when his body is buried, the conception is that in his grave he enjoys rest. Annihilation would seem to be inconceivable. And if it should be maintained that conceivability or inconceivability is no evidence for or against reality, we, as Spiritualists, have the evidence of experience to fall back upon, or what Epes Sargent designates "the proof palpable of immortality."

SPIRITUALISM IN BIOGRAPHY AND GENERAL LITERATURE.

By THOMAS BREVIOR.

UNIVERSAL FAITH IN THE SPIRIT-WORLD—DR. LIVINGSTONE CITED. :

AN interesting and valuable book might be written on the incidental and undesigned evidences of Spiritualism in general literature. Poetry and prose, newspapers and magazines, history and biography, books of travel, philosophy, and science, might all be laid under contribution. Following the didactic suggestion of the poet, we might survey mankind from China to Peru, or we might travel backward in time to the father of History; and still farther back to the earliest Scriptures of every Religion, and to the still more remote time of primitive tradition; and still beyond, to a time of which the only records are in the mounds and burial places of the first races of mankind; and in all climes and periods, in all stages of society, and in all varieties of condition, character, and culture; in the saint, the savage, and the sage, we should find, under all diversities of form and expression, the same essential, universal faith in man's spiritual nature, and immortality brought home to the consciousness of men by experience of manifestations from and communion with those who had left the mortal for the immortal state.

Mr. Peebles (late U.S. Consul)—who, in company with Dr. Dunn, has lately returned home, having travelled round the globe—in his *Round the World* (just published), lifts a little of the veil of mystery, and gives us some clear glimpses of this wide-spread experience among the various nations of the world, especially in the ancient countries of the East, among the aborigines of Australia, and the natives of Polynesia. Travellers, missionaries, and other residents tell the same unvarying tale. Huc and Gabet, in Tartary and China; Howard Malcolm, in South-Eastern Asia; Mr. Lane (still, perhaps, our best authority on the modern Egyptians); his sister, Mrs. Poole; Harriet Martineau, who has given us such glowing pictures of Eastern Life, past and present; and Mr. Barker, British Vice-Consul at Theodosia, in his work *The Mendal*; the African explorers, Burton and Livingstone, with many more who might be enumerated, all have added something to our knowledge of Spiritualism in the places where they have severally been; not, indeed, with special intent (and it may be the more trustworthy on that

account), but as incidents which came under their observation, or information they had obtained upon the spot. Thus, in his last journals (just published), Livingstone tells us of tribes in the interior of Africa who, in their dances and rejoicings, express the satisfaction they feel at the prospect of returning to earth as spirits, and accomplishing what now they are unable to effect; and in the same work (Vol. II., p. 86) he tells us:—

Suleiman-ben-Juma lived on the main-land, Mosessamé, opposite Zanzibar. It is impossible to deny his power of foresight, except by rejecting all evidence, for he frequently foretold the deaths of great men among Arabs, and he was pre-eminently a good man, upright and sincere—"Thisti," none like him now for goodness and skill. He said that two middle-sized white men, with straight noses and flowing hair down to the girdle behind, came at times and told him things to come. He died twelve years ago, and left no successor; he foretold his own decease, three days beforehand, by cholera.

ABORIGINAL SPIRITUALISM.—HENRY WARD BEECHER
A MEDIUM.

Canon Calloway, in a Paper read before the Anthropological Society, relates similar experiences among the Kaffirs; and the author of *Old New Zealand*—a gentleman holding an official position in that colony—narrates his experience at a spiritual *séance* among the natives, when a departed member of the tribe spoke with the direct voice, audible to all present, and gave the writer a most cunning test of his own devising; it might, indeed, be taken for the description of a *séance* at Boston or in London, its essential characteristics being the same as those with which in America and in England we are now so familiar. If we turn to current literature, to biography and journalism, or to those standard works which "no gentleman's library is complete without," we find some confirmation of Spiritualism constantly cropping up—often where we least expect it; now in the sermon of a popular preacher, now in the biography of a great novelist. Mr. Beecher solemnly assures his congregation at Plymouth Church that there are moments when the presence of his departed loved ones is more real to him than that of those they have left behind. This is the way Mr. Beecher says he evolves his sermons from his inner consciousness:—"I sleep Saturday nights for Sunday. My best services are always slept up—to relieve you of that necessity. I lie in the morning in that dreamy state when my body seems to be asleep and my mind wide awake, and I fashion my sermons. If you could hear one of them, you would never want to hear them as here delivered; they are so much larger and more symmetrical; and I often spring from my bed saying, 'God help me, I will have a sermon to-day!' but the moment I want to imprison my thoughts into words they are gone; and so, I say, I have an

experience of the higher life, momentary though it be—a faint and feeble analogue of the disclosures that are yet to come in the other life.”

FATHER IGNATIUS A MEDIUM.—DICKENS—MOZART.

The *Sussex Daily News* reports a sermon preached by Father Ignatius, on Sunday, October 8th, 1874, in the Grand Concert Hall, Brighton, from which we quote the following :—

It was only a trick of the devil, in the present day, to try and make people think it was superstitious to believe anything particular about the dead. If they were heard speaking of the apparitions of spirits they were laughed at as being deluded wretches or fanatics; but, notwithstanding this, he was in continual communication with the spirits of the departed. . . . The spirits of the dead often spoke to him, and in far clearer tones than his hearers and he could speak. And if so-called Christians chose to deny the Bible, by saying that communion with the dead was impossible, the devil would give them spiritual communion of another kind. The Christian, if he were a real Christian, was the true Spiritualist; and if they would not have Christian Spiritualism, the devil would thrust another Spiritualism upon them, *volens volens*.

It is now evident, from Forster's biography of Dickens, that, while he flouted Spiritualism in *All the Year Round*, he yet realised its truth in his own experience; and although, so far as I am aware, he never openly expressed his mistake, it was probably owing to this that in his later writings he was careful to avoid repeating it, and freely opened the pages of his periodical to narratives which might fitly have found a place in the pages of this Magazine. Mr. G. H. Lewes—whose violent prejudice against Spiritualism is well known—says of Dickens: “He once declared to me that every word he said by his characters was distinctly heard by him.” It has, on more than one occasion, been shown in these pages that he was an impressional clairaudient and clairvoyant medium, often unconsciously illustrating the truth of Spiritualism in his works and in his life.

How much of what is called genius is simply the influx of some spiritual gift, if, indeed, it is ever anything else than that! Mozart acquired his knowledge of music not by laboured study, but as by an instinctive intuition; and he tells us that the music he composed was but a faint reproduction of the music that he heard—as Blake painted his historical portraits from the spirits whom he saw. I know a gentleman of fortune, blind from infancy, whose knowledge of music seems, like Mozart's, to have been intuitive—he never had a lesson in it—yet, from childhood, he executed difficult passages with ease and great ability, and command over the instrument. The landed gentry in his neighbourhood, for miles around, flock to hear his musical improvisations.

ROBERT SCHUMANN A MEDIUM.

A national musical festival in honour of the great composer, Robert Schumann, was recently held in Germany. This great composer was not only a Spiritualist, but a medium, as is evident from the following passage, translated from the German of Wasielwski by A. L. Alger:—

While visiting Dusseldorf, in May, 1853, I one day entered his room, and found him on the sofa, reading. To my inquiry as to the subject of his book, he replied, in an excited tone, "Oh! don't you know anything about 'table-tipping?'" I laughingly answered, "Well?" Upon this, his eyes, generally half shut and in-turned, opened wide, the pupils dilated convulsively, and with a peculiar, ghost-like look, he said, slowly and mournfully, "The tables know all." When I saw that he was in serious earnest, rather than irritate him, I fell into his humour, and he soon grew calm. He then called his second daughter, and began to experiment, with her aid, on a small table, which accented the beginning of Beethoven's C minor symphony. The whole scene struck me with terror; and I well remember that I expressed my distress to acquaintances at the time. He wrote of his experiments to Ferd. Hiller, April 25, 1853, "We *tipped the table* yesterday for the first time. Wonderful power! Just think; I asked for the first two measures of the C minor symphony! It delayed longer than usual with the answer: at last it gave them, but rather slowly at first. When I said, 'But the time is faster,' it hastened to beat the true time. When I asked it if it could give me the number *which I was thinking of*, it gave it correctly as *three*. We were all filled with wonder." And to the same, April 29, "We have repeated our experiments in mesmerism: we seem surrounded with wonders." There were also occasional auricular delusions which caused him to hear an uninterrupted sound, and, in his nervous excitement, he really heard it, although there was nothing in the slightest degree approaching a sound. The violinist, Ruppert Becker, of Frankfort-on-the-Maine, who then lived in Dusseldorf, told me that he was at a beer saloon with Schumann one evening. Suddenly Schumann threw down the paper, saying, "I can read no more; I hear an incessant A!"—*The Choir*.

NORMAL MEDIUMSHIP.—BYRON, MOORE, BARRY CORNWALL AND OTHER INSTANCES.

Tarteni, as is well known, composed his celebrated Sonata from his recollection of a performance to which he had listened in his dream; as "Coleridge's Khubla-Khan" was the fragment he remembered of a poem under similar circumstances, and which by no effort of his splendid imagination was he able to complete. If, as has been indicated, genius is normal mediumship in its highest development, we have at hand a clue to its many mysteries. We may understand, for instance, how it is that men of genius sometimes feel urged to the performance of a particular work by an overmastering impulse which allows them no rest till they have done its bidding; and the ease, rapidity and force with which that work is executed. In a note to Byron's magnificent apostrophe to the "Clime of the unforgotten brave," in his poem *The Giaour* we read:—"From this line to the conclusion of the paragraph the M.S. is written in a hurried and almost illegible hand, as if these

splendid lines had been poured forth in one continuous burst of pathetic feeling, which would hardly allow time for the hand to follow the rapid flow of the imagination." Pope tells us he "lisp'd in numbers, for the numbers came." In *The Greville Memoirs*, p. 245, I find these words relating to the poet Moore: "He told me as we came along that with him it required no thought to write, but that there was no end to it—so many fancies on every subject crowded on his brain that he often read what he had written as if it had been the composition of another." Again, from the same book I extract the following (p. 298), speaking of Lord and Lady Burgheret, afterwards Earl and Countess of Westmoreland, he being at that time ambassador at Florence:—"The embassy is the seat of arts, for Lady Burgheret has received the gift of painting as if by inspiration, and she was in a brown robe in the midst of oils and brushes and canvas, and she copies pictures in the gallery, and really extraordinarily well, if it be true that till a year ago she had never had a brush in her hand, and that she is still quite ignorant of drawing." Mr. Henry G. Atkinson writes:—"My dear old friend, Barry Cornwall, the poet, who passed away from life but the other day, at the age of eighty-six—the schoolfellow of both Byron and Peel—often told me how the idea in verse came into his mind, he could not say from whence, but certainly with no effort or conscious pre-disposition on his part. He might be at the time in an omnibus, or in the crowded street, it seemed all the same; and he would often run into a shop for a piece of paper, on which to inscribe the lines." Mr. Atkinson, with more truth than he is perhaps aware, calls these "inspired moments." The newspapers recently reported a remarkable exhibition at Brussels of about a hundred landscape paintings of very great merit, painted by an untutored boy named Fritz Herehove of Bruges, who died when only eleven years of age. The statements of Sir Walter Scott as to the way his literary works were composed, as quoted with reference also to an experience of Emerson, and other examples in the article on "Spiritual Monitions," in this Magazine, (p. 338, Vol. VIII., N.S.) may be referred to as additional illustrations to those now given. Many more might be cited, but I quote here only one:—Lamartine's account of the origin of that greatest of revolutionary airs—the world renowned hymn of the Marseillaise. In his *History of Girondists*, Vol. I., p. 518, we have the story as follows:—

ORIGIN OF THE "MARSEILLAISE."

The "Marseillaise" preserves notes of the song of glory and the shriek of death: glorious as the one, funereal like the other, it assures the country, whilst it makes the citizen turn pale. This is its history:—

There was then a young officer of artillery in garrison at Strasbourg, named Rouget de Lisle. He was born at Lons-le-Saunier, in the *Jura*, that country of reverie and energy, as mountainous countries always are. This young man loved war like a soldier—the Revolution like a thinker. He charmed with his verses and music the slow dull garrison life. Much in request from his twofold talent as musician and poet, he visited the house of Dietrick, an Alsatian patriot (*maire* of Strasbourg), on intimate terms. Dietrick's wife and young daughters shared in his patriotic feelings, for the Revolution was advancing towards the frontiers, just as the affections of the body always commence at the extremities. They were very partial to the young officer, and inspired his heart, his poetry, and his music. They executed the first of his ideas hardly developed, *confidantes* of the earliest flights of his genius.

It was in the winter of 1792, and there was a scarcity in Strasbourg. The house of Dietrick was poor, and the table humble; but there was always a welcome for Rouget de Lisle. This young officer was there from morning to night, like a son or brother of the family. One day, when there was only some coarse bread and slices of ham on the table, Dietrick, looking with calm sadness at De Lisle, said to him, "Plenty is not seen at our feasts; but what matter if enthusiasm is not wanting at our civic fêtes, and courage in our soldier's hearts. I have still a bottle of wine left in my cellar. Bring it," he added, addressing one of his daughters, "and we will drink to liberty and our country. Strasbourg is shortly to have a patriotic ceremony, and De Lisle must be inspired by these last drops to produce one of those hymns which convey to the soul of the people the enthusiasm which suggested it." The young girls applauded, fetched the wine, filled the glasses of their old father and the young officer until the wine was exhausted. It was midnight, and very cold. De Lisle was a dreamer; his heart was moved, his head heated. The cold seized on him, and he went staggering to his lonely chamber, endeavouring, by degrees, to find inspiration in the palpitations of his citizen heart; and on his small clavicorn, now composing the air before the words, and now the words before the air, combined them so intimately in his mind, that he could never tell which was first produced, the air or the words, so impossible did he find it to separate the poetry from the music, and the feeling from the impression. He sung everything—wrote nothing.

Overcome by this divine inspiration, his head fell sleeping on his instrument, and he did not awake until daylight. The song of the over night returned to his memory with difficulty, like the recollections of a dream. He wrote it down, and then ran to Dietrick. He found him in his garden. His wife and daughters had not yet risen. Dietrick aroused them, called together some friends, as fond as himself of music, and capable of executing De Lisle's composition. Dietrick's eldest daughter accompanied them, Rouget sang. At the first verse all countenances turned pale, at the second tears flowed, at the last enthusiasm burst forth. The hymn of the country was found. Alas! it was also destined to be the hymn of terror. The unfortunate Dietrick, went, a few months afterwards, to the scaffold to the sound of the notes produced at his own fireside, from the heart of his friend, and the voices of his daughters.

The new song, executed some days afterwards at Strasbourg, flew from city to city, in every public orchestra. Marseilles adopted it to be sung at the opening and the close of the sittings of its clubs. The Marseillais spread it all over France, by singing it everywhere on their way. Whence the name of "Marseillaise." De Lisle's old mother, a royalist and religious, alarmed at the effect of her son's voice, wrote to him:—"What is this revolutionary hymn, sung by bands of brigands, who are traversing France, and with which our name is mingled?" De Lisle himself, proscribed as a Royalist, heard it and shuddered, as it sounded on his ears, whilst escaping by some of the wild passes of the Alps. "What do they call that hymn?" he inquired of his guide. "The 'Marseillaise,'" replied the peasant. It was thus he learnt the name of his own work. The arm turned against the hand that forged it. The Revolution, insane, no longer recognised its own voice.

REV. JOHN MURRAY.

We sometimes say that such a man or woman has "a mission." The phrase is often used with little or no sense as to its meaning and fitness. There is a sense in which it is probably true of all men; but it is manifestly so, and in a marked degree of particular individuals, as in the following instance:—

John Murray was the son of parents moving in a high social position: he was brought up in the strict Calvinist school, and was taught to despise everything of a liberal character. Passing one day through the streets of London he heard John Raleigh preach, a man who was a believer in the final reunion of the human race, and had written a book called *The Union*, the argument of which was that as all the members of the human body constituted but one, so the human race formed but one vast body, with Jesus Christ at its head. At first Murray wrapped himself up in his self-righteousness, thanked God that he was not left to believe a lie, but afterwards he was led to read Raleigh's book and to receive his doctrine. Soon after this, persecution set in upon him; his wife died, his business failed, and he was thrown into Newgate for debt; but while there, in a season of great darkness, with no one to sympathise with him, his cell one day was filled with light; he beheld before him his loved departed wife. This was his first experience of direct intercourse with the spirit-world, and it gave him great consolation. He was afterwards impressed that he ought to go to America, there seclude himself from the world, and when in great depression of spirits at the very beginning of the voyage, he heard a voice telling him to be of good cheer, for God would never forsake him. He left England for America in 1770, but owing to some mistake, the vessel instead of going to New York, got driven into an inlet, and the boats had to be lowered with some of the cargo, to enable her to get to sea again; Murray was put on board one of the boats, which was left behind; going on shore, he went to a house to get provisions, and was told by the owner, Mr. Potter, that he had been waiting for him for a long time. Mr. Potter had long lived at the place and had built a chapel there, but could never get a proper preacher for it, till, when he saw the ship in which Murray sailed, a voice told him that there was the man; Murray was induced, after great persuasion, to stop there, and went throughout the land teaching the great doctrine of the restitution of all things, and was a great instrument in God's hands in preparing the way for the advent of Spiritualism in America.

REV. DR. GUTHRIE.

The following is an experience of the late Dr. Guthrie, as related by himself, in the volume for 1872 (p. 103) of the *Sunday Magazine*, and is one of many illustrations of the agency employed "in what is called a Particular Providence :"—

In describing a visit which he paid to the lonely cottage of an aged and helpless woman in his first parish, this eloquent divine says:—"Though believing, not only with theologians, but with such men—the bravest of the brave—as Parry, and Franklin, and Kane, in what is called a 'Particular Providence,' we are slow in setting down events as proving that doctrine. Still, a number of circumstances have occurred in the course of our life it would be otherwise difficult to explain; and among these we find a place for what happened in the visit we have referred to. Though other duties called us elsewhere that day, a strong inclination to visit her took possession of us. Yielding, at length, to that impulse, we turned our steps to the dell where she lived, and on our way met a friend, with whom we lingered for some time, conversing on a topic of deep interest to us both. All of a sudden we felt as if someone was tugging at our coat, and resumed our walk, wondering the while how we were so strongly drawn that day to the old woman's cottage. The mystery was explained, or seemed so, when we got there, and had opened the door." The doctor then proceeds to state that a short while before he reached the cottage, the fire, made of the outer covering of flax, had become top-heavy, and, throwing itself beyond the hearthstone forward on the floor, surrounded the poor woman with a circle of flames. Her daughter being out at work during the day, the humble cottager, whose lower extremities were perfectly powerless, was all alone. "A more dreadful predicament to be in," the doctor continues, "it were not easy to imagine. She could not rise, nor even move a foot, and it was in vain to cry, as none were near to help. So there she sat, pale and speechless, with her eyes, like a bird the serpent fascinates, fixed on the fire. that, steadily advancing, crawled nearer and nearer, and in a few moments more had reached her clothes, and, enveloping her helpless form in flames, had burned her to a cinder. Such was the spectacle that met our astonished eyes! Another minute and we had been too late to take the floor at one leap, and seizing her, chair and all, place her out of danger; and, with her, praise Him who, in sending us at the nick of time to pluck her from the jaws of death, was 'a very present help in the time of trouble.'"

DR. NORMAN MACLEOD ON THE COMMUNION OF SAINTS.

Another eminent minister of the Church of Scotland, the late Rev. Dr. Norman Macleod, one of the Queen's Chaplains, and Editor of *Good Words*; in an article on "The Communion of Saints," which appears in the March number of that magazine, has the following passage:—

But if this eternal principle of genuine love unites the faithful in heaven with the faithful on earth, in how many ways unrevealed to us, yet guessed at by the instincts of our hearts, may not the holy departed manifest their love to us here? Scripture tells us nothing positive about this, and therefore we do not feel warranted to intrude into things unseen, far less to hold as an article of faith what has not been expressly revealed. But Scripture does not forbid the idea which we may presume humbly to entertain—that heaven is, perhaps, not far away, but surrounding us; that maybe, the physical journey, from the bed of death to the unseen world of holy and happy souls, is within the confines of the room in which they leave us; that maybe, love not only becomes more intense because more perfect, but passes into actions in our behalf, and that if

angels are ministering spirits, so possibly may saints be also. And thus the power of ministering tender influences, and of gently coming with unheard footfalls and touches of love to comfort and guide, may possibly be assured as a glorious reward to the parent towards the orphan children—to the husband or wife towards the beloved partner left behind. The loving and strong arm on which the weak one leant on earth may not be altogether removed, though unseen, nor the love which burned most brightly at the end, cease to shed its influence on our earthly path, though to our eyes its heavenly origin may be unknown. We do not say that this must be, or that this is; but we do say that it may be, because the Church is one, and its members who have stepped across the threshold of the heavenly sanctuary do not love less, but more; and do not cease to remember, but rather cannot possibly forget.

A good deal of this kind of Spiritualism now finds its way into pulpits and religious journals. One would naturally think that those who thus speak and write would gladly welcome any facts from whatever quarter that would evidence the truth of their hopes, and convert their guesses into certainties, and their speculations into what may be, into the firm assurance of a knowledge of what actually is. And these facts are not alone to be found in Modern Spiritualism, though there most abundant and accessible; but (as has been repeatedly shown in these pages), they are to be found in connection with every Church, more or less fully, with the universal experience of mankind in every age.

J. S. MILL AND THE FUTURE LIFE.

It is well worthy of note, that the conceptions which the purest reason and the highest philosophy have reached concerning the Future Life fully harmonise with the representations of modern Spiritualism. Thus, the late J. S. Mill in his posthumous *Essay on Religion* contends that the mind should dwell with preference on the belief and hope of a Future Life, and on considering the nature of that life, should our belief be well founded, he shows what according to all the probabilities of the case, the conditions of that life must be. Let any one compare these conclusions with those of Spiritualists as presented in Mrs. Tappan's trance lecture, Wallace's recent work on *Miracle and Modern Spiritualism*, Owen's *Footfalls*, Emma Hardinge's Discourse on *Hades*, and the chapter on "The Future that awaits us," in Mrs. Crow's *Night-Side of Nature*, published more than a quarter of a century ago, and confessedly (like the rest) derived from those who are in the experience of that life, and he will find there a striking agreement between the speculations of the philosopher and the facts and deductions of the Spiritualist; and see how vastly superior these are to the common representations of the popular theology.

THE SUN.

IN a recent number of a well-known periodical there appeared an elaborate article on the nature and constitution of the Sun. We were therein treated—with the usual parade of scientific knowledge—to the old conventional opinions respecting this “luminary.” Without the glimmer of an original idea on the subject, we had dinned into us a great deal of discussion about the dimensions, constitution, and appearance of the Sun. Of course it is said to be a dark globe enclosed in a photosphere or luminous envelope, composed of divers metals in a state of incandescence, and of gases blazing away furiously. We are told that scientific observers actually see the surface of the Sun in a terrible condition of turbulent combustion: the vapour of molten metals can be detected in its rays, and its heat and light have been calculated to a mechanical nicety, as far as figures can be conceived by the human mind, and many millions of degrees beyond any power of human endurance. It has also been made a subject of estimate how long the Sun can exist at its present rate of combustion and self-consumption.

In its revelations of the organisation of the Sun, positive and “exact science” plumes itself upon its capacity of triumphantly disclosing and demonstrating these secrets, methods, and laws which underlie the grand aspects and mysteries of Nature. Now what do we know of this subject? Pray do not be so certain and complacent, ye scientific guides and explorers, in the information you deal out to us! We venture to differ from your views and to offer another hypothesis for acceptance and approval. In opposition to our scientific rulers, will our readers “be surprised to hear” that the Sun is *not* necessarily a luminous body in a state of combustion and flame; and that the more probable fact is, that beyond the range of our atmosphere, all the heavenly bodies are cold and dark and would be there invisible?

If we suppose the Sun and stars to be gigantic fountains of magnetic substance, centres of polarised force—attraction and repulsion—acting upon our globe and its atmosphere, and also upon all the planets of our system and their atmospheres, the phenomena of the Universe would then immediately become susceptible of the grandest and simplest interpretation. To explain the effects produced by the Sun, there is not the least reason to infer that it is luminous or even particularly warm.

It may be the source of heat, without being itself hot. This opinion sounds very paradoxical, but it can be elucidated by an example. Take a galvanic battery, which is a dark cold machine; introduce a little acidified water into its cells and set it in action:

by a proper arrangement of wires you may at a long distance from your battery produce a heat intense enough to fuse the hardest metals and a light too vivid to be endured by the human eye. Now if while this result is being accomplished, we could see the action of the acid liquid on the metal plates of the galvanic battery, we should discover on their surface a process of rapid oxydation going on, analogous, on a small scale, to the commotion apparent on the face of the Sun, and which we might easily mistake for violent combustion. Thus we learn that potent action generated in a dark cold body may produce great light and heat at a distance from the seat of action; and what is wrought in a small way, artificially, by a galvanic battery, may surely be done naturally by the grand forces of the Sun.

I think we may be quite sure that the Sun does not waste light and heat through a space of ninety millions of miles between us and itself, when it can so easily distribute the requisite quantity of these necessities at the precise spots where they are needed.

We are told that the spectroscope actually reveals the presence of the vapours of incandescent metals in the Sun, and that these differ from what is apparent in the light of the stars. I imagine that here we mistake the revelations of the spectroscope. If the magnetic quality of the Sun differs from that of the stars, they would naturally produce a different result upon the substances in our atmosphere; and all that we should be entitled to infer from the observed phenomena, would be, not that some metals are in a molten state in the Sun different from those in the stars, but that the magnetic force of the Sun exerted in its effect upon the vapours of our earth, an influence distinct from that exercised by the stars.

In the face of this theory, all the nonsense about Mercury being as hot as a furnace, and Saturn as cold as an iceberg, must be exploded with a smile of derision.

In spite of all our boasted astronomical discoveries, our knowledge of the celestial machinery is really limited to ascertaining the motion of our globe in relation to the motion of the other heavenly bodies. After some thousands of years of observation, we have learnt only the rate at which we are moving through the skies. Our science of the Universe has become merely a science of motion;—"that and nothing more!"

It is one thing to observe phenomena accurately, and quite another thing to reason about them truly.

I have alluded to the Polarity of the Universe; i.e. the attraction which exists between positive and negative poles, and the repulsion which is manifested when two positive or two

negative poles are presented to each other. This theory of Polarity is a much more lucid and philosophical explanation of the movements of the heavenly bodies than the old-fashioned mechanical doctrine of the attraction of gravitation and the centripetal and centrifugal forces; this latter system must be banished from our science if we would in future associate finer and truer ideas with the subtle powers of Nature, and express in more comprehensive language the grand order and method of her working.

NEWTON CROSLAND.

HYMNS FOR THE SPIRITUAL CHURCH.

MARCHING ON!

We are soldiers of the Lord,
Who fight not with the sword,
But with weapon keen and strong,
To cleave through ancient wrong.

Marching on ;
Triumphant marching on :
Marching on !

We are preachers of the Lord,
Who proclaim His living word ;
And the better time to be
When the Truth shall make men free.

Marching on ;
Ever faithful marching on :
Marching on !

We are poets of the Lord,
Who sing His praise abroad ;
With strains of hope and love
To our happy home above—

Marching on ;
Exultant marching on :
Marching on !

We are servants of the Lord,
Who all with one accord,
With hand, or tongue, or pen,
Work for our brother-men.

Marching on ;
For ever marching on :
Marching on !

T. S.

EDWARD IRVING—A SKETCH.

By FREDERIC ROWLAND YOUNG,

Minister of the Free Christian Church, New Swindon.

THERE was a time when the opinion held about Oliver Cromwell was painfully discreditable to his memory, and altogether in the teeth of the facts; but at length Thomas Carlyle came forth and told the true story of Oliver's career, and we now know that Cromwell was the kingliest ruler that England has ever been privileged to possess, and, so far from being a hypocrite and a man of mean ambition, that he was a man of singularly generous nature, and inspired by deeply religious convictions. It may also be said, with equal truth, that since Edward Irving has passed away the veil has been partly lifted, and we are now

in a better position to estimate his singular genius and great spiritual worth. Carlyle himself has written a notice of Irving, which will live coeval with the English language. Washington Wilks, a well known literary man, wrote a brief memoir of Irving some five-and-twenty years ago; and, subsequently, Mrs. Oliphant, the authoress of many well-known novels, has published a *Life of Irving*, made up of materials drawn from original and special sources, which will always continue to be a precious memorial of this gifted man. There has also been published, by his nephew, an edition, in six volumes, of Irving's collected works, and from all these sources the public are now in a position to judge him more correctly than they had hitherto been able to do.

Edward Irving was born on August 4th, 1792, in the little town of Annan, washed by the waters of the Solway Firth, and seven miles from the famous Gretna Green. He was the second son among eight children, and his father a tanner, while his mother was descended from the Lowthers. The children were all brought up to follow trades and professions. In his boyhood Irving was educated by the parish schoolmaster, who had also the honour of having Thomas Carlyle as one of his pupils. Irving was not peculiarly studious as a boy, but fond of boyish sports, and generous to an unlimited degree. At the age of 13, he and his elder brother went to Edinburgh University, where the training he received was extremely narrow, but where his own natural endowments overcame all obstacles. He then devoted himself to the work of a schoolmaster at Haddington and Kirkcaldy, having at the former place for one of his pupils Miss Walsh, who was afterwards Carlyle's wife, while the friendship between both of them and her illustrious husband continued to the last. After going through the usual routine of a preaching probationer and teacher, and finding few persons who could appreciate his pulpit labours, he received from Dr. Chalmers, in 1819, a call to become the assistant of that divine. His life in Glasgow was one of great usefulness; but, partly from the circumstances of the case, he was restless, and longed for some sphere in which he could put forth all his powers untrammelled. In 1822, he received a call from the Caledonian Chapel, Hatton Garden, London, to which about fifty members were then attached. That call he accepted, and in a little time the world of society knew that Edward Irving was in London. George Canning, at that time Secretary of State for Foreign Affairs, happened to mention in a debate in the House of Commons the fact that he had heard Irving preach an unusually eloquent sermon. The news flew like wild fire, and then art, science, literature, theology and fashion, crowded to the un-

fashionable region of Hatton Garden, and filled the Scottish conventicle to overflowing. In 1823, Irving married the daughter of the parish minister of Kirkcaldy, after an eleven years' courtship. And then there came one of the many *crises* of Irving's life. He happened to meet with a gentleman named Hatley Frere, one of a number of students of prophecy, who bore down upon the divine with such force, that Irving was precipitated suddenly and fully into all the depths of prophetic teaching and interpretation, a subject which had for him for the remainder of his life a peculiar and almost fatal fascination. The friends at Hatton Garden could not "enlarge the place of their tent, or stretch forth the curtains of their habitations," and if they were not to "spare, but to lengthen their cords and strengthen their stakes," they must do so in some other locality. Accordingly they erected a splendid church in Regent Square, Gray's Inn Road, in which the amiable and accomplished Dr. James Hamilton so long ministered. Dr. Chalmers preached the opening sermon, and a thousand sittings were taken on the opening-day. Here Irving's congregation gradually settled down, some of the first excitement having very naturally died away. In the following year a poor miserable man, named Cole, a London minister, happening to hear the fag end of one of Irving's sermons, put forth a pamphlet, in which he charged Irving with teaching heresy on our Lord's human nature, and there thus began that long train of events which finally ended in the Church of Scotland expelling from her pale her then greatest son. It will always remain a blot upon the memory of Dr. Chalmers, that although he knew at the time all the circumstances of the case, and a single word of his would have arrested proceedings, he remained silent, and thus by his timidity brought upon his more highly gifted friend trouble and sorrow, which no heart less big than Irving's could have borne or rightly estimated. In the years 1830 and 1831, there appeared in Regent Square Church some of those peculiar manifestations which are spoken of in St. Paul's first Epistle to the Corinthians. For these so-called irregularities, Edward Irving was tried before and condemned by the London Presbytery, and his church closed in the following year. He and his communicants, to the number of 800, then removed to a large room in Gray's Inn Road, occupied during the week by the late Robert Owen and his disciples, Irving in the meantime preaching for want of room in Britannia Fields and other public places to as many as 13,000 persons at one time, who were able through his powerful voice to hear every word he uttered. A second move was then made to West's Picture Gallery, in Newman Street, Oxford Street, over the

door of which the words "Catholic and Apostolic Church" were placed, which words remained there until a comparatively recent period. It was in that building that the nucleus was formed of what has since been known as the "Church of the Irvingites," although it ought in all fairness to be stated that the members have always refused to be described by a title which thus associates Irving's name with them. Irving's publication of the *Morning Watch*, and some volumes of greater pretensions, helped to create the storm which, lowering for a time, at length burst with all its fury upon his devoted head. Prophesyings, tongues, and healing continued to be common occurrences in the new community, while Irving, in the matchless simplicity of his heart, believed that he was but teaching in pure conformity with the standards of the Church in which he had been born, and in whose bosom he had been nourished, and that he was doing nothing nor suffering anything to be done which should impeach his character or endanger his ministerial position. Not so, however, did many others think and feel. He was arraigned before his own Presbytery of Annan, in the early spring of 1833, charged with teaching heresy on the holiness of our Lord's human nature, and with permitting scandalous irregularities in the usual conduct of public worship.

The old story was once again repeated. Sandblind pedants, quite sincere but equally narrow minded, were set to try this great soul, and their decision was, that according to the standards of their Church and her discipline, Irving had transgressed beyond hope of reprieve or acquittal. And so on March 13th of that year, as the natural twilight of the day was darkening in, and by the light of a single tallow candle, Edward Irving was formally excommunicated. "And they cast him out," says the Record, which tells of another excommunication 1,800 years ago. Yes, "they cast *him* out," the man of prophet soul and of prophet sight, the true believer, the lover of order, the reverent spirit, the courageous one, a man real in every fibre of him, a sympathetic nature who loved little children, and whose heart overflowed towards all of human kind, the man gifted high above his fellows, the honest minister and pastor, living the life of blameless fidelity, unsullied goodness, and matchless Christian character. But after all, the fault was not his, nor, in a certain sense, was it theirs. It was his misfortune to have put on church garments too small for him, and to stand in a place which imprisoned him, even though he was all the time entirely unconscious of the facts. He returned to London, an outcast from his mother church, and was re-ordained in the church of his own formation on Good Friday, April 5, 1833. But labour, disease, worry, and weariness had all along been doing their

sad work. He was fast breaking down, and in the hope of recruiting his exhausted strength and energies, he turned his face towards his own bonnie Scotland, travelling to the North by easy stages. The illness which had all along been imminent now set in in full force. His wife was sent for, and the last mortal scene opened, which was so soon to close. As reverent and loving watchers stood around his bed, he was heard to say in the Hebrew tongue, "The Lord is my Shepherd : I shall not want, Thy rod and Thy staff they comfort me, yea in the valley of the shadow of death I will fear no evil;" while it is said that his last words were these, "If I die, I die unto the Lord. Amen."

Poor heart! that was the last of all that was mortal of Edward Irving. The busy brain had ceased to throb and ache, the eyes which once flashed with the fire of indignation or melted with speechless love were closed, the cheeks that were once flushed with pity or hope, or blanched with fear, were now colourless, the tongue which was once so eloquent, that there seemed to be a rising again of a second John the Baptist, or Jeremiah, was hushed in silence, and the stalwart limbs were motionless and cold. They put his frail body in a tomb in the crypt of St. Mungo's Cathedral, Glasgow, and as I stood near that tomb some twenty years ago, and the light of the summer sun came glancing through the chancel window, and falling upon the stone, I thought there had once again descended out of Heaven a benediction upon one of earth's worthiest sons.

In Gordon Square, about five minutes' walk from Gower Street Station on the Underground Railway, there is a massive pile of buildings called the "Catholic and Apostolic Church," the members of which must historically trace their genealogy back to this man. They believe in the re-institution of the three Orders of Bishops, Priests and Deacons, in the Apostle's Nicene and Athanasian Creeds, in the rule of the Church by twelve Apostles, in the perpetuity of Apostolic gifts, in an elaborate ceremonial, and, above all other things, in a personal second advent of our Lord on the earth. They are mostly intelligent, cultivated, highly moral, and sincere; but their ecclesiastical and theological positions involve their future absorption into the Roman Catholic Church, where sooner or later they must by pure force of logic lose themselves.

Such is a very brief and necessarily imperfect sketch of the life-history of Edward Irving, the saint and martyr; and as I here close the record, there seem to be no words so fitting in which to do so as those we have all of us heard at the edge of the grave, "And I heard a voice from heaven, saying, Write, Blessed are the dead who die in the Lord henceforth; Yea,

saith the Spirit, that they may rest from their labours, and their works do follow them." Yes, blessed are the valiant, blessed are the true, of every name, of every Church. Blessed are the enduring, for their works do assuredly follow them. "Whatsoever a man soweth, that shall he also reap:"

To-day abhorred, to-morrow adored;
Thus round and round we run,
And ever the right comes uppermost,
And ever is justice done.

Here was once more a tragedy done under the sun, and in the sight of the people. But God always takes care of His jewels, because they are His. They are His now, and will one day be publicly acknowledged by Him to be such. I cannot conceal from myself the belief that if this man had been born within the pale of the Roman Catholic Church, or, what will be taken as a still more singular supposition, had he been a member of even the Unitarian body, ridiculous as either supposition will seem to be to many, his fate would have been both different and better. But it was not to be, and therefore all we can do is to leave him in the hands of the pitying God, knowing that "precious in the sight of the Lord is the death of His saints," and that no single child of His can receive aught at His hands but loving kindness and tender mercy, let those blessings take gentle or severe shapes as best pleases Him, whose we are by the right of creation, and the still greater right of the Divine Fatherhood.

CHRIST THE HEALER.

(An Evening Hymn.)

At even, ere the sun was set,
The sick, O Lord, around Thee lay;
O in what divers pains they met,
O in what joy they went away!
Once more 'tis eventide, and we,
Oppressed with various ills, draw
near;
What if Thy form we cannot see—
We know and feel that Thou art
here.
O, Saviour Christ, our woes dispel,
For some are sick and some are
sad,
And some have never loved Thee well,
And some have lost the love they
had.

And some have found the world is vain,
Yet from the world they break not
free;
And some have friends who give them
pain,
Yet have not sought a friend in Thee.
And none, O Lord, have perfect rest,
For none are wholly free from sin!
And they who fain would serve Thee best
Are conscious most of wrong within.
O, Saviour Christ, Thou, too, art man,
Thou hast been troubled, tempted,
tried,
Thy kind but searching glance can scan
The very wounds that shame would
hide.

Thy touch has still its ancient power,
No word from Thee can fruitless fall;
Here in this solemn evening hour,
And in Thy mercy, heal us all.

“DOUBLES” *VERSUS* “SPIRITS,” OR THE
DOUBLE DIFFICULTY CRITICISED.

By CAPTAIN C—.

WHO could have imagined a few years since, that all the well authenticated, and still increasing spiritual phenomena of modern days, would in 1875 be seriously relegated to the mere region of mortal existences, as the effects of man's dual nature on earth; and that by investigators supposed to have been of ample growth and experience? Yet this psychologic, or rather diosyncratical phenomena, as wonderful perhaps as many of the spiritual phenomena themselves, old Spiritualists have lived to witness. What next! If it is true that our disembodied brethren, promoted to a higher sphere of life, have sometimes taken exception to the nomenclature of “Spirits,” a term which without due consideration has been hitherto applied to the immortal portion of the genus *homo*, we mortals may well smile at this non-euphemistic term of “doubles,” an expression erst used by some unthinking wight, but the *learned* philosophy of which to-day seems likely to descend with double-distilled forces upon our devoted heads, and annihilate all our cherished expectations of a blissful immortality!

It has been innocently supposed hitherto that the greater should contain the lesser, and not the lesser the greater. But now the mind or soul of man must be held accountable by its action as a “Double” for all those angelic utterances, philosophical and poetical, which are now-a-days produced through the highest order of *media*, the immortals who claim to be the operators being discovered to be mere *ignus fatui*!

On proceeding further on this *reductio ad absurdum* line of reasoning, if we glance at the theory, happily subsiding, of old *Diabolus*, in reference to these utterances, what do we perceive?—Only that at last “a tree is (*not*) known by its fruit,” nor a fountain's source by the purity of its waters.

And worst of all, a direct charge by implication in upholding such a theory must hold good against even the Divine Architect of the Universe Himself, of whom still no doubt such sublime theorists will exclaim, “He hath done all things well,” uttering then a truth the beauty of which is not half perceived by one of them. For if, notwithstanding “Nature's most tender efforts to yield a happy race,”—and an immortal one too—it should be discovered that the system of benign progress, which modern science has traced from the earliest period of

matter in its most rudimental state up till the present hour, when civilized or rather semi-civilized man crowns the scene, had utterly failed to eliminate immortal beings from the union of mind and matter in combined action for ages—even though it may have been simultaneously discovered that the noble mind vouchsafed to him is one capable of individualizing itself, apart from the “tenement of clay,” existing and acting under certain conditions quite independently of the latter, the non-immortality of that mind or soul must be held to involve a mistake somewhere in the “great first plan.”

Nor must it be forgotten either, that just about the time when man's soul is discovered—though capable of individualization, a power denied to the lower creation—to be as evanescent as its material garment—modern chemistry having proved the latter beyond dispute to be non-immortal—still deeper scientific researches are rapidly discovering a whole universe of *imponderables*, electricity, magnetism, odyle, ozone, &c.—those stepping-stones to all that lies beyond,—much of the very difficulty previously felt, as to any “local habitation” of a tangible nature existing, suited to receive the individualized soul at death, has been greatly removed; unless we assume absurdly again that all these things too have been “made in vain.”

But there is another little difficulty, I fear, the advocates of the non-immortal “Double” have overlooked, a consideration of which will no doubt perplex them. Suppose in case of “M. A.” (Oxon), that on the occasion recently when his “Double” actually got photographed at Paris, during the entrancement or semi-entrancement of his mortal body in London, a thunderbolt (so termed) had accidentally converted in one moment that body into a cinder, how would it have fared with that unfortunate “Double?”

Would “M. A.” (Oxon) have been attracted by the cinder, and then finding no re-entrance there, vanished like a soap-bubble, or would the real man have felt freer and less hampered than formerly? I do not mean to insinuate that the gentleman in question is troubled, as some are, with any great clogging of the intellect, owing to contact with a gross body, *corpus*, for it is always a treat to have one of his lucid communications to read, but still taking the bare possibility of the thing into consideration, might not his “spiritual body” have happened to find—in company with many other “Doubles” of course,—perhaps in “Double” land, a means of intellectual enjoyment worthy of itself, and of them?

The whole difficulty appears to me to lie in a nutshell, the nut being of easy manipulation. The “doubles,” so termed, whose appearances and action, too, have been so often witnessed

and recorded, cannot of themselves be more powerful than the most helpless new-born spirits at physical dissolution; and this is a point which some Spiritualists, as well as non-Spiritualists, seem to have quite overlooked hitherto. I leave the latter, however, now to their meditations. But to such Spiritualists I would say, avoid the confusion of mind and perplexity attending any attempt to account for such a phenomenon as the following, without considering in connection with it the fact—as clearly explained in Davis's *Philosophy of Spiritual Intercourse*, and corroborated by many spirit-teachings in both hemispheres, since that publication appeared—that each spirit, on passing away finally from its terrestrial organism, is tended and nursed temporarily by its own guardian or “ministering spirits,” usually from among its own blood-relations above, until well able to act independently. How then could a spirit or “double,” an individualized soul, be expected, when only *partially* released from the trammels of flesh, to perform such a part as it is now well known that very experienced spiritual beings have found difficulty in enacting of late years? Even now, their study of fresh phenomena, in order to open up still further an intercourse between the two worlds, fraught with blessings to both, is known to be going on around us. Spirit-photography itself is but in its infancy. The special phenomenon, however, just alluded to, and to which I now beg to call attention, is that extraordinary and well-authenticated case, quoted by Robert Dale Owen, in his delightful work, *Footfalls on the Boundary of Another World*, where a large party of shipwrecked persons are rescued by aid of one of their own “doubles.” The “double” in question passes to an unseen ship, sailing in the neighbourhood of the helpless vessel, and writes, in presence of one of the officers on board, “Steer to the N.W.,” and vanishes. Such a course is then steered in consequence, and the shipwrecked are saved. In explanation—no doubt a band of spirits, seeing the jeopardy of their shipwrecked relatives, disembody, temporarily, the most suitable subject on board for such an operation, conveying him safely over the intervening space, &c., &c. Some may ask, why did the spirits not employ one of their own number to act on that occasion, instead of using a materialized “double”—for materialized it evidently was. To me the legitimate reply is plain. When spirits have progressed to certain stages of refinement, bodily as well as mentally, they become, as it were, constitutionally unadapted to intimate personal contact with even the most refined mundane particles of matter, such as are requisite to enable them to materialize and exhibit their forms, also to seize upon gross matter, such as paper and pencil. With an unprogressed spirit, or an embodied one, suited, in

either case, for such operations, their labours are comparatively easy.

This theory is borne out by numerous communications indirectly bearing on this topic; and without such explanation the perplexing statements, as to various truthful persons having seen their own "doubles," could not possibly be understood or even credited perhaps.

Latterly, too, since this strange question of "doubles" has come so prominently to the front, even amongst Spiritualists, a tendency on the part of many sincere investigators appears evident to adopt the theory, that at the numerous *séances* for materialization, now held so successfully, it is often the "double" of the medium present, who operates, not only in the production of spirit-hands or feet, but of the whole frame also, though no statement to that effect is ever made by the spirits directing such operations—but the contrary. If it were only more generally realized by what "a cloud of witnesses" most of us are surrounded, none being altogether unattended, these erroneous views would soon be dissipated, as to "doubles" acting independently of, or indeed without, the protecting ægis of their spirit-guides.

The whole subject is of the highest interest and importance, and the phenomenon of "doubles" will be found, no doubt, on due investigation, to form a direct link in the chain by which *man*, "now a little lower than the angels," is united, and all the the universe of matter beneath him and of mind above him, with Deity.

19th April, 1875.

THE GHOST'S WARNING.

A Norse Legend, newly rendered into English Verse,

By NEWTON CROSLAND.

[THERE are already in print two versions—perhaps more—of this effective and remarkable ballad, which dates back as far as 1591, A.D. One appears in the Notes to Scott's *Lady of the Lake*: it is crude, crabbed, and in a dialect repellant to a southern ear: the other version—unequal in quality—is among Longfellow's Poems, where it was published in *Aftermath*, without the slightest intimation of the ancient, northern source from which it was derived. Of course the art required, and here merely attempted, in reproducing in translation a work of this kind, is to combine the terse vigour, the earnest feeling, the colloquial homeliness, and the simple form of the antique

conception, with the ease, neatness, and lilting euphony of modern ballad composition. With the view of rendering the transitions of the story less abrupt, I have ventured to add here and there, some touches, which I fancy the original author, in his present state of existence and development, will not consider blemishes, as I believe them to be in keeping with my text.]

Sir Hugh went forth and brought home a wife,
To share the joys and cares of his life.

Within eight years from their wedding-morn,
Six little children to them were born.

At last Death summon'd her soul away,
And her body was buried in grand array.

Sir Hugh then married another wife,
But she made his home an abode of strife.

The lady he wed was a dismal dame;
Both proud and remorseless she became.

When into the castle-court drove she,
The six small children were sad to see.

When there they all stood in doleful doubt,
She railed at them sore and thrust them out.

Nor cakes nor mead to the children she gave,
But told them that "Nothing from her they'd have."

She took their warm beds of velvet blue,
And said, "Some straw is enough for you."

She carried away their great wax-light,
And said, "Ye must lie in the dark all night."

The poor little things their sorrows told;
The Mother heard them under the mould.

When to her there came their cry of woe,
She said, "I must to my children go."

She implored the Lord with passionate prayer,
That she might succour her infants there.

She was so troubled with earnest grief,
He could not refuse this sweet relief.

The Lord at last gave her leave to go,
But bade her "Return when the cock should crow."

"When the cock ye hear in the morning prime,
Ye may not abide beyond that time."

Thus helped by heaven to work her will,
There throbbed through her heart a mighty thrill.

With her limbs so strong a spring she gave,
And rent the walls of her marble grave.

Straight through the gloaming away she stole,
Swift with the speed of a loving soul.

When she her old home approach'd nigh,
The dogs howled loud 'neath the dark'ning sky.

When she arrived at the castle-gate,
There was her daughter in piteous state.

"Ye are my daughter, why stand ye here?
How are thy brothers and sisters dear?"

"Ye can't be my mother—she's fair and red;
Ye are so white—like one from the dead."
"Oh, how should I be comely and red,
When I so long have been with the dead?"
When the Mother entered the chamber door,
The six little bairns were weeping sore.
She washed the one and caress'd the other;
She brushed and combed the hair of another.
She dandled the fourth upon her knee,
And spoke to the fifth so tenderly.
The babe she lifted and fondly prest,
And sweetly nourished it at her breast.
Then she turned to her first-born, mournfully,
And said, "Bid your father come here to me."
When he came before her in grewful trim,
Thus in warning mood, she spoke to him.
"I left, for my children, cakes and mead;
Ye give them nothing but water and bread.
"I left them many a great wax-light;
Ye make them lie in the dark all night.
"I left them warm beds of velvet blue;
With straw ye starve them and make them rue.
"If ever I come on this errand again,
Thy fate, I vow, will be woeful then."
He fled from her in repentant fright,
And told what happen'd that haunted night.
Little Jenny, the maid, who lurked in bed,
Upraised herself from her pillow and said,
"Trust them to my care, dear lady, I pray;
To thy children I'll do the best I may."
With hushing look and listening smile,
The Mother lingered and watched awhile.
Hark, the cock doth crow! The Ghost doth glide
Away, in her narrow vault to hide.
To her selfish kin her mission is o'er;
Their harden'd hearts are touched to the core.
Whenever they hear the watch-dogs yell,
They feed the motherless children well.
Whenever they hear the blood-hounds bark,
They fear the Ghost is come through the dark.
When the ban-dogs howl in the evening gloom,
They think the Dead has riven her tomb.
And they cross themselves with a holy fear,
Lest the Warning Ghost should again appear,
For they shudder to think the dead are so near.

NOTES AND GLEANINGS.

DR. SEXTON'S SUNDAY SERVICES.

IN our issue for March last we announced that in compliance with a very general request expressed by persons, many of whom had known Dr. Sexton as a public man for the last five and twenty years, he had determined upon the delivery of discourses in London regularly on Sunday evenings. The only room which was then available was the Goswell Hall in Goswell Road, which was afterwards taken for the purpose. He commenced his Sunday services in this place on April 11th, and continued them up to the end of last month. The hall was never very well adapted for the purpose, being small and badly situated. Had it, however, suited the purpose ever so well, it could not have been longer retained, as the term for which it was held by the present lessee has expired. It became therefore necessary to cast about for another place, and just at the nick of time it was found that the Cavendish Rooms could be secured for the purpose. Considering the large support which Dr. Sexton received in these rooms in the summer of 1873, when he delivered many of his popular Orations that have since been published, he could hardly hesitate to return at once to the scene of his former labours. Cavendish Rooms have therefore been again secured, the first Discourse in the new locality has been already delivered, and the Doctor will continue his ministrations in this place every Sunday evening regularly in future. A proposition was at first made by some friends, who knew that in the summer months at least there was likely to be a loss on an undertaking of this kind, that a Guarantee Fund should be subscribed for the purpose of meeting deficiencies. Dr. Sexton however, considered it would be far preferable to issue a number of tickets, which could be purchased by those who were desirous of rendering him support, and which would prove a source of income similar to that which is derived from seat rents in churches and chapels. This has consequently been done, and tickets may now be had at the following prices. Front Seats, single, £1 1s.; Double, £1 11s. 6d.; Second Seats, 10s. 6d. for the quarter ending at Michaelmas. The seats represented by these tickets will be all numbered, and specially reserved on each Sunday evening for the ticket holders. A goodly number of tickets have been already issued, but of course not sufficient to meet the quarter's expenses. Any donations therefore, will be thankfully accepted. The loss sustained on the Goswell Hall services is about £13, which unless some assist-

ance is rendered, falls upon Dr. Sexton. All communications relating to Dr. Sexton's Sunday services should be addressed to Mr. Frederick Maurice Sexton, 75, Fleet Street, London, E.C., where tickets may be obtained, as well as at the Hall on Sunday evenings.

MAGNETISM, MIND, AND MATTER.

If I have proved anything, demonstratively, to the satisfaction of scientists during the past forty years of study, at home and abroad, I have really established, by such experiments, the existence of magnetic particles, impressed by thought and feeling, given off at right angles from the electricity of the nervous system; and that not only is the magnetism of mind connected with the matter of the universe, but the human spirit, having no exclusive dependence upon physical organisation, is not extinguished by death of the body. Moreover, analogous emanations of *light* proceed not only from magnetisers but from metallic substances themselves. In fact, metals influence the magnetism of the human system very wonderfully, rather than remarkably or singularly—as may be tested at the bedside of the sick; for example, again and again have I failed to relieve various forms of intractable disease by means of iron and silver rings, &c., whereas eight minutes of “passes” by a Vegetarian, Teetotaller, and Non-Smoker, with a standard gold ring, have speedily cured severe attacks of epileptiform, and other convulsive maladies, alike in children or adults, and quite independently of gender.*

MR. MOODY ON SPIRITUALISM.

The great Revivalist has, it appears, been hurling abroad his anathemas against Spiritualism. We copy the following from one of the daily papers :—

On Friday Mr. Moody referred to the subject of Spiritualism, the bane and curse, not alone of the Continent of Europe, but of America also, he said. Mediums of the Evil One were everywhere rampant in the United States. Far better would it be, he added, for a nation to be overtaken by a deadly epidemic than to be subject to the influence of this modern Spiritualism, having as it did its origin in the lowest depths of hell.

This is strong language with a vengeance. We fear that Mr. Moody with all his zeal for his Master's cause and his intense desire to improve the moral and spiritual condition of the people, has learned but very imperfectly the great lesson of Christian charity, which shines out on every page of the New Testament.

* *Vide* “Spirituality of Life and Mind,” by William Hitchman, M.D., Vice-President of the British National Association of Spiritualists (read before the British Association for the Advancement of Science).

The work must not be done except in his way. It is a modern illustration of the old story : " Master, we saw one casting out devils in Thy name and we forbad him because he followed not with us." The rebuke of Jesus to the disciple eighteen hundred years ago may be fitly applied to Mr. Moody to-day. We commend it to his especial notice. Spiritualism has led thousands to see that the future life is a real substantial fact and that immortality is the inheritance of man. This is assuredly something for which Mr. Moody ought to be thankful even had it done no more. But it has not stopped here. It has in many instances led sceptics to Christ. Clearly therefore it is not of " the Evil One" and must have had a far different origin to that which Mr. Moody ascribes to it. Agencies inculcating spirituality are not so abundant to-day that religious teachers can afford to despise any of them. There is assuredly room enough in the world for Spiritualism as well as Revivalism. And although they may not work exactly in the same way they are both conducive to the one end.

A SEANCE AT MRS. GUPPY'S.

On Wednesday evening, June 2nd, I had the pleasure of being present for the first time at a *séance* at Mrs. Guppy's, which proved to be a very interesting and successful one. The party consisted of Mrs. H. H. Richmond, a well-known Spiritualist from America, Mrs. P——, Miss Spreckley, Colonel Greck, Mr. Vacher, our hostess, my daughter and myself. We had not been seated round the table in the *séance* room many minutes before gentle taps were heard, which gradually became louder, and we were told by the spirits producing them to wish for either fruit or flowers to be brought to us. We asked if we could have both fruit and flowers, but the answer was to the effect that we must confine our demands to one or the other. The former was therefore requested to be brought, Mrs. P—— choosing strawberries, Mr. Vacher a banana, Miss Spreckley an apricot, Mrs. Richmond muscatel grapes, Colonel Greck black grapes, my daughter cherries, and myself a pine-apple. Mrs. Guppy then asked if she could have a cocoanut, which was refused, as were several other things she wished for, the spirits evidently not intending to grant her any favour. Mrs. Richmond, however, asked if a cocoanut could be given to her for Mrs. Guppy, to which an affirmative answer was received. We were then told much to our surprise that we might have still more things brought, and began wishing for most extraordinary articles, nothing more being promised, however, but a piece of ice, which was asked for by Miss

Spreckley. Immediately upon the candle, which had been alight up to the present time, being extinguished—the door having previously been securely bolted by Mr. Vacher—we were requested by raps to rub our feet upon the floor, which we had been doing only for a very short time; when something fell with a great crash upon the table, which proved to be a large lump of ice. Mrs. Guppy called the servant and told her to take the ice away and weigh it, and tell us after the *séance* how heavy it was. The report she gave was, that the weights in the house only amounted to fourteen pounds and three quarters, which the ice weighed down. After Mr. Vacher had again bolted the door and the light had been extinguished, we recommenced shuffling our feet upon the floor, and very soon the fruit was brought to us as promised. Mrs. Richmond was impressed to stand up, and while in that position received the cocoanut in her hands. Colonel Greck also distinctly felt a spirit-hand place the grapes in his. All the fruit was of the finest quality, with the exception of the cherries and strawberries, which were small. My pine-apple and Miss Spreckley's apricot were preserved. After we had eaten some of our prizes and put aside the rest to carry home to show to our friends, the spirits requested that I should write an account of the *séance* for the *Spiritual Magazine*, and that Mr. Vacher should send one to the *Medium*. They then wished us good night, and spelt out "God bless you all," which concluded this most interesting and harmonious *séance*.

E. SEXTON.

A MYSTERIOUS CIRCUMSTANCE.

The *Religio-Philosophical Journal*, of Chicago, prints the following strange account from the *Boston Courier*:—"One of the strangest exhibitions, or coincidences, or revelations, or whatever it may be named, that we have ever heard or read of—very closely bordering upon the marvellous and supernatural—occurred, not long since, in the house of a Philadelphia gentleman. Its truth is vouched for by the gentleman, his wife, and family, all of whom are credible witnesses, whose testimony would not be doubted by anybody, but whose names we do not feel at liberty to make known. The facts, as stated to us, are as follows:—One of those frosty mornings, of which we had such a superabundance, while the children of the family in which this strange revelation was made were amusing themselves in the sitting room, they observed a figure in the frosting on the window pane. It appeared to be the picture of a female, holding in her hand a paper. The outlines were so plain that even the stripes on the dress were plainly observable. The

children at once called the attention of the mother to the strange picture, and finally the father was called, who recognised in it an exact representation of his mother. Having a correct photograph of her, he brought it out and placed the pictures side by side, and they corresponded even to the stripes on the dress, except the picture in frost was holding the paper document in her hand. This picture remained upon the window pane for an hour or two, till dissipated by the warmth of the room, or perhaps of the sun outside. But now comes the strangest part of the story. The next day after this appearance, the gentleman received, by mail, a paper package exactly corresponding with the one in the hand of the image, which, on being opened, proved to be a notice that he had become the heir to a large legacy from his deceased mother in a foreign land."

Notices of New Books.

MR. F. R. YOUNG ON THE PERSONALITY OF CHRIST.*

THIS publication consists of a sermon delivered by Mr. F. R. Young, before the members of his Church, at Swindon, upon one of the most important questions that is agitating men's minds at the present time. The various conflicting opinions entertained respecting the nature and authority of Christianity must all resolve themselves, more or less, into the view which men entertain respecting Christ himself; and, therefore, anything which may throw light on this question will be acceptable to thinking men. Mr. Young calls his sermon "A Statement and a Protest;" a statement of an important Scriptural fact in connection with this question, and a protest against allowing a difference of opinion upon the subject to establish a barrier between members of various Christian Churches which prevents their union in carrying out the general principles upon which all are agreed. Whatever Mr. Young has to say on this subject will be listened to with great attention, since, from the conspicuous position that he has so long occupied in the Christian ministry, he is entitled to speak with authority. Our readers will be familiar with his articles that have appeared from time to time in these pages, and will therefore scarcely need a recom-

* *The Personality of Christ: A "Reserved Truth," a "Statement," and a "Protest;" in the form of a Sermon.* Delivered at Swindon. By FREDERICK ROWLAND YOUNG. London: E. T. WHITFIELD, 178, Strand, W.C.

mentation at our hands of any publication that may appear with his name on the title page. The sermon under consideration is a most thoughtful production, and well deserving of a large circulation.

DR. SEXTON ON THE REVIVAL MOVEMENT.*

IN May last—the Revival Movement forming the chief topic of conversation amongst all classes in London—Dr. Sexton, at the request of some members of his regular congregation, delivered a Sunday Evening Discourse on the subject. A large audience assembled, and a general wish was expressed that the Discourse should be published, which has now been done. The motto on the title page, from Bailey's *Festus*, will give a tolerably good idea of the line of argument adopted:—

I am no party man,
I care for measures more than men, but think
Some little may depend upon the men;
Something in fires depends upon the grate.

It hardly becomes us to say anything in praise of the Discourse; we may, however, without egotism, state that it is issued on good paper, well printed, neatly got up, and in great request.

SONGS FOR SPIRITUALISTS.

THE WIDOWER.

I KEEP the garden still, darling,
As you were wont to do
In the happy time long long ago,
When we first each other knew.

When we were all to each, dear
love,
And the world was nought beside:

'Twas here a summer-eve like this,
I won you for my bride.

And here on many a summer-eve
We passed the joyous hours,
While children prattled round our
knees,
And played amid the flowers.

The world seems changed to me since
then,

And you with spirit-eyes,
In other world see fairer flowers,
That bloom in Paradise.

But still I keep the garden, love,
Just as when you were here;
And often where we used to sit
I feel your presence near.

T. S.

* *An Impartial Review of the Revival Movement of Messrs. Moody and Sankey.* A Discourse delivered in Goswell Hall, Goswell Road, London, on May 16th, 1875. By Dr. GEORGE SEXTON. London: SMART & ALLEN, London House Yard, Paternoster Row; and *Christian Spiritualist Office*, 75, Fleet Street, E.C.

THE Spiritual Magazine.

AUGUST, 1875.

CRYSTAL PALACE LECTURES ON SPIRITUALISM.*

By GEORGE SEXTON, LL.D.

V.

LARGE numbers of facts, of the character of those I have just quoted, are distributed over the literature of all countries. It was a consideration of these that led me, many years ago, to the conclusion I have already named, that the clairvoyance of mesmerism was after all nothing more than an artificially induced condition of mind, exactly analagous to what frequently occurs in normal sleep, and still more frequently in certain abnormal physical conditions. This, I clearly see now, affords no explanation either of the one or of the other. In what is called Spiritualism, we have this lucid state of mind, brought to a degree of perfection that is probably seen nowhere else, and in addition to which there is frequently a display of knowledge on the part of the medium, which clearly must come from some other source than his or her individual mental powers. The natural theories that have been invented to explain these phenomena are most of them very far-fetched, and all of them, according to my judgment, exceedingly unsatisfactory. The intelligence manifested is, as I have already shown when dealing with another phase of the question, frequently of a much higher order than that possessed by the medium, and the knowledge displayed is often such as the medium could not possibly have possessed unless supernaturally enlightened. These facts require to be dealt with in a scientific spirit, and if any hypothesis

* Delivered at the Crystal Palace, Sydenham, on Wednesday and Friday, 2nd and 4th of April, 1873.

be invented to account for them, we have a right to demand, according to the strict canons of induction, that it should square with all the facts. Now, if I find a spiritual medium, speaking accurately and grammatically, in a language which I know she has never learned, to what conclusion am I to come with regard to the source of such linguistic information? In the mesmeric trance I frequently observed a phenomenon which, I dare say, sceptics will no more believe than they will the alleged facts of Modern Spiritualism; but which I thought at the time could be explained upon some principle of natural law, operating in connection with certain powers of the mind. Not unfrequently it happened that a clairvoyant, perfectly uneducated, was found competent to read a classical language, just so long as the operator was gazing at the book in which it was contained; the instant, however, that he removed his eyes from the page, that moment the reading ceased. I remember one case very distinctly, which occurred in my own experience, of a young man who was perfectly uneducated, and hardly able to read an English book, to say nothing of one written in a foreign language, who as soon as he was thrown into the mesmeric trance, displayed a marvellous power of this kind. On several occasions I have placed before him a Greek Testament, which he read accurately enough, so long as my eyes were fixed on the page, but as soon as I looked away he was brought to a sudden stop, and could go no farther. This appears to be simply thought-reading, resulting from the placing of two minds in such a condition, in relation to each other, that the one is capable of telling what is passing in the other.

Cases of an exactly analogous character are those in which the operator by his will can direct the mind of the clairvoyant to any particular subject, or impart to him, if not clear and definite ideas, at least vague and shadowy thoughts, which influence the current of all his mental acts for the time being. I have frequently asked a Mesmeric clairvoyant to describe a place well known to me but which I knew he had never seen, and this feat has been accomplished with a degree of accuracy equal to what I should myself have employed. Now in all these cases, and there are many such, there seems to be some means by which one human mind can, under certain conditions, communicate with another, independently altogether of the organs of sense, and I have no doubt whatever that in such a power as this we must seek for the explanation of a great number of the psychical phenomena that happen in everyday life. This it was that led me to invent a theory already referred to, and with which Mesmerists of thirty years ago will be perfectly familiar, then called by me "Mental Association," but

since termed the doctrine of "Brain-waves." I am very far still from saying that some sort of a theory of this character will not help us to understand certain phenomena of the human mind, and may even explain a few of the facts of Modern Spiritualism. But it must be seen at once that the theory itself needs explaining, since the process by which one mind can thus communicate with another is entirely unknown to us. As, however, there are several hypotheses of this character which have been supposed capable of affording a solution to the phenomena passing current under the name of Spiritualism, I will refer to two or three of them *seriatim*.

1.—*Mental Epidemics*.—It has been often said that Spiritualism is simply a phase of a class of facts which have been common in the history of the world and with which every physiologist and physician is familiar. We know that certain mental influences, spread by a sort of contagion, similar to that which governs the epidemics of physical disease. The best illustration of this, perhaps is in the case of Hysteria. First one person is attacked in a large assembly, then another, and another, until a great number of people, more especially amongst those of a nervous temperament, are brought under the influence of the contagion. Or, perhaps, a still more simple illustration, and one which everyone has observed, is that of yawning. As soon as one person does this in a company the whole will speedily become affected, do what they will. On a large scale this kind of influence is frequently observed, producing tremendous results in society. Thus we have had at different times, the dancing mania, the preaching mania, the Flagellants, and a number of other epidemics of a similar character, in all of which the disease spread by a sort a contagion exactly analogous to that which regulates physical disease. The preaching epidemic of Sweden that occurred as recently as 1842, an admirable account of which was given by Mary Howitt, in *Howitt's Journal*, in 1847, will perhaps furnish the best illustration that I can give of this class of phenomena. On this occasion large numbers of persons, frequently young children, were suddenly attacked by an irresistible impulse to sing canticles, preach sermons, and in other ways display a power which in the normal state they did not possess. Dr. J. A. Butsch, Bishop of Skara, wrote a letter on this subject at the time to Dr. C. F. Wingård, Archbishop of Upsala, since printed in several different publications, in which he gives a full description of the phenomena that occurred, which seem to have come on generally with great nervous excitement, a heavy pain in the head, heat at the pit of the stomach, pricking sensations in the hands and feet, frequently a deep groan, and then the sudden falling into the trance. The

trance itself was exceedingly deep, in some respects so much so that there was perfect insensibility to outward impressions, so that the loudest noise was not heard except in the case of a question put—a curious exception, but one which will be perfectly familiar to persons acquainted with Mesmerism—and needles thrust into the body were not felt. In this state the affected person stood up and preached with marvellous eloquence and a wonderful command of language, and from that time forward became generally seriously affected with regard to religion and changed in their moral character. Whole families sometimes became influenced, but females and young children were most generally attacked. Now Spiritualism is said to be an epidemic of a character exactly analogous to this, and Dr. Carpenter imagines that he finds in the preaching epidemic of Sweden, and in kindred phenomena that have occurred at different periods in history, an explanation of the spiritual mania of to-day.

Any person of the most ordinary intelligence would, one would think, see that to quote one mystery in explanation of another leaves the matter exactly where it was before. Suppose we admit that the two classes of phenomena are of precisely the same character, what do we gain thereby? We are just as far from an explanation as ever; for no one has told us what was the cause of the preaching mania in question, except that the Bishop of Skara says that it belongs to the same class of phenomena as animal magnetism, which I need hardly say is no explanation at all, and certainly not one which would prove of any value to Dr. Carpenter. If it could be proved, therefore, that Spiritualism was really an epidemic of this kind, nothing whatever would be gained by the opponents of the movement, because both the one and the other might be due to spiritual agency. And that they were so I have individually no kind of doubt, nor do I think that any other theory will prove satisfactory as an explanation of the facts.

2.—*Exaltation of Nerve Force.*—I must confess that I have not a very clear idea of what is meant by this phrase, but as it has been used to describe a theory which has been held by many persons to account for the spiritual phenomena, I briefly refer to it. Exaltation of nerve force may increase nervous power, just as the exaltation of muscular force may increase the muscular power; but both the one and the other must be limited by the laws governing their action. Excitement of the brain may give rise to increased mental power for the time being, in which there may be unusual flashes of wit, keen perception, brilliant displays of intellectual power, even to the extent of genius itself; but clearly in no case can it communicate to the mind a knowledge of facts not previously possessed, or impart to it

information, regarding the external world, not previously acquired. Exaltation of nerve force may give a great command of language for the time being, enabling the person subject to it to make a choice of phraseology more elegant than that which he usually employs, and to speak with an eloquence altogether beyond his ordinary power; but in no case could it enable him to discourse in a language which he had not previously learned, or to dilate upon and expound facts which he had never heard of. Most assuredly, therefore, such a theory affords no explanation whatever of the numerous phenomena with which we are continually coming into contact in connection with Spiritualism.

3.—*Brain-Waves*.—As I have before remarked, this theory of brain-waves is the same as that which I myself held many years ago under another name. I can hardly conceive of anything more absurd than the term brain-wave, but as it seems to be generally employed just now to describe certain mysterious phenomena, it is necessary that it should be dealt with. Brain-wave you would suppose meant a wave of brain. It does not, however, as generally employed, it means a wave of something—heaven only knows what—produced by the action of the brain. It is supposed, that when two persons become *en rapport* with each other, the mind of the one being directed to the other is capable of originating a picture as distinct as though it were produced by an external impression on the senses. Thus for instance, a man is dying in a foreign land far away from home and friends; his whole mind is fixed on those he has left behind; whom he will never again see in this life; his brain is agitated with the desire to have one last look at those he loves so well; he conjures up before his mind the image of his home, and those residing there, in utter ignorance of his present condition; and the result of all this is that his *imago* is actually seen, or supposed to be seen, by those upon whom his thoughts are fixed, who become by this means to a certain extent aware of his condition. The case I referred to of Lord Brougham in the last lecture would be explained in this way. It will be seen, therefore, that the impression made upon the brain of those to whom the vision occurs, is as distinct as though it had resulted from an actual existence operating upon the senses, sometimes of sight, sometimes of hearing, and not unfrequently of both combined. Now what sort of explanation does this brain-wave theory afford us? What is the nature of the medium that exists between the two brains, through whose agency these communications are made? If it be of a material character then it must obey the laws which we find regulating all other material substances. Throw

a stone into a pool of water, and undulations are produced on the surface, which spread out in circles until they either wear themselves out and become imperceptible in the distance, or are broken by impinging on the shore. Unless interrupted, they pass equally in all directions. The same law obtains in reference to the phenomena of sound or the still more subtle agency of light. Clearly, therefore, we should find this law followed in the case of the hypothetical brain-waves. Suppose that my mother were dying at this instant, residing as she does something over a hundred miles from here, then the waves put into action by her brain when thinking of me, would not only pass in this direction towards me, but would extend a hundred miles round every way, forming a circle of two hundred miles in diameter, and thus, I suppose would impinge upon the brains of everybody within that circle. If it be said in reply to this that the waves will only affect the brains of those persons who are *en rapport* with the individual with whom they originate, this is, to use words to which no definite meaning has been attached, and to remove the phenomena from the domain of matter into that of spirit.

We know of no material forces by means of which communications of this kind can be made, and when therefore persons talk about brain-waves they do but employ words to which no definite meaning is attached, and which in all probability do not in their own minds shape themselves into an idea. In using such language they only—

Darken by elucidation
And puzzle by their explanation.

Moreover, supposing that the theory of brain-waves would really furnish a satisfactory explanation of that class of phenomena in which intelligence is communicated to a particular person with regard to something that is happening at a distance at that time, it could afford no explanation whatever of such facts as those to which I have referred, where a knowledge is obtained of an event which is still in the future.

In Spiritualism great numbers of phenomena are continually occurring which it is impossible to explain by any theory of brain-waves, even were such a theory demonstrated to be true by independent evidence. In the spirit-circle the medium frequently discloses facts with which no person present is acquainted, and which are in many cases only known to some one who has passed away from earth. Many years since, and before I was a believer in Spiritualism, I was present at a *séance* in which there was a communication made to an eminent literary man present, professedly from his father, also well-known as an

author in his day, regarding a matter which was known to no one but himself. The real facts of the case which I am not at liberty to mention—indeed which I only partially know, were afterwards proved to be correct to the letter. Now whatever theory may be set up to explain this fact must fail, unless it recognises and is based upon spiritual existence, for the communication came from the spirit-world and was known previously to no one but the so-called dead man. Very far indeed am I from denying that human minds have a power of communicating with each other, by means which are independent of the senses, and sometimes when the persons are at long distances apart. But what I will maintain in these cases is that this proves the existence of spiritual powers, and spiritual laws, in the first place; and that in the second, information is frequently imparted to persons in the flesh which could come from no other source than those who have long since passed away. You may call the means by which these communications are made by whatever name you please, but the fact involves Spiritualism and nothing short of it.

4.—*Mesmerism*.—On speaking of the phenomena which we observe at the present time in what is called the spirit-circle, we are repeatedly met with the exclamation, "Oh, that's simply Mesmerism!" As though such an expression afforded a satisfactory solution of the entire problem involved. Many and many a time when the remark has been made that what we call Spiritualism is nothing in the world but Mesmerism, I have turned to the person making the observation and said, "Well, what's that?" which has generally provoked the answer, "Mesmerism! why that's—that's—Mesmerism." Exactly so! But then such a statement will hardly afford us any explanation of what the thing is. And what is very singular in connection with this matter, is that most of the people who now fall back upon Mesmerism as an explanation of Spiritualism, were a few years ago found offering as violent opposition to Mesmerism as to-day they manifest against Spiritualism. Indeed, it is very questionable whether very many of them believe in Mesmerism now, and they do but therefore employ the term for the purpose of getting out of the difficulty by repeating parrot-like a word which to their minds either conveys no idea at all or serves to represent facts in which they have no faith.

No doubt a large number of the phenomena of Spiritualism are exactly analogous in their character to those which have been known by the name of Mesmerism; but then there is one important difference to be observed, even in these, which will mark a distinction between them, of so wide a nature, as to justify us in relegating the former to the agency of disembodied

spirits, while we look upon the latter as resulting from the action of the human mind, still connected with a material organisation. In the Mesmeric trance, the manifestations that take place on the part of the person operated upon, are all very largely subservient to the will of the operator, indeed, it is only by the influence of such will that the trance itself is produced. Now, in connection with Spiritualism, the medium falls into a trance, of an exactly analogous character; but where is the operator? The manifestations that occur clearly spring from some mind, outside that of the affected person, but where is the mind that is thus active in producing the effects? The medium is thrown into a trance by a volition not his own—the duration of the sleep is determined by the same power—the phenomena that occur clearly manifest an intelligence other than that of the passive agent through whom they come, and at the end the trance is terminated, and the person who has been the subject of it is restored to his normal condition; his own will having had no part in the production of anything that has taken place. Now, as all this occurs in the absence of any operator in a material condition—following up the analogy of the facts presented by Mesmerism—we are bound logically to seek for such operator elsewhere. And when, therefore, the intelligence which is thus displayed, proclaims itself to be a denizen of the spirit-world, and gives innumerable proofs of the truth of the statement, there is no escape from the conclusion that spiritual agency is in operation. Thus Mesmerism itself, so far from furnishing us with a material explanation of the spiritual phenomena, forms a sort of stepping-stone to Spiritualism, and points unmistakably in that direction, Mesmerism leads logically to Spiritualism, and I know of no one who has devoted himself with assiduity and a philosophic habit of mind to the former, who has not eventually become landed in the latter. Dr. Elliotson and Dr. Ashburner, twenty-five years ago, were the most ardent and enthusiastic advocates of Mesmerism anywhere to be met with, and withal dogmatic Materialists, rejecting *in toto* everything connected with spirit and spiritual existences. I think I may with justice ascribe my own materialistic opinions, which darkened the best years of my life, to the influence mainly of the teaching of Dr. Elliotson. I looked upon him, when I was a young man of twenty, as one of the most able and certainly one of the most conscientious men of his time, and in that opinion I was assuredly not far wrong. He sacrificed an income of at least five or six thousand a year through boldly proclaiming what he believed to be the truth in connection with the subject of Mesmerism, which was then, and is still to some extent, looked upon as being allied to the most outrageous quackery.

Dr. Ashburner, for a long time most dogmatic in his materialistic views, became convinced that Spiritualism was a great truth, which he accordingly embraced and advocated. He saw clearly and acknowledged that Mesmerism, if pursued to its legitimate end, must lead to Spiritualism. This change of opinion on his part so much enraged Dr. Elliotson that a most intimate friendship of many years was almost, if not entirely, severed. Dr. Elliotson for a long time after this treated Spiritualism with the greatest possible contempt, holding that those who advocated it must be knaves or fools, or probably a little of both. He would hardly listen to anyone who attempted to speak on the subject of spirit at all, since he clung dogmatically to matter as capable of accounting for all the phenomena of mind. He pursued his investigations, however, most earnestly in the study of Mesmerism, and in the end followed his friend Ashburner in accepting Spiritualism as the only means of explaining the phenomena which he was constantly observing. I believe I am correct in saying that all the Mesmerists of any note in that day became Spiritualists. Intimate friends of my own, who took an interest in the phenomena of Mesmerism, embraced Spiritualism in such numbers that I looked upon it myself as a sort of mania. As is well known, I stood out until very recently, but was ultimately compelled like the rest to give way before the force of overwhelming evidence. When any one, therefore, quotes Mesmerism as an explanation of Spiritualism, he only shows how limited is his information regarding either the one or the other.

Thus I think it will be perfectly clear to any man who will take the trouble to look into the matter, candidly and impartially, and to reflect without bias upon the numerous facts which are constantly occurring around us in connection with this subject, that none of the theories that I have named can prove of the slightest value in helping us to an explanation of these mysterious phenomena. The facts occur and occur so abundantly that it is far too late in the day to attempt to dispute them, and we have a right, therefore, to demand of those who refuse to admit our mode of accounting for them to furnish us with some sort of an explanation of the agency by which they are produced. Of course, I am perfectly well aware that it does not follow logically that our theory is the true one, because no other has been found sufficient for the purpose. But I do maintain that the conclusion at which we have arrived is an induction from the facts as perfect as any to be found in connection with any other branch of science. Take Astronomy, or Chemistry, or Physics, and tell me where there is any theory which has been reached by an induction more perfect than that which has guided us to a belief that Spiritualism is true, and

when in addition to the perfect induction from the facts we add the demonstration which we have again and again received by the evidence of sense, there is no escaping the conclusion that what is called Spiritualism is a great and important truth, the value of which it is impossible for us correctly to appreciate.

THE BUGUET AFFAIR.

BY WILLIAM HOWITT.

I HOPED to have seen in the *Spiritual Magazine* a good, full and substantial report of the trial of Buguet, in Paris, the spirit-photographer, who some time ago excited so much attention in London. The trial of this man as an impostor, and his confession of being such before all Paris, and in fact, all the world, is an event calculated to inflict the most serious damage on Spiritualism. It is, therefore, a matter which Spiritualists cannot leave unnoticed: cannot pooh, pooh! or pass by with affected indifference. They cannot either treat it as a thing for which they have no answer. They must look it full in the face; they must show that its ugly visage, black as it looks, has no terrors for them. They must not shy it, as a thing which condemns or convicts them of error, or of being the dupes of interested charlatans. On the contrary, they must drag the spectre to the light. They must themselves publish the facts, not endeavour to suppress them, and do all in their power to sift the false from the true. They must let it everywhere be known: publish it in Gath and in Askelon, that their faith rests on too many solid facts—on the testimony of too many men and women of the highest intelligence, virtue, and experience, to be shaken by any attempts of individual miscreants, or of the more formidable conspirators who are behind them.

In the meantime the orthodox religious world everywhere have seized on this event to sing an *Io Pean* over Spiritualism, which they finally hope will be a final one. I quote you a paragraph which is going the round of the Protestant religious journals of Italy. Still more detailed and damaging ones are exultingly diffused by the Roman Catholic ones. I take this as short and compact from a popular Evangelical journal of Florence, the *Famiglia Christiana*, formerly the *Echo della Verità*, of July 2nd.

A trial which lately took place before the Correctional Police, in Paris, has once more thrown light on the impositions of certain Spiritualists, and the

blindness of the simpletons who put faith in them. A Spiritist photographer pretended to photograph the persons of the dead, and which he evoked by the usual means. The police have discovered that he operated by means of certain small figures representing persons of different ages and covered by shrouds. The knave confessed the deceit, was condemned as a sharper, and notwithstanding this, several educated persons called as witnesses persisted in declaring themselves convinced that they had received from him the photographs of their deceased friends, and that they firmly believed in Spiritism.

This is the impression that will be everywhere given of the Buguet affair by both Protestants and Papists; and it is incumbent on the Spiritualists to be prepared to say what can be said on the other side. The blow must be met, dealt with, and as far as possible neutralized.

If it be true that many of the photographs of Buguet are the genuine portraits of deceased persons whom he had never seen, and whose portraits he had never seen, then Buguet is undoubtedly a spirit-medium, and at the same time a consummate scoundrel, and has no doubt been bought by the enemies of Spiritualism to make this damaging confession. Who are these enemies? They are legion. Many of them are the honest professors of different Protestant creeds who are too deeply and too long sunk into an old groove of belief ever to come out of it. They can stay there; the world will go on without them; we may be sorry for their petrification, but we can feel no resentment against them. They don't know what they do. But there are enemies of another kind—enemies deadly, malignant, and incurable—enemies of all truth in whatever shape it appears; the enemies of truth and true believers throughout the world, of all genuine Christianity—the Jesuits.

These are the men who at present are at war with all mankind, with all churches, all states, which do not bow down to them and their satanic creed—do not submit themselves body and soul to the three-fold yoke of priestly tyranny, deceit, and spiritual venom. There is no truth against which they have proclaimed more firmly their fiat of utter destruction than Spiritualism. Why? Because Spiritualism alone possesses the means of demonstrating the immortal promises and precepts of Gospel life: of unmasking their delusions, and counteracting the cunning of their sophistries. Protestantism confines itself to the belief in things that are past or are to come: it has abandoned the divine link which unites the great chain of before and after—the present fact of spiritual co-existence and positive communion with our disembodied friends. To them exist the miracles of nearly 2,000 years ago; but they are dead to the miracles of to-day, by which the spirits of the so-called dead come with the full evidences of imperishable existence, giving the guarantees of triumphant fact to the convictions of faith.

Therefore the Jesuits have no fear of Protestantism *per se*: Spiritualism alone holds the key of present revelation; and where it grows, all the trumpery superstitions of Popery necessarily fail. They have no ground, they can take no root; and the magic wand of Loyola, which converts reasoning men into unreasoning swine, is broken for ever. The inhabitants of the depths of the invisible can step forth and say, face to face to the Spiritualist, "The Gospel is true: God and Christ are the same yesterday, to-day, and for ever, and we are the witnesses and the heralds of these things. We are at once with them and with you; and seeing and conversing with us, no man can well deceive you or seduce you from the truth."

Lying spirits, however, can come also. There is no enclosed highway for the good alone, whether in the spirit or out of it, on this side heaven. The balance of good and evil holds the living world, but it is God who holds it, and the power of evil is limited by the strength drawn by the good from the sympathetic source of all good. Lying spirits can come, as of old, and can fling about their falsehoods and delusions; but the false is by nature one-sided and evanescent, the true is in league with the Infinite and Omnipotent, and must, therefore, ultimately prevail.

It is from this knowledge that Rome, whilst acknowledging always spirit-communication, spirit-mediumship, and spirit-revelation, professes to monopolize all the true Spiritualism, and stamps that of all other creeds as infernal. Rome is now and has been since the days of Pius VII. in the hands of Jesuitism. All the troubles of to-day with the Ultramontanes the world over, spring from the folly of Pius VII., in restoring the Jesuits after the terrific ban which Clement XIV., in his famous bull of 1773, by which he declared that the Church could never have any peace so long as the Jesuits existed, and for which reason he decreed their utter destruction—decreed in the fulness of his apostolic power their extinction for ever; ordered the confiscation of all their property and institutions—their colleges, schools, offices, ministries, and administrations, houses, hospitals, gymnasia, &c. He abolished their Order for ever; declared them "*extinguished* for ever," under whatever authority they might be existing, or by whatever power or statutes they had been established there; whether as Generals, Provincials, Visitors, or Inferiors of any kind: extinguished in both spirituals and temporals.

He peremptorily forbade them to be received into any other Order or Society, under any colour or pretext whatever, and he pronounced "every person who shall have the presumption to oppose the carrying out of this perpetual decree excommu-

nicated." This is the decree of an infallible Pope, declared so by the dogma of the Vatican Council in 1870—a Pope as infallible as Pius IX. himself—and who issued his bull "in the certain knowledge and plenitude of apostolical power."

If there be any sense, then, in infallibility—any force in the apostolic decree of a Pope—Pius IX. is a man as thoroughly excommunicated as any man can be. From the moment that he conferred favour and power on the Jesuits, he was opposing the bull for their utter extinction by Clement XIV.; he became excommunicated by that infallible Pope whose bull was pronounced to be perpetual in its effect; having a force inherent from the Vicar of God for ever. Now an excommunicated man cannot validly hold any ecclesiastical office, or perform validly any ecclesiastical act; therefore, all the acts and deeds of Pius IX. since he took the Jesuits into favour are invalid, null, and void. His two great dogmas—the Immaculate Conception, and the Infallibility—as recognised dogmas, are just so much waste paper, and the whole proceedings of the Vatican Council are as empty and utterly illegal as if only acted in a farce. If, as I have said, there be any sense in Roman dogmas, any force in papal bulls, the excommunication of Pius IX. is the inevitable sequence of the bull of Pope Ganganelli, and the Roman world, acting on this great and unquestionable fact, might relieve themselves by taking their stand upon it, of Pio Nono, and all the nuisance of the Jesuits and their rampant resistance to freedom of worship, civilisation, and the right of nations to conduct their own affairs independent of priests. They might sweep all this incubus of the evil of the age away at one sentence of a rightfully-convoked Council. Such are, however, in themselves the direct and necessary consequences of the grossest piece of absurdity that was ever enacted in the world—the infallibility of Popes!

Had the Pope been infallible, they would never again, after the bull of Clement XIV., have recalled that serpent brood, which Mr. Gladstone has at length discovered are "the deadliest foes that mental and moral liberty have ever known." (p. 58 of his pamphlet). Clement XIV. discovered that they were the greatest enemies of the Church, so long ago as 1773, and that it could never have any peace so long as they existed. But Clement XIV., whilst he saw this, and determined to strike a decisive blow at them, knew that he did it at the price of his own life. He declared openly that in issuing that bull he was signing his own death-warrant. He was sure that they would poison him, and they soon did it. They gave him a dose of the famous *aqua tofana*, with which Alexander VI. used to send princes and bishops out of the world when he wanted to

get rid of them, and seize their estates and dioceses; and to which, by a *providential* accident, he at length fell himself a victim. It is declared by the historians that this virulent poison was given him in the wine he drank at high mass, infused secretly by an officiating Cardinal; a fact, if true, which shows that no place, thing, or situation is sacred to Jesuits, or can arrest their murderous hands. In his heroic attempt to extinguish the Jesuits, Clement had yet a fast persuasion that they could not be completely crushed; they would rise again and become more audaciously insolent and mischievous than ever, and the present age has seen to what a daring height they have again climbed, putting the Popedom into their absolute power; assaying to stop the sun of thought and progress, and bearding the Governments and Monarchs of the world on their thrones.

Well, Baron Holmfeld Dirckinck, in his admirable paper in the June number of this Magazine, on "Spiritism and Re-incarnation," informs us that M. Rivaille, the *soi-disant* Allan Kardec, had been an assistant of Veuillot, the rabid editor of the *Univers*, the Jesuit organ in Paris, and that he had been informed by Parisian *savans*, that he was, in fact, the tool of him and of the Jesuit faction for the overthrow of Spiritualism. This is probably true, but one would like to have fuller confirmation of the statement. Surely there are Spiritualists in Paris who can throw additional light on this point; and it is most important that it should be done. The enunciation of the odious doctrine of the Re-incarnation and its infusion into Spiritism, is clearly the work of the arch enemy who comes whilst men sleep and sows the tares of error in the fields of truth. This is a scheme which could only proceed from the Father of Lies, and which the Jesuits are just the proper agents of, from their known hatred to whatever is true and beneficial to humanity. The poisonous weed quickly sprung up and over-topped in its rankness the genuine plant. With the wild vigour of the weed it soon shot a-head of true Spiritualism in France. M. Pierart, with all his learning and industry could not make the *Revue Spiritualiste* pay, and was at length compelled to abandon it, though a journal of infinite merit, and a perfect treasury of facts and arguments on the subject of Spiritualism of the most *recherché* and solvable character. Contemporaneously the *Revue Spirite* circulated by tens of thousands, and produced a splendid income to its conductor. It over-run the south of France with all the poisons of Re-incarnation and Fusionism.

The whole career and position of Kardec were full of suspicion. There were said to be cogent reasons why he retired from the school kept by his wife, and why he returned after a time to Paris under another name. But for many things to succeed in the

world they must have a spice of humbug in them. Kardec with his alias and his mischievous doctrines went a-head. Pierart with the true advocacy of Spiritualism vanished out of sight. Whither! and where is he now? The eminent services which he rendered to the great cause; the brave battle which he waged on its behalf against the Apostle of the spurious and degrading doctrine of Metempsychosis, demand that he should not be forgotten by Spiritualists of to-day. Have not his friends something to tell us about him?

Baron Holmfeld Dirckinck was, he says, informed by men of learning in Paris that there was a compact betwixt Kardec and the Jesuits, whose tool he was, to put himself entirely under their control, so that they might push him and his revived and perverted Pythagorism into a prominence which would enable them to apply to Government for the utter suppression of all Spiritualism. It would have been a scheme worthy of the Jesuitical craft; can nature have some further revelation on this head? The very idea seems to reek of Jesuitism, and would fully account for the rapid and wide growth of Reincarnationism with all its follies and evils. If the Jesuits really inspired Kardec with the idea and meant to push it forward to the destruction of Spiritualism, we know the subtle, secret and universal organization by which they stir multitudes of their votaries and thus throw the world into a seething chaos. We know their active machinery at work all over the world to draw money from their dupes both rich and poor, both aristocratic and plebeian, to pour it into the ever-gaping coffers of the Vatican, whence with equal celerity it is discharged into the military chest of Don Carlos to maintain the fight of the most besotted legitimacy and civil and spiritual thralldom of Spain; is remitted through its agents into Germany, France, Switzerland, Belgium and England, to control and embarrass every free government, every free institution, and to prolong the vain but irritating endeavour to shut out the light of general education and the effervescence of free opinion. Hence the parade of Popish processions and pilgrimages which are everywhere stimulated by the priests, and everywhere are provoking popular commotions by their offence to the growing Liberalism of the age.

Will Spiritualism escape scathless from the crusade which Jesuitism is directing against everything that is true or progressive? Certainly not. It is marked down as one of the most dangerous enemies of darkness and priestcraft; and no means will be omitted to give it a mortal wound. That wound can be dealt in no mode so destructive as by branding it as a system based on trick and delusion. The Jesuits, those great

masters of trick and delusion, will know exactly how to surround their victim by those demon forces. The money which is poured so freely into the priestly coffers will be freely spent in overwhelming bribes to base miscreants like Buguet, who mix truth and falsehood, and thus damn the real by its incorporation with the false.

To what base subterfuges Popery has now fallen under the rule of Jesuitism, to what a condition of degradation it has sunk, has just been made awfully manifest in the debate in the Italian Chamber of Deputies on the Exceptional Measure for Public Security, directed chiefly against Sicily. All the world knows the frightful condition of that island from the prevalence of brigandage, but it was not prepared for the astounding revelations made in the debate just mentioned in the Chamber of Deputies. Such an exposure of the horrors of brigandage, theft, murders of all kinds and degrees, which defied all the energies of the Government to subdue, and which now came out as perpetrated by or in direct connection with the executive and the magistracy. The mysteries of the *Maffia* were thrown open to the glare of full daylight, and prefects, syndics, officers, civil and military, magistrates of every grade from the highest to the lowest, policemen, rural guards, troopers and gendarmes, all were found knit up in a league with the thieves and brigands, and living on the common produce of every crime and violence. The world had wondered at the long impunity of the most notorious and openly walking brigand chiefs; at the neglect to seize them at their escape or acquittal when taken: but now the wonder was at an end, and a greater wonder took its place—that of a whole country preyed upon by its own officers of public security—a whole country where the public officials practised not simple embezzlement, but were in partnership with the brigands and thieves, and obtaining a common revenue from their outrages. No such revelation of public iniquity, of executive profligacy and official robbery, was ever made in history, as was opened up by the speeches of the Sicilian Deputies Tiani, Cesarò, and others.

Signore Tiani, late Procurator-General of the King in Sicily, electrified the house by a series of details all based on official documents which he produced and from which he quoted. He declared that "the judges in Sicily were become criminals and the criminals judges." The more apparent means of protection to the subject were increased the more was the increase of crime. A body of rural guards was established, and the rural districts became at once one general scene of plunder and violence. Cesarò stated that not daring to go to his estates in the country without a guard, he demanded one of

the Syndic of Palermo, where he was lying, and he saw these very men on the way meet and embrace armed brigands. This *exposé* was the tearing open of a Pandemonium: Sicily was literally a hell. We ourselves know Sicilian proprietors who for years have not dared to go near their estates, because they refuse to pay black mail to the brigands.

The English newspapers have given some report of these things, but a report faint and feeble as the merest moonshine. It seems to be an accepted rule with the English press that Italian affairs are to be touched with the lightest possible hand. They seem to think that as Italy has had a great struggle to attain its unity, it must be dealt with as a spoiled child, and that the real truth must not be spoken to it or of it, lest it should damage its career; whilst the greatest service which the English press could render to the career of Italy, would be faithfully to report its public acts, faithfully to criticise its public men, and faithfully to give it wise council. The opinion of England has a powerful effect on the public mind of Italy, and nothing could more beneficially act on it than the truthful statements and advice of the British press. It should never be forgotten that, though the unity of Italy is politically accomplished, yet it has the grand misfortune of having seated in the very heart of its capital, the old and most deadly of the enemies of Italian unity and of general progress. The politically dethroned, but still spiritually reigning monarch of all national divisions and embarrassments, sits aloft, surrounded by his army of Jesuits and other blacks, with their black battalions distributed over every surrounding country, watching and looking for the overthrow not only of the new unity, but of all freedom everywhere; and their legions of spies ever on the hover in the vicinage of all Courts, ever going to and fro, bearing tidings of all movements and discussions in the most secret council chambers of kings. There sits aloft this triple-crowned King of Anarchy and Spiritual Slavery, openly avowing his irreconcilable hostility to the new unity, and the overthrow of Victor Emanuel. It should never be forgotten that Victor Emanuel himself, physically brave, is spiritually timid;—that he was educated by Jesuits in the court of his father in a state in which the Roman hierarchy held more preponderating sway and more wealthy establishments than in any other part of Italy except Rome itself. Whilst, therefore, Victor Emanuel yearns internally and persistently for reconciliation with the papal power, behold his very ministers at the present moment consisting, in a great measure, of old ministers of Pius IX.! Behold the Prime-Minister Minghetti, former Prime-Minister of Pius! The reconciliation of Victor Emanuel and the Pope

would be the death-blow of liberty in Italy. And yet every day there are people who see with strange unconcern these reactionary ex-papal ministers of the King of Italy making the most deadly inroads on the great statutes of Charles Albert of 1848. Nothing could more happily encourage the efforts of the liberal portion of the Italian Parliament and people than the sound and candid comments of the English press on the ominous policy of the present Italian administration; a policy which, if continued, must bring grievous disasters on Italy, and which must be felt through every vein of European society in the augmented influence and audacity of the black tribes of the Roman superstition.

But my most immediate object in reference to these startling revelations of the Sicilian deputies, men who hold or have held high offices in the executive or magistracy in Sicily, is to show its probable bearing on Spiritualism. Signor Tiani, in his speech in the Italian Chamber, directly traced this universal corruption of the Sicilian officials to the Pope. It is well known that for ages the Catholic Church has had a fixed price for every possible crime. The tariff of crimes and their monied extinctions was originally framed by the Popes, and has been gradually modified and perfected by their successors. The price of absolution from these crimes is levied by the confessor; and this papal list is the *vade-mecum* and handbook of the confessors, who cannot correctly tax the sins confessed to them without it.

As early as the seventh century, Theodorus, Bishop of Canterbury, wrote a work in which was given a catalogue of different sins, and their respective pecuniary penalties. The title of this index of sins is, *Teodori Cilicis Penitentiale*. An improvement on this work is the so-called *Specchio della Confessione*, the production of Reginus, Abbot of the Monastery of the Benedictines of Prüm. More lately, under John XXII., appeared the *Taxa Cameræ seu Cancellariæ S. Domini Nostri Leonis X.* The last improvement of the register of taxes on sins bears the date of 1744, under Benedict XIV.

Thus there has been from the seventh century—above 1,000 years—a formal register of taxes on sins, and naturally the Popes have not neglected to enlarge and perfect this register from time to time, so that it has become a prolific source of revenue to the Church. The prices of absolution for all sins are carefully and rigidly fixed; but it is enough to say here that according to Leo X.'s edition you could kill your father or mother for 20 gold florins, but you could not perpetrate polygamy or adultery for less than 24! On what principle of moral theology the Popes determined such curious anomalies one is at a loss to conceive; but I have not here space for more

of these graduated prices of crimes, but they are in many cases as eccentric as those just quoted. "Let any one imagine," says Desanctes, himself a Catholic priest, confessor, and inquisitor for 17 years, in his *Roma Papale*, "what general corruption of principle, what assassinations, adulteries, forgeries, thefts, resulted from this doctrine, by which for a couple of florins, in our time, such sins could be compounded for, and thus all morals, all rectitude, became totally ruined."

Well, in his speech in the Italian Chamber, Signor Tiani, declared that he had seen a bull of the present Pope, called *La Bolla di Compositione*, or Bull of Compounding, issued in 1866. This bull, he said, was a *resumé* of the taxes and rules of the aforesaid papal register of taxes on sins, but that it went far beyond it, and beyond all the atrocious rules of his predecessors by entering into a direct compact with all thieves, murderers, brigands, cheaters at play and other criminals; with women not openly of lewd character, but who received money for infamous purposes, with Government or other officials who defrauded their employers, &c., by which on paying 30 per cent. of their vilely gotten gains, the parties could retain 70 per cent. of them, and into the bargain receive full absolution—full and absolute purification of their characters and consciences! Such a revelation of unheard-of iniquity in the very chair of the Popedom, such a compact with all the agents of wickedness by *soi-disant* the Vicar of Christ, and representant of God upon earth, could never have been believed; but there was the bull, an undoubtedly authenticated document bearing the Pope's arms and seal. Having seen this, Signor Tiani saw himself at once at the source of all the crime and criminal complicity in Sicily, which involved in one full category, brigands, thieves, sharpers, prostitutes, betrayers of official trust, and perpetrators of every crime both official and unofficial. He had detected the source and sink of the whole corruption of the island.

On the publication of this speech, the organs of the Vatican and of Jesuitism, the *Osservatore Romano*, and the *Voce della Verità*, edited by Cardinals and Monsignori, instantly and point-blank, denied the existence of such a bull. It is part of the system of Jesuit Popery to deny unblushingly and hardily every fact, however well authenticated, or notorious, which in its discovery could damage the Church. We had plenty of such instances in the late Gladstone controversy on the Roman Catholic disputants; but the *Gazetta d'Italia*, one of the leading Government organs in Italy, has published the bull with the necessary proofs of its authenticity. To this there has been no reply. Certainly amongst all the infamous acts of the Roman hierarchy through long ages, this is one of the infamous. The

full copy of this bull now lies before me, and the articles 1, 7, 8, 11, 16 and 17, bear out every assertion made by Deputy Tiani in the Italian Chamber.

In the present utterly demoralized condition of the Roman Curia, and the triumphant rule of the black bands of Ignatius Loyola throughout the Roman Catholic Church, Spiritualism cannot expect to escape the attacks of this iniquitous body, the great power of evil in the earth, the army of Satan doing daring battle against all that is holy, free, or enlightened. Let us be assured that Spiritualism, which holds the present living evidences of the divine facts of immortality and Christianity, will be one of the most marked objects of the attacks of the rampant army of the hills. Let us be assured that no pains, no stratagems, no lies will be left unused to destroy its credit and therethrough its life. Let us be prepared for unlimited bribery to such men and women as are at once strong mediums and weak mortals, capable of assisting in the development and materialization of spirits, and equally capable of betraying their sacred office for filthy lucre. Can there be any doubt that there have been more such cases than that of Buguet, though not perhaps on so conspicuous a platform? With the hatred of Spiritualism in various quarters, and pre-eminently in clerical ones, can we expect that the future will not produce others and perhaps more scandalous ones.

What must be the attitude of Spiritualists towards these diabolical attempts? Not those of fear or faint-heartedness. They must put these cases forward, rather than shrink from them. Bring them out into the fullest light. Seize, question, dissect them; hunt out their weak places, for all falsehoods have their weak places. Expose them; denounce them! Show that having unquestionable and abundant proofs of the realities of spirit-communications, they fear no defeat, no dishonour. Standing on the unassailable rock of fact and knowledge, let them challenge all the world to disguise, or pollute, much more to annihilate the truth. Let knaves and cheats wherever found be exposed and condemned. Their condemnation is not the condemnation of the truth or the true. Spiritualism in its purity is a great, divine, and universal truth, standing on the collective testimony of the best and wisest of many lands and ages, and cannot be set aside, however much it may be checked and delayed by the worst efforts, the most artful stratagems of the hosts of Satan. It is for its enemies to fear it, not for its friends to fear for it. As the Bible has withstood the most violent and most ingenious attacks of its enemies, so Spiritualism, in alliance with the Bible, will resist and triumph over the malice and cunning of the learned, the powerful, the in-

terested and the base. Let no one trouble for it. Let the winds of opposition blow; they have no power but over the chaff; they can but purify the genuine, solid grain. In every field and garden the weeds spring unsown, unbidden, in millions. They ask no culture; in legions they push themselves up from the unsolicited earth, and flourish and abound. No frost nips their early shoots; no hail cuts them down, no draught consumes them, but they flourish and threaten to overtop and suffocate the true plants. But if they do it will be the fault of the gardener or the husbandman. They must fall before the hoe and the exterminating hand. Let a thousand Buguets come against single, isolated Spiritualism; in the words of Frederick Douglass, "God and one are always a majority."

Since this article was written, the astounding revelations made in the Italian Parliament have stimulated the *Times* to speak out plainly on the condition of Sicily and its causes, but it has not gone to the bottom of them, or stated candidly the whole truth. It does not tell us of the determined opposition of the Italian Ministers to the whole enquiry during a week's debate of unexampled heat, nor that it still continues to threaten the honourable Members of the House who made the revelation with prosecution though protected by the privileges of the House. It does not tell us of the complicity charged on the Ministers, nor of their having suppressed report after report made to them by high officials in Sicily ever since 1873. Nor is it a fact that the infamous Bull of Compositions of Pius IX. has demoralised Sicily alone; it extends its destructive influence not merely over Sicily, but over all Italy, and the whole papal world. Wherever there exists the priest and the confessor there operates this diabolical bull. Nor is this bull based on a papal codex of sins of only 300 years, as the *Times* supposes, but of 700 years' duration, as is here shown. Nor is it in Sicily alone that such monstrous moral corruption reigns. The notorious case of Colonel Lobbia, who some six or seven years ago was attacked by an assassin and all but killed, because he had given notice to the Chamber of Deputies of exposure of gross Government abuses, is one of the blackest spots in history. When the assassination had failed, the Government arrested him on a charge of attempting to malign the administration, imprisoned, and heavily fined him. His witnesses, three or four young men, disappeared suddenly, and for ever, and the mother of one of them, Scotti, declared in court that he was poisoned, and demanded a *post mortem* examination which was refused. In vain, year after year, did Colonel Lobbia, a Member of Parliament, and brave officer of Garibaldi, appeal for

justice. It is only about six months ago that a Court of Justice has fully exonerated him of all offence against Government, but no sort of compensation has yet been made him for the calumnies, the imprisonment, and fine suffered.

Now comes this Sicilian *exposé*, and since then, but ten days or so ago, a most horrible wholesale murder of shepherds and herdsmen on a mountain of disputed possession in the province of Aquila, by the united emissaries of Prince Barberini and Government troops. Such deeds could take place in no country at the present time, except one in which political and social morals are utterly destroyed by the long rule of Popery. If the English press could honestly and faithfully expose such official and governmental crimes, it would do infinite benefit to Italy which, though politically united, is in the very agony of struggle for its constitutional and moral existence.

SONGS FOR SPIRITUALISTS.

DAME MARTHA.

DAME MARTHA is wrinkled, and old, and blind,
Decrepit and feeble; she scarce can find—
As she goes to bask in the sun once more—
The way from her room to the garden-door.

As you see her there so wasted and bent,
You never would deem that as once she leant
On a manly arm with confiding air,
Her form was so graceful, her face so fair.

That the voice now cracked so sweetly sung;
On her snow-white neck that the ringlets hung,
Like the golden sunlight that now does pour
On the thin white hair at the garden-door.

She never was married, I know not why;
The secret she'll bear in her heart till she die:
But his letters—ah well! she can read them no more
As she sits by herself at the garden-door.

But the past as she holds them comes to her again;
All its tremulous hope, and its rapture and pain:
She knows them by heart, they were conned o'er and o'er,
Through many a year at the garden-door.

Of the friends of her youth there is left her not one;
They all have departed, she lingers alone:
But they talk with her still, as in fond days of yore
They chatted and laughed round the garden-door.

They tell her her beauty and youth shall return,
That all for which ever the true heart can yearn
Shall be hers in the world of the bright evermore;
And a portal of heaven seems the old garden-door!

T. S.

RATIONAL PHILOSOPHY.

By WILLIAM HITCHMAN, M.R.C.S.

PROFESSOR CLIFFORD in the *Fortnightly Review* has recently affirmed, amongst other questionable statements that, if Christianity be true in respect of its heaven and hell, the best thing that remains for us to do is—to “curse God and die.” Withal, from the stand-point of Atheism, he is perfectly consistent, and intelligible to the *meanest* capacity. But those clergymen, or ministers of all denominations of religion, who affirm to me that the so-called dead are *not* dead, but that THEY know nothing of US, and WE know nothing of THEM, state something “theological,” that is so irrational to me—as I humbly conceive, so unlikely in God’s providence, or the constitution of human nature—so contradictory and unphilosophical—nay, so painfully disagreeable to my ideas of *true* Spiritualism, WHEN FAIRLY REPRESENTED—that I frankly confess, it is rather a satisfaction to my soul, than otherwise, to feel and know that their views of the spirit-world are not only egregiously misty and obscure, but absolutely unintelligible. A doctor of divinity, for instance, in Liverpool, remarked to me not long since, that “If Spiritualism *were* true, mankind would be convinced of it.” I answered him by another question: If that mode of argument were *sound*, how would Christianity fare? Does everybody accept either the Jewish or Christian Scriptures? If so, I have been asleep or mesmerised, certainly I have not heard of unanimity of sentiment regarding ancient Hebrews, or latest Revivalists. My opinion is strong, that Modern Spiritualism, fairly represented, is not only *not* a dire superstition, but the only intelligible idea of a future existence that has yet been vouchsafed to mankind. Of what use is it, I said, for our poets to spin cobwebs of Spiritualism out of the meshes of their brains, or for our clergy to help the poets to do this sort of nothing? I want to know scientifically what amount of truth we are *really* possessed of, in regard to present and future life of the spirit and soul of man. I know rather much about the *casket*, for example, in this way, and I cherish the hope that Spiritualism will tell me something of value and importance about that deathless *jewel* which it contains; more especially when I remember, that but for Spiritualism, the ranks of Materialism had not lessened their numbers of late; the fact being, that from demonstrative spiritual phenomena, alone, have I caught a glimpse of the angels, and heard a sound of the music of that heaven, which I rejoice to know yet neighbours our own earth.

"If an offence come out of the Truth—better is it that the offence come, than that the truth be concealed." Such is the language of St. Jerome, one of the most learned fathers of the Church, and to whom we owe the Latin translation of the Bible, well-known as "The Vulgate"—the style of which is singularly chaste, pure, and classical, in a high degree. Let me endeavour fairly to represent the facts and phenomena of Modern Spiritualism, in the light of that beautiful passage, which I have just quoted from a great and good man, who left this world for a better on the 30th of September, in the year of The Master, 420. May his love of Truth be always emulated—*i.e.*, according to the knowledge vouchsafed by God to man, from generation to generation, and may *such* enlightened souls, now long inured to the world of spirit, vivify each individual sense of moral responsibility, and deepen every consciousness that undertakes to declare, for or against Spiritualism, of the vast importance of the subject, morally, socially, and intellectually, in short, in every aspect of its literature, science, or philosophy, in the year 1875; more especially when it is remembered, that the leading journals throughout the continent of Europe, are now giving unusual prominence to its principles and practice, in fact, devoting an article of four columns—each—as well as sundry letters, to its doctrines, &c., almost from day to day, in Russia, France, Italy, and Germany. Spiritualism is at present, I say, a social, scientific, and theological heresy, and taking bad, good, and indifferent together, I hope fairly to represent its position, place, and power, from personal experience, and scientific observation. I confess, therefore, at once, that it has its *comic* as well as its *tragic* side—more especially if we include particular records, duly authenticated by some of Her Majesty's Justices of the Peace, of haunted houses, ludicrous apparitions, and all those experiences of observers, recently published in daily newspapers, under the awful and dreaded names of "witchcraft," "necromancy," "conjuring extraordinary," &c., and which have apparently excited the attention and examination of not a few persons eminent in the world of science, or natural philosophy. Materialism had gained ground with our scientists, and reached a climax, as it were, so strongly pronounced, that in the providence of God, it may have seemed absolutely imperative for a similar climax of Spiritualism to spring up, and restore the equilibrium of modern thought in regard to Truth—yes, *the* truth, and nothing but the truth. Hence, has not improbably arisen that powerful and resistless wave of spirituality of soul, in which "the things of the spirit" are now asserting their supremacy over the natural, material, carnal, or mortal, by

SCIENTIFIC DEMONSTRATIVE TESTIMONY; a grand conflict of truth and error is now prevailing everywhere, respecting emotional religious excitement, creeds, catechisms, orthodoxy, recent innovation of obsolete customs, questionable rites, ceremonies, or what not, which concern not the *true* Spiritualist, whose religion—like that of Jesus of Nazareth—consists of being good, and doing good, from day to day—avoiding those lusts of the flesh, as Paul very beautifully says, which war against the soul, and content to remember of his own faith *based upon knowledge*.

To-day abhorred—
To-morrow adored,
So round and round we run;
And ever the right comes uppermost,
And ever is justice done.

Obviously, there is a very large Anti-Jewish as well as Anti-Christian element, pervading the utterances of our various exponents of Modern Spiritualism, whether called normal or mediumistic, but is this procedure *always* consistent with sound judgment, philosophically? For myself, I think that the most holy and blessed characters that ever adorned the flesh and blood of humanity, whether spoken of in the Bible or out of it, *have* derived and *still* derive their highest and deepest interest to us, and all mankind, in every age or nation of the world's history, FROM THEIR SPIRITUAL EXPERIENCES, ALONE, in fact, they have knowingly, or unknowingly to themselves, been "Mediums," between mortals and immortals. My mind is crowded, at this moment, with the bare enumeration of their bright and beautiful *names*. Briefly let me give as instances—Socrates, Josephus, Petrarch, Pascal, Dante, Tasso, Spinoza, Behmen, Stilling, Joan of Arc, Luther, Swedenborg, Shelley, Scott, Byron, Wesley, Fox, Bunyan, Baxter, Doddridge, Irving, Johnson, Brougham, all of whom, judging from their own confessions, were *real* spirit-mediums, as well as others, too numerous for me to mention on the present occasion, or merely just by the way. And as for Hebrew and Christian records, why the Bible—the grandest of *all* grand books—gives us practical illustrations of Ancient Spiritualism, and their spiritual correspondence with Modern Spiritualism has been scientifically demonstrated, from cover to cover, almost without end. To begin with the Physical Phenomena, or lowest form of Spirit-manifestations, the power that is over matter or earthly substances, solid, liquid, and aeriform, consisting of atoms, germs, and molecules, by which I mean certain particles united together as BODIES, some uniting in one proportion only, and others in several proportions, yet all are intimately related together in the

will of God, and depend entirely on the various pre-ordained workings of *one common cause*, namely, MIND, SOUL, SPIRIT, or INTELLIGENCE. Light, for example, or Heat, Electricity, Galvanism and Magnetism are *forces* depending wholly on the disturbance of chemical attraction or repulsion, peculiarly exercised—correlated and dissipated in energy—in conformity with the principles of Chemical Philosophy.

Well—reverting to the Bible, as before, spirit-power over material objects, now exhibited to philosophers in our light *séances*, is specially attested in the Scriptures. An angel rolled back the stone from the door of Christ's sepulchre. An angel released Peter from prison, his chains fell off his hands and the prison gate, or gaol door, opened of its own accord. The same spirit help was given to other Apostles. An angel by night, or—not impossibly—in a dark *séance*, not only opened the material doors, but the spirit was also materialized, for we are assured, emphatically, by the writer of the Acts, that the angel actually *led them forth!* David received instructions about the building of the Temple by writing and drawing mediumship. "The pattern of all," he says, "I had by the hand of the spirit. The spirit made me understand," he adds, "in writing by his hand then upon me." Elijah wrote to Jehoram *four years* after he had passed away from mortal coil. There came a writing to him, we are told in the Hebrew document, direct from Elijah, the Lord's prophet. And not only was the writing seen on the wall at the banquet of Belshazzar, but the spirit-hand was itself seen. Ezekiel, likewise, tells us of spiritual visions, spirit-hands, elevation of the body, spirit-writing, spirit-lights, spirit-voices, and Spiritualism generally. A voice spoke to Samuel, a voice addressed Moses from the burning bush, and audibly so, many times subsequently. A spirit spoke directly to Elijah; and Saul, on his way to Damascus, heard a spirit-voice from Jesus himself which was also heard by his companions, according to one statement but *not* according to another—in fact, Spiritualists differed THEN, and they differ NOW! An angel spoke to the Virgin Mary. Shepherds were told of the birth of Christ by an angel or spirit. Philip was caught away by the spirit and found at Azotus. Ezekiel was lifted up into the air by a spirit and taken into the East gate of the Lord's House, so that *he*, at least, had been safe, ritualistically, by not facing due West, or formed a groundwork of action possibly, in the new Public Worship Act. Elijah was taken away altogether, yet more grandly and gorgeously in a chariot of fire, and horses of fire. A pillar of fire guided the Israelites out of Egypt. The face of Moses was lighted up with a spiritual *aura* when he came down from the Mount with the two spirit-tables with the direct spirit-writing

on them. Christ's face also at the Transfiguration did shine as the sun, and His raiment was white as the purest light. And as for the Apostles themselves, did not cloven tongues, like as of fire, sit upon every one of them, and endow them, as now, with foreign languages; yes, and Samuel foresaw the very mediumship of Saul—for he said—"THE SPIRIT WILL SURELY COME UPON THEE, AND THOU SHALT BE TURNED INTO ANOTHER MAN." What of Jacob's ladder, in Genesis? Shadrach, Meshach, and Abednego—walking unhurt in the furnace—and other spiritual phenomena (eating veal was hardly spiritual). Hence, I say, from Genesis to Revelations, we have *séance* after *séance* of the most gratifying and successful character;—the furniture—the room, nay, even the whole house vibrates and quakes, terrifically, the back and front doors are opened simultaneously—and the bands, or cords, of the mediums, are all loosed instantly. Elisha is a spiritual doctor, and restores a child to life from apparent death. Naaman is cured of his leprosy—a somewhat difficult skin disease is *that* to cure, I assure "the general reader," by any English, Irish, or Scotch College of Physicians in the year of the Master, 1875. Spirits were then as now, real substantial beings, visible and tangible, in fact, we read in Revelations that "I, JESUS, have sent *my* angel, to testify unto to you all these phenomena." Yes, mark, His own *special* spirit-angel, servant, or messenger. And when John was about to kneel down, and worship the spirit-form who had shown him the wonderful visions, recorded in the Apocalypse, he stopped him—then and there—saying, "Do it not, for I am thy brother," in fact, fellow-servant—one of the spiritual seers, he explains, who not only had power to commune with mortals, but the stupendous gift of foresight—the power or faculty to predict what shall come upon the world.

I could greatly extend these illustrations of Ancient Spiritualism, were it necessary, or did space permit; suffice it now to remark, that Christ assures us of His Spiritual Presence "always," even to the *end* of mortality, and Paul, in one of the finest passages of his splendid eloquence, desires us to be spiritually minded, and ABOVE ALL THINGS, yearn for the exercise of spiritual gifts; which (I have no hesitation in challenging contradiction) fairly read in English, as deductions of Greek context, means, DESIRE COMMUNION WITH GOOD SPIRITS—that is, angels, messengers, the bearers of glad tidings from heaven to earth, and of the Will of God to man.

Spiritualism has been very *unjustly* condemned by modern Scientists, and why? Because they have ventured to give a scientific opinion ADVERSE to spiritual phenomena, upon very unscientific groundwork; namely, neither practical observation,

nor adequate experience of FACTS, but gratuitous hypothesis, vain conceit, hatred, pride, malice, yes, in a word—beautifully scriptural and true—uncharitableness: *i.e.*, want of love, or lack of fair play and common sense. There is this much, however, to be said in favour of Physicists or Naturalists—at the same time they ought to examine the science of spirit as fairly as the science of body. I admit that there really *has* been, and now *is*, according to my experience at home and abroad, in Spiritualism a very dangerous and difficult leaven of downright set imposition—imposition SYSTEMATICALLY mixed up with this heavenly movement for purposes only of filthy lucre—imposition that can only be viewed with feelings of unmitigated disgust, or heartfelt sorrow, and true manly abhorrence. I know many members of learned societies who have really examined into the matter, and they have ended, when often made victims of serious deceptions, *painful and wilful*. And I am not surprised, some of the phenomena called Spirit-forms, Trance-mediumship, Table-tilting, Spirit-voices, Spirit-writing, Percussive-sounds, &c., have again and again (within my own personal experience) been attributed originally to spiritualistic sources, when either from their own unexpected detection, or open sincere confession, the results were found to be altogether mortal and material in their origin, throughout.

There are, also, many and great dangers in the study and practice of Modern Spiritualism, if spirits in the flesh do not use their *own* reason, conscience, and judgment, with regard to alleged communications from spirits out of the flesh, who, themselves, are not the slaves of mortality. Of what benefit is the mere knowledge of continuity of life (for even Spiritualism, itself, does not, of course, in the very nature of things “*prove*” eternal duration, or immortality)? Of what benefit, I repeat, is protracted existence *after* the life of flesh and blood is over, if purchased at the sacrifice of truth, virtue, science, or self-respect, at the shrine of “lying spirits,” who, on many subjects, are not improbably less accurately informed than are the philosophers of the earth-sphere. Mere change of being from matter to spirit does not make ignorance knowledge, or the evil, of necessity, good. I see no edification, for example, at a light or dark *séance* in being violently slapped, or rudely handled, and told that I am “a brick,” and must sing and be jolly, yes, eat meat, drink grog, and smoke tobacco! Another spirit has said to me, that he lived in this neighbourhood some 400 years ago, and is now not a whit improved, either morally or mentally, if one may judge from his gross illiteracy of speech, vulgarity of thought or deed, and intense degradation of true spirituality of soul. I know that all this, and very much more that *might* be

stated, has led friends of mine, eminent in the world of science, to *sneer* at Spiritualism altogether. Others, like Professor Huxley, protest that spiritual phenomena, even if genuine and true, have no interest for them beyond furnishing an additional reason against the commission of suicide, mortality being *preferable* to immortality in such circumstances! Apart from this injustice to one of the most stupendous discoveries—indeed the most wonderful fact of all facts is spirit-communion—that has ever blessed our world of humanity, I say there are other difficulties with which the truth-seeker has to contend of the gravest import, chief of which, perhaps, is the difficulty of testing scientifically—by the elimination, that is, of every conceivable or possible source of error or fallacy—genuine from spurious results. There may be *illusion*, occasionally—if not *delusion*—if sitters can be influenced by certain magnetic conditions, as alleged by objectors, to believe in evolved subjective appearances of their own, of an electro-biological nature, or some other projected individuality—it may be spirit-forms, or phantasmagoria—which have no objective existence, separately and independently, from the minds of observers themselves.

Do not misunderstand me, gentle reader: if asked whether Spiritualism be a fact grounded in the truth of God, or nature eternally, *or no fact*—I answer unhesitatingly, that according to my own experience and observation of spiritual phenomena, I am fully satisfied that, apart from psychic force, unconscious cerebration, or unconscious *muscular* activity, nay, any other hypothesis yet advanced by scientific objectors—living unseen or visible intelligences, not belonging to the coil of mortality, *can* and *do* communicate with us in the flesh, and benefit our lives, when their observations are wise, sound, and good—both spiritually and materially—in every sense. I THEREFORE AM A SPIRITUALIST,—despite its ludicrous, serio-comic, or most questionable aspects, because I know that every faculty of mind or body has its abuse, as well as its use, if man be not circumspect, or able to interpret the bad, the good, and the indifferent, of our spiritual and material life, and act accordingly, as becomes lovers of men and lovers of God—whether in the flesh or out of it. Yes—the question, not only of Job, but of our common humanity, “If a man die, shall he live again?” is answered by Spiritualism affirmatively, for the peasant and the philosopher, and let us cultivate it henceforth with sober, righteous, and godly judgment; then will the new philosophy yield us a blessing, rather than a curse—eternal happiness, not everlasting misery;—and depend upon it, that, when duly interpreted, and fairly represented,—cleansed of all existing evils, and purified of its present errors—Spiritualism

shall advance to the front rank of the highest and best of all known truths, as becomes a conquering hero, not by opposing the Christianity of Jesus, or any other form of good and true spirituality of soul, but rather as the friend and fellow-labourer of that religion of the heart, which began with the songs of angels—though it ended with a crown of thorns, and a cross of blood—and is yet the Truth of Heaven, and the blessing of all the earth, for ever and ever.

To recapitulate what I have just stated, by way of brief summary, I would remind the inquirer that the spirit-world to which we are all rapidly hastening—or rather we are virtually there now—is not a spectral, misty, unreal, or mere shadowy *film* of existence, like a jet of steam, or gaseous vapour of ultimate elements compounded; but Spiritualism, fairly represented, demonstrates the fact scientifically in the most conclusive and invincible manner, by the return of intelligent etherialized forms, &c., that the world of spirit is just as *substantial* spiritually, as the world of matter is materially;—that our John, and your Mary, for example, who left us recently, are just as real, visible, tangible, and conscious beings as when in the flesh, loving or hating, and so forth, exactly as before, on an ocean of spiritual life, in which we ourselves are floating, so to speak, in prophetic visions, by night or by day, and all the ethereal lakes and lovely groves, sweet music and gorgeous birds, bright flowers and beautiful gems, of a spiritual Arcadia, or Paradise Regained, are **SIMPLY HIDDEN** from ordinary mortals, but not from clairvoyant mediums, or specially favoured souls, by reason of the atomic, or molecular relations of *organic* life, with which we are endowed for purposes of this planet. Look within, therefore, look above and beyond mortality; suffer not your present flesh to defraud your future spirit, neither let your senses war against your soul; look heavenward to God and Christ, and *all* the holy angels, where also dwell all the primal essences of mind or matter; let each one of us, as true Spiritualists, henceforth **PRACTISE** the religion of being morally, mentally, and materially good, and doing good; *then can we look up and rejoice* evermore, in spirit and in truth, and human life, like each song of praise, shall be a **PRAYER** of holy incense daily offered, as we exclaim devoutly, in the depths of our souls, I thank God for communion with the **ANGEL-WORLD**, since my lasting and dearest treasure is there, and my heart and hope must follow in time and eternity.

A FEW PAGES FROM THE EARLIER HISTORY OF SPIRIT-MATERIALIZATION.

BY DR. DIXON.

THE following notes may serve as a contribution to the enquiry now going on into the phenomena of Materialization. They were written nearly three years ago, immediately after each sitting recorded. At the time of the commencement of these sittings, the rooms of Herne and Williams, in Lamb's Conduit Street, had become almost deserted in consequence of charges, or suspicions, circulated against one or both of them of helping in the fabrication of spirit-photographs.

Things being in this state, Mr. Herne one day called on me to say that John and Katie King, with whose voices I had for years been acquainted, proposed making some experiments in expectation of rendering themselves visible not merely to Hudson's lens but to ordinary sight—of impressing their images not only upon the sensitized plates of Hudson, but upon the retina of our eyes—to which end they asked for a small kindly circle to sit with the mediums on certain evenings twice a week; and it was a matter of request that I should be one. My family and I had known Herne as a medium for several years; we knew that in that character he was remarkable; as a man he might not be so good as those who, forgetting that mediums are exceptional individuals, were never tired of repeating his faults; we remembered that he was young, and hoped he had no faults, individually, but those capable of rectification as time went on. Trusting that a fresh development of their mediumship might rally enquirers about these young men again, I agreed to attend as punctually as I could.

August 1st, 1872.—At this our first sitting there were present Mr. Russell, Mr. Clifford Smith, Mr. and Mrs. Andrews, and myself, with the mediums. We bound them, at the express instruction of John King, into their chairs in such a manner as to exclude the possibility of their active participation, whether consciously or unconsciously, in the production of phenomena. I may say once for all that this was done as a matter of course at each of the subsequent *séances*. The chairs in which we bound them were in a recess between the chimney breast and the wall dividing the room from the adjoining room. We shut them into this recess by wheeling up the pillar and claw table, and we seated ourselves round the free part of the table. The moment the gas was turned off we were greeted by the familiar

voices of John and Katie, and by another voice which I had not till then heard, which I was told belonged to a spirit who called himself Peter. Presently, at fully six feet above the mediums' heads, there appeared two small lights waving about in symmetrical movements; descending gradually, and increasing in number, we saw that these lights proceeded from the fingertips of two small hands. When the hands were a little above the level of our faces, they were energetically yet gracefully waved about until we all saw the whole inner surface of the hands shining with white light, throwing off a light vapour, and a feebly phosphoric odour. By the light so produced we all agreed that we saw the face of an Asiatic woman, the head covered with a shallow turban, and draped in white from the chin downwards; wide sleeves falling from the arms. As we gazed at the face we saw the lips move and heard Katie's whispering voice so familiar to all present: she addressed each of us by name, asking earnestly if she made herself distinctly visible. All assuring her that we saw her very well indeed, she seemed much pleased, and told us to break off for a little and then sit again in just the same order, when she hoped each one would be enabled to see some one whom he would recognize. Katie's light no longer appearing we relumined the gas. There sat the mediums only just emerging from the trance. We released them from their prison and bonds, which were undisturbed, and adjourned to the adjoining apartment. The mediums said that they felt as if they had been a good deal drawn upon; Herne looked faint, and Williams fell straight upon the floor in unconsciousness. Those who were accustomed to his mediumship said that such an attack was not unusual with him after a *séance*, and that he would soon recover: he soon opened his eyes, got up, and said he felt all right. This temporary feeling of exhaustion is not surprising if the light which the spirits produce is obtained, as they declare, principally, at the expense of the phosphorus of the mediums. One of those present, who has the inner sight, said that he had often seen spirits, who had been drawing what they call "power" from mediums, carefully restoring it to them by magnetic passes, before calling for the relighting of gas or candle.

When we resumed our seats, having fixed the mediums as before and turned off the gas, John King's voice loudly promised a good manifestation. Then Katie made herself visible as before, and now called particular attention to her drapery; she moved quickly from one to another as if the table were not there, permitting each to handle it; it felt like some soft cotton fabric, she spoke disparagingly of the earthly dust, and as if to detach it, shook her drapery, which touched the faces of

some of us in the operation. While this was going on I heard Mr. Russell talking, and he said, after the *séance*, that he had seen and talked with his father and sister, both long departed; and so with each one present. The spirit who presented herself to Mrs. Andrews, who sat next me, did not show the face; it was enveloped in a hood, like what one sees in some of the photographs taken at Hudson's. The spirit who presented himself to me waved his hands, as Katie had done, which were but feebly luminous, in front of his draped head, saying, "Dear father, you see me? I cannot apply this philosophy well at first; better another time. Tell mother this." At his disappearance, John's voice said, "You have seen your Robert; this first time his voice partakes much of the medium's, that is unavoidable; you will see the other two, but not yet." I would say here that I have two other children besides Robert, deceased in their infancy, and that the voice of the spirit-figure had struck me as being like Herne's voice.

John, saying there was no more power, dismissed us, giving a good kindly grasp of the hand and a "God bless you!" to each. We re-lighted the gas and liberated the mediums, both faint; but they soon rallied. This being my first time of witnessing such manifestations, I joined in the general enthusiasm as we compared our several experiences, and while walking about talking to each other, John King's voice called out from the other room, the light of which we had turned out. Herne returned to it; we followed: Herne said, "After this ought we not to pray?" We simultaneously placed ourselves round the table, and immediately we had excluded the light of the other room by closing the door, John's voice in measured and subdued tones uttered a thanksgiving and prayer, and invoked a blessing upon all; then Katie's whispering voice was heard slowly praying that all might be influenced to think, to feel, and to do aright, and upon all repeating "Amen!" we all felt hands laid gently upon our heads.

August 2nd—that is, the day after the above *séance*—Mr. Herne called on us to talk over an invitation he had received to go to the Continent. In the evening a *séance* was proposed, and my wife, her sister, myself, and Herne took our seats at our usual table. On turning off the gas, our friend John King's voice saluted us. Playfully striking me with a roll of paper which I had tied up with a piece of thread, he said, "Call this a tube, Doctor?" He, then Katie, then Peter, said they were glad to have the opportunity of speaking to us at home. Katie whispered to my wife: "If you will put the boy into the corner, with the little table from the next room before him, I'll try to show you my face." She said she would be very happy to see

her. I said that as we were by ourselves there would be no need of the tying process. But Katie would not have the tying omitted. Having turned on the gas, and tied and fixed him as required, I turned out the light again. Peter's voice was then the first heard; and while he talked a concertina was sounded, and then placed between my hands. Katie's voice then said, "That's right; play some nice little tunes, while I try to show myself." This concertina had been long packed away in its box, on a shelf behind where the medium sat. I played; John's voice asked me to play something a little more lively; I did so; then little white lights gradually appeared far above the medium's head; increasing in number, they descended to about two feet above the table; then we saw that they emanated from the inner aspect of the fingers of two delicately formed hands. But the lights were less strong than the night before. There had been a thunderstorm, and we still heard rain falling heavily. Katie said that the state of the atmosphere was against the experiments. We saw her face only dimly, but her white drapery very well. Upon being asked to be permitted to touch it, Katie took up some of it with her fingers and placed it in the hand of my wife, and then of her sister. They pronounced it to feel something like "battiste." "Feel my hand," she said; and shook hands with them. On my asking to be similarly favoured, she playfully took my cap from my head, shook it, and replaced it. She said Robert would try to show himself; but this could not be done. John's voice then directed us to break off for awhile, to meet again. Here, again, the little occasional table in our midst seemed to be non-existent to Katie; who stood in our midst in flowing, temporarily visible, tangible drapery. The figure retreated from our sight upwards, waving her hand to us, and saying to me, "You always wear spectacles!" Lighting up, I released the medium; whose wrists had been separately tied to the knees, the ends of the cords thrown over the shoulders, and tied to the chair back.

After our little supper we resumed under the same conditions; but no sooner had I turned off the gas than we were greeted most loudly and heartily by a voice which challenged me to remember it. I had heard it, but when or where I could not call to mind. "Think o' Offord Road, doctor, and the story of the card-sharpers." "What! you? who used to tell that, and other droll stories?" "The same; I'm the 'Lancashire Lad.'" "Ah!" I said, "Mr. Edward Childs, the medium, went about afterwards saying that what was done at his brother's there was without your aid, but by himself and the two other mediums. Can you account for that?" "Ted quarr'l'd against George, and th' other two got tired o't. If ye had comb and paper on

table I'd gie ye some o' th' old 'tootle-too.'" (This may be understood by reference to "Musical Manifestations," in the *Spiritual Magazine*, 1869 and 1870). The voice of this spirit was strong and hearty. He said quite a number of gallant things to the ladies about their appearance and dress, and minutely described, with laughable details, certain domestic operations in which one of them had engaged that day. The medium was in the house at the time, but did not then see the lady concerned; and she had been careful that no one but herself should know of what she was doing. This visitor took the hand of each and shook it, as he gave each a loud and hearty "good-bye."

When we had rallied a little from our astonishment at this visitor, Peter's voice was heard. He was equally gallant to the ladies. He drew chords from the concertina which was on the table, in accompaniment to the words he chaunted—rather than spoke. I asked him questions about photographs—whether, in taking pictures of spirits, a spirit-photographer was not engaged with the photographer in the body? He chauntingly answered, that in spirit-photography it was necessary to travel on more than one line, that my double line was the line to travel on, and chaunted out, with a long-drawn single note of accompaniment, that the narrow views of the photographic critics ran only on a single line. John King then spoke about photographs, and said that Katie had been once to help Webster, at Albany Street. My brother, the photographer, tells me that he did get something definite on a plate through Mr. Webster's mediumship. I felt a book being passed into my hands. I said, "This feels like one of the volumes of the *Spiritual Magazine*." (From the bookcase at hand). "Yes," he said; "I know all about that."

August 5th.—*Séance* at Lamb's Conduit Street. Present with the mediums Herne and Williams, Messrs. Hammond, C. Smith, Andrews, Mrs. Andrews, and myself. In the preliminary sitting we heard Katie's voice appointing me to direct the circle, and saying that she was ready to continue her experiments in making herself visible. I asked Mr. Smith to do the tying part of my duty. This being done, we resumed our places, and turned off the gas, when the cords which were used in the tying were flung upon the table and partly into my lap, and Katie's voice was heard, "I said you were to do it, I must have my way." This was done. On this occasion Katie was remarkably successful. She descended gradually as before described, and was brightly visible by the light emanating from her hands. She said, "The conditions are good; sit further back and I will pass round the table." We drew back. She

appeared immediately in front of us, passing from one to another. I said to Mr. Hammond, my neighbour, "If you ask to feel the drapery, I think she will consent, and you'll find it like very fine cotton." She permitted him. Then, turning to me, she said, "You must feel this—you must feel my silk," and then she placed in my hand a little handful of a delicate silken fabric, saying, "My silk—don't press it hard." Her face was so near, and the light reflected from her hand waved in front of it so bright, that I beheld every lineament, the speaking mouth, the large, dark, brilliant, beautiful eyes. "Sing, sing!" she said, as she glided up to her former elevation over the table, as if indeed the physical table were not there. And as we sung "Shall we gather at the river" with fervour, the air about her head and bust seemed alight with the flames from her waving hands and from a crown of phosphoric lights flashing out from around her little Indian turban. Higher over Katie's head John King's voice sounded, joining in the singing in a musical bass, beating his hands, which were also illuminating, together to the time. Then he called to us to tell him if he was also visible.

At intervals, during the production of these phenomena, Peter's voice was heard carrying on conversation with us and with another invisible whom he called his brother Charlie. If their business is the subordinate one of maintaining cerebral activity in the circle, they did so effectively by their wit and repartees. I also had a short greeting from the "Lancashire Lad." When the light was turned on, the mediums were as we had fixed them.

August 12th.—We had with us this evening Mr. and Miss Shorter; and two Spiritualist ladies, one from America, were added to the circle. Mr. Shorter reported it in the September number of the *Spiritual Magazine* (1872). I will state some particulars which did not come under his and his sister's observation, they sitting on an opposite point of the table to me. I premise that on this occasion we fixed the mediums as usual, with their chairs in the window recess; then we drew the dark red thick curtains before them, wheeled the table up to the curtains, and the circle occupied the whole of the free part of the table. Then we sang one of the spiritual songs, and the lights soon began to appear; then the draped faces and figures of Katie and another, whom she said was her daughter, grew, as it were, out of the darkness. After trying to make herself visible to Mr. Shorter, she, or her daughter, came in front of each of us, enabling all to see her. Mr. Andrews says that his father made himself visible to him, and pointed, for completer recognition, to a red scarf which covered the part where he

received the wound by which he died at Quatre Bras. A spirit glided downwards from the table between myself and my right-hand neighbour, passed behind me and spoke in a whispering voice to my left-hand neighbour, who addressed her affectionately by name; she said she wished him to see her clearly; she waved her illuminating hands before her face; her left hand, from the finger tips to the root of the thumb, was occupied by an oblong mass of luminous substance; she made rapid passes with the right hand over this, and it came off very luminous, and then waved both hands in front of her face and draped head and bust, in order that he might see her distinctly. She turned to me also that I might see her well. I requested to be allowed to touch the drapery; she said, "No," and turned to Mr. Clifford Smith, for he was my neighbour, and said, "Touch my drapery, dear Cliff." Then she turned to me and said, "Now you may." She took leave of my neighbour with "God bless you!" She returned behind my chair and glided upwards over the table at the point where she had descended. And now John King showed himself by light emanating from his hands; with his loud voice he called out, "Look at me here! make a note of it. Over the table. Up at the ceiling. Here I am, John King, once Sir Henry Morgan. May God bless you!" Then Peter's voice was heard asking John and Katie to let him be seen by the aid of their lights; and by the light of their illuminating hands waved about downwards, we indistinctly saw a figure at the level of the table, as if sitting on it. But Peter made us very sensible of his presence by his voice, and so did the "Lancashire Lad," who also wished to be seen, but without any effect. Then by the light from the waving hands of John and Katie we saw another figure as if standing on the table; I could not make out the features, some who could said it was like Herne; the voice was like Herne's, but clearer and softer. We saw that his drapery was loose and white. This spirit said, "I am Willie Herne. It is I who appeared on the plate. Tell that to Willie Harrison." Upon asking to feel the drapery, he threw folds of it to each of us, as if he held it by a margin and threw the rest out; he shook it, and it made a noise like the shaking out of a large cloth. "Is that like Hudson's blinds?" he said. "Is that like calico at fourpence a yard?" *

John's benevolence was manifested with respect to Mr.

* Upon relating this to Herne afterwards he said, "There's something wrong there; my brother Willie is in the body, and in Devonshire at this moment!" I merely record the phenomenon. The white fabric, a quantity of which was thrown on to my arms, seemed to be as substantial as the red window curtains behind which Herne was then secured.

Shorter, who spoke of his sight not allowing him to see so well as the rest of the circle, John magnetized him about the head and eyes, accompanying his manipulations with the kindest expressions. Mr. Shorter says the hands felt perfectly life-like. All present perceived luminous emanations from them as he operated. Mr. Shorter says that he also breathed upon his eyes, and that the breath felt warm and natural. John King finally made his form visible again, as he had done before, clapped his illuminating hands loudly, and said, "Good night—God bless you all!"

The extra force and copiousness of the manifestations this evening were due I think to the introduction, not of strange heterogeneous elements, frequently so marring, but of the genial influence of Mr. Shorter and his sister, and of the two ladies before mentioned, of candid and amiable character.

August 24th.—I was glad to meet as many as a dozen enquirers this evening, attracted by reports of the new phenomena. On this occasion Katie and her daughter showed themselves, but the leading feature of the *séance* was that Peter succeeded in making himself visible by means of his own illuminating hands. He was quite jubilant. After going round, asking how well he made himself visible, he paused before Mr. Shorter, and asked him if he had his scissors ready. Mr. Shorter told us that he came with the intention of asking for a piece of spirit-drapery, and had a pair of scissors in his pocket; but this he had not told any one. "Have you got your scissors ready now, Mr. Shorter?" asked Peter. "Yes, Peter." "You may cut a bit of my drapery off." "Thank you, Peter, how much may I have? so much?" "Oh, Shorter!" "Well, so much?" "Oh, that's too much!" "There, so much?" "Yes, you may have as much as that." The piece cut off is about two inches by one inch. Mr. Shorter thanked Peter, and put the piece in his pocket book, wondering if it would pass away; but it remained, and may remain till now.

August 31st.—This evening the visitors were so numerous as to fill the larger room; therefore the inner room was considered as the recess for the mediums, who were secured as usual in their chairs, and were isolated from the company by the table being placed in the open door space between the rooms. The light being turned off we were speedily addressed by John King, followed by Peter, who exercised his wit at the expense of the company, some of whom he addressed by name. Katie made herself visible; then Peter. While this went on we were talked to by John, by Peter's brother Charlie, and by the "Lancashire Lad." Peter invited us to see that he could raise one of the cardboard tubes on the table without taking hold

of it: he brought his illumining hand with palm extended downwards, and when at the distance of a few inches from the tube lying on the table, he raised his hand slowly; the tube, maintaining its horizontal position, followed his hand by attraction, then, lowering his hand slowly, the tube returned to its former place.

September 8th.—Herne came to us this afternoon, and after tea we had a *séance*. Present: my wife, her sister, and my niece Jessie, of 112, Albany Street, with myself. Herne being fixed in his usual corner, we were soon saluted by the voices of John, Katie, Peter, and his brother Charlie. Peter asked each of us separately if we should like very much to see *him*. And he succeeded in showing himself distinctly. What we saw of his drapery seemed like a cape—white, with some scarlet longitudinal stripes, on his head was a flat white cap, the top having projecting angles at the front and sides. Katie and John showed themselves a little, but seemed to let Peter take his opportunity. Peter beat his illuminating hands upon his drapery, leaving patches of phosphorescent light upon it here and there. He called Charlie to him, and asked us to compare his drapery with his own. Charlie's was coarser, and less white. He called our attention to everything that he did with loquacity. He finally shook hands with us, and withdrew from sight; but still talked, commenting upon different objects about just as a visitor might. Upon our returning to the adjoining room, I moved forwards to light the gas, when he asked me not to do so yet as he wanted to look about a little. Herne and the rest of us stood on one side of the table, while Peter talked on the other side about various little things that drew his attention. Then he opened the drawer of a work-table, and said his mother had a table like that; opened the door of the third room, and said it was a snug little room; put one thing, and then another, very accurately into the hand of one of us. Peter seemed to wish to demonstrate that he could perceive things better without our light than we could with it. At length he wished us good-night, and I lighted the gas. Herne then took a turn in the garden, and on his re-entering the room, a branch from a Virginia creeper growing in the garden fell upon his head, and at the same time Peter's voice sounded within the little back room, which opens into the garden, "Some here for the ladies," and there they found two similar branches.

September 15th.—This evening the mediums gave a little "tea" at Lamb's Conduit Street, to as many of their well-wishers as they could well accommodate, to celebrate the return of enquirers to their rooms. Among those present were Mr. and Mrs. Burns, Mr. and Mrs. Alsop, Mrs. Fitzgerald, Mr. D.

Richmond of Darlington, and myself. We heard the voices of John King, John King's son, Katie, Katie's daughter, Peter, Charlie, and the "Lancashire Lad." In addition to the now usual evidences of visibility, we had that of temporary ponderability. For Peter moving about on the table made sounds with his feet. My neighbour said, "Why, Peter, you must have weight." Peter answered by asking if he would like to feel it? My neighbour agreed, and he told me that the weight was that of a big boy. At my asking, Peter stepped from my neighbour to me, putting one foot on my shoulder and the other on my head, and I felt a clinging movement in the feet. I agreed with my neighbour. From me, at request, he stepped on to the shoulders of Mr. Richmond, next me, who said, "He sits on my head and his drapery hangs before my face: feel it." I did so, with Peter's permission; and so Peter moved round to any one who asked. Mr. Alsop was one, for Peter was heard to say, "Come, Alsop, just leave my toes alone!" Mr. Alsop said he wanted to be sure that they were really feet which so clung to his head, and he satisfied himself, by feeling, that they were. That Peter had hands also we inferred from his taking off my cap and placing it on the head of one opposite, and taking an Indian scarf from the shoulders of Mrs. Fitzgerald and winding it turban fashion round the head of another. Mr. Burns gave a report of this *séance* in the *Medium*, I have, therefore, confined myself to relating those particulars which came under my own observation.

September 23rd.—In the considerable circle assembled to-night were several strangers, but their characters seemed to be known to Peter, whose witty personalities were just on the verge of the disagreeable. Peter said that while he was quickening the brains of the circle, John King was "getting up the power" to show the faces. And he prepared us for Katie's appearance with a new light. Presently she showed herself, not as hitherto with the light streaming from her hands, but emanating from a substance of a cylindrical form, shining like bright moonlight. She held it carefully in her hand with the delicate fingers separated, and asked if we could see her by its light. Mr. Childs, the artist, was present to see if he could make out the features well enough for a drawing, and Katie drew his attention to her hair, a lock of which she drew downwards over her face. Between her speaking and showing herself, she wafted a perfumed air towards us which all perceived. After Katie had shown the light to all the circle, telling us that she knew a good deal about chemistry, she said that she must show it to 'the boys.' We lost sight of her for a time, but we heard the mediums express their satisfaction at it. On one of us saying that it

would be a beautiful improvement, Peter exclaimed, "You don't suppose all improvements are on your side, do you?" John called out, before bidding us farewell, "Isn't my Katie a clever little thing?"

September 26th.—Seventeen persons present this evening. After abundance of repartee and personality from Peter, Katie showed herself. She took a station on the table, and each one went up, at the personal invitation of John or of Peter, to witness the effect of the new light; and Katie showed by it clearly her beautiful amiable Indian countenance. At the last she said, "If any one has not seen me quite distinctly, let him come to the table again." This invitation was accepted by one gentleman. To him, I think it was Mr. Reimer, she said, "When you see Mr. Morris, tell him that what he said about the boys is not correct." The gentleman said that Mr. Morris would not say anything that he did not think correct. "But do you tell him what I say." What this referred to I do not know. It seemed that some Mr. Morris was one among others who spoke ill of the mediums, and that Katie wished to let him know that she did not approve.

My share of the duty in attending these experimental *séances* seemed now to be done, and I ceased to attend. Perhaps others made notes of the subsequent experiments and manifestations.

8, Great Ormond Street, *W.C.*

THE *SATURDAY REVIEW* AGAIN!

THE unfortunate and benighted *Saturday Review* is evidently under a malignant spell. It cannot keep its inky, smutty fingers off Spiritualism. It never loses an opportunity of exposing its ignorance of the subject, and of sneering at the believers in the spiritual phenomena. No eminence, however conspicuous and distinguished, is any protection against its insulting attacks. In its issue for the 26th June, 1875, it thus allows itself to discourse of one of the ablest thinkers and experts of the age:—

There was one who, after explaining the highest principles of mathematics with almost unrivalled insight and felicity, and exposing the paradoxes of mathematical visionaries with infinite humour, was himself entangled in the most flat and ludicrous paradox of our generation.

Would our readers imagine that this rude and unprovoked allusion refers to the late Professor De Morgan—a man of whom his friends can personally testify, that he brought to

the investigation of the phenomena of Spiritualism the same mental lucidity, the same profound knowledge, the same sane, far-reaching caution, and the same transcendent power of analysis which characterised his grand mathematical studies and elucidations?

What shall we say of the writer of this impertinent and flippant attack on the memory of one of the wisest and most cultivated men of whom England can boast?

Fortunately for the soundness of the mental epidermis of his critic, the Professor is no longer an inhabitant of this world. If he were still alive, materially, we can fancy what a retaliation he would administer to his complacent censor; the castigation would be something exquisite to witness; but the great scholar and gentleman has gone to a world where such a mode of redressing wrong has no charms. He could, however, scarcely have made a more faithful portrait of his reviewer than that which this reviewer has drawn of another and an ideal personage, who is thus represented in the article which has attracted our attention and called forth our animadversions. "The general reader," or his ally, the general critic, is thus hit off:—

He loves to be told of everything, and to be taught nothing; to taste all things, and to digest nothing. The business of his life is to hear without understanding, and to *utter the fruit of it** in words without knowledge. In his own conceit nothing is too hard for him, and his judgment is the final and secure judgment of the world. These universal instructors are skilful enough, as a rule, to avoid committing themselves in detail; sometimes, however, they stumble on a special subject unawares, and with edifying results.

The *Saturday Review* should really appoint some grammarian to correct its metaphors, if it wishes to avoid such an absurdity as that of "uttering fruit." We have heard of "uttering nonsense" and "uttering base coin;" but, perhaps, our reviewer's tree of knowledge is a "talking oak."

Has the *Saturday Review* ever devoted a month—or even an hour—to the practical experience and study of spiritual manifestations? The uninterrupted evidence of four thousand years has, apparently, failed to convince the *Saturday Review* of the objective reality of these phenomena. Poor thing! What can we do to enlighten so much determined and besotted mental density? As a preliminary remedy we recommend a careful, regular monthly perusal of our pages. When this discipline has been sufficiently practised, "with edifying results," we will then prescribe a stronger dose of experience.

C.

* The *italics* are ours.

Notices of New Books.

SERJEANT COX ON PSYCHOLOGY.*

SERJEANT COX is tolerably well known and respected in his own profession of the law, and is, no doubt, a man of a practical matter-of-fact turn of mind, capable of observing facts and weighing evidence. As such, the testimony that he has offered on several occasions in favour of the physical phenomena of Spiritualism has been considered valuable, despite the whimsical theory with which his name is usually associated, invented to account for the spiritual facts upon other than spiritual ground. The rich and fertile field of Psychology, however, is completely outside the domain of his studies and experience. What such men as Dugald Stewart and Sir William Hamilton would have thought of a psychological treatise coming from such a man as Serjeant Cox, may be easily guessed. In the Inaugural Address under consideration he seems to us to display an utter ignorance of Psychology altogether, and to fail to perceive wherein its true province lies. There is a perpetual reiteration of the value of facts, meaning thereby occurrences happening in the external world as forming the basis of a *science*, which has to do essentially with the internal faculties of the mind, by which these very facts have to be cognised and judged. Such a course of procedure in investigating the mind of man is utterly faulty, and by whatever name it may be known most certainly is not Psychology. The Address displays neither reading nor thought, and would hardly have passed current as an essay in a Mutual Improvement Society. There is one original proposition contained in it worth noticing, which is the suggestion that the new Society may do "incalculable service" by inventing "a substitute for the misleading terms soul and spirit." We fancy it will be a long time before these old-fashioned words, which have done duty so long and so well, will be dispensed with in the English language. The substitute for them proposed, or rather suggested by Serjeant Cox, is—*Risum teneatis amici*—*Psyche*, a Greek word of precisely the same meaning as one of them at least. This suggestion is whimsical in the extreme, and such an one as could hardly come from a man who had an accurate knowledge of the meaning of the terms which he employs. If the Address under consideration be taken as a sample of the literature that is to emanate from the Society

* *The Province of Psychology.* The Inaugural Address at the First Meeting of the Psychological Society of Great Britain. By the President, Mr. Serjeant Cox. London: LONGMAN & Co., Paternoster Row.

which has elected Serjeant Cox as its President, the knowledge either of soul or anything else will not be much advanced by its proceedings.

NOTES AND GLEANINGS.

DR. SEXTON'S DISCOURSE ON THE REVIVAL.

THE London Letter which appears in the *North Wilts Herald* of June 26th contains the following notice of, and extracts from, Dr. Sexton's discourse on the Revival:—

Speaking of Messrs. Moody and Sankey reminds me of a copy of a pamphlet just placed in my hands from the pen of Dr. George Sexton, F.Z.S., F.A.S., a name well known in literary and scientific circles in the metropolis. The pamphlet is *An Impartial Review of the Revival Movement of Messrs. Moody and Sankey*, in the form a "Discourse" delivered at Goswell Hall. The writer with great learning and ability discusses the nature of what is termed a Revival of Religion; he then considers religious excitement, its nature, value, and supposed dangers, also the agents by means of which a religious awakening is effected; his concluding argument is "The Result of the Revival upon Society." This is, perhaps, the chief point of the pamphlet in a popular sense. Though not so learned and exhaustive as the preceding discussion, it so plainly states the case in a common sense way, that I venture to ask you to favour me by printing the following extract:—

"The result of the Revival upon society is, perhaps, the most important aspect of the whole affair. All criticism on the nature and *modus operandi* of the movement sinks into insignificance beside the consideration of its result upon society. What will be the out-come of the whole thing. What will be its influence upon the present generation? And what is likely to be the effect produced in the future upon the next generation? It is quite clear that a movement of so extensive a character must leave behind it some trace for many years to come; and whether the results, therefore, are for good or evil, is a matter of the very greatest importance. Mr. Moncreux Conway remarks, 'Only utter ignorance of the simplest physiological laws can regard this process as having anything religious or moral in it. On the contrary it has a demoralising effect on the individual; like any other intoxication, its transient elevation is generally followed by deep depression. The convert finds himself no better for having been converted, but somewhat worse.' Now, this is so utterly untrue that one finds a difficulty in knowing how to deal with it. By what possible chance could these converts be worse than they were before? Remember who and what they usually are. In a great number of cases they consist of low, brutal, degraded beings, lost to all sense of decency and propriety, steeped in sin, grovelling in vice, reared up amongst crime, surrounded from infancy by every kind of iniquity, and constantly subject to influences calculated to suffocate and destroy any spark of purity and virtue that might be found remaining in their hearts. Many of them alternate throughout life between the tap-room and the gaol, and those who escape the latter only get a larger share of the former, and it is difficult to say which is the worst of the two. The homes of these men are loathsome hovels, reeking with filth and impurity of every kind; their families are neglected, starved, and, what is worse, left destitute of any good influence to operate upon their minds. The females are low, vulgar, dirty, slovenly, debased, gin-drinking, swearing specimens of humanity, whom it were to speak of too kindly to call them women. The men are even, if possible, still worse, occupied in thieving, revelling in debauchery, besotted with drink, and delighting in everything that is vile, disgusting, and unholy. And you talk of making these people worse. Why in the first place they are so bad that to become worse at all is next to impossible, and in the next place the

only means by which they can be reached, and, therefore, raised, is by such kind of influence as that which accompanies the Revival movement. Look at some of these men a few weeks after they have been converted. You find them clean, decent, and as well behaved as they can possibly have learned to become in the time. Low, vile, and filthy language is used no longer, the tap-room is forsaken, and the money earned is expended upon the family. And these men are made worse, are they? Go ask them what they think of it themselves; ask their wives and their children; enquire of their neighbours; question their associates; seek the information from their employers; and see how different will be the tale told by all these, to the scandalously false statements made by Mr. Conway.

"There is yet another cry in reference to this matter, urged even by those who admit the change effected in the kind of persons I have spoken of, which is, that the results are not permanent, but that speedily such characters will return like the dog to his vomit. Upon what ground this statement is made it is exceedingly difficult to tell, but it has been repeated so often that nearly everyone has come to believe it true. Now, supposing it were really to turn out that these prophesiers of evil are correct, and that all the persons who have been converted through the agency of the Revival movement will ultimately fall back into the state from which they were temporarily rescued. Even then some good would have been done. In the first place, there would have been a small oasis of virtue in the great desert of vice of which their lives are made up; and in the second place their hardened natures once having been broken up and brought under the operation of religion, would always be in future more susceptible of influences of this same kind, and the chances would be therefore that they would again come back into Christ's fold. But you know very well that the supposition that the whole of these people will fall back into their old ways is simply preposterous. Some of them will do so, no doubt; that is to be expected. But the great mass will not. Possibly not one out of ten will fall, and, therefore, virtue and religion are immense gainers. By such facts as these you may judge of the effect of the Revival upon society.

"On the whole, then, I look upon the Revival movement as indicating that an immense wave of spirituality is passing over the land. God's blessing is being showered upon society in these corrupt, degenerate, and unbelieving times."

The extract is long, but it says all I wish to say in better terms than I can hope to employ. I would advise your readers to purchase this pamphlet, which is published by Smart and Allen, London House Yard, Paternoster Row, at sixpence.

Obituary.

JOHN E. DOVE.

MR. JOHN E. DOVE passed to spirit-life from his house, Field Cottage, Holloway, on the 8th of July. He was, we believe, in his 67th year. Many of our London readers will remember him, and the noble, venerable appearance he presented, as chairman at the Lectures of Mrs. Emma Hardinge at Cleveland Hall. More than thirty years ago he became convinced of the truth of Mesmerism, and was himself a powerful operator. His public lectures on the subject drew large audiences, among whom were to be seen Sir William Hamilton, Professor Gregory, Dr. Robert Chambers, George and Andrew Combe, and others of the *élite* of Edinburgh society. For more than a quarter of a century he

was assistant-editor of the *Builder*, to the interests of which the energies of his life were mainly devoted, and many original and striking articles appeared in it from his pen. Among these we may mention, as having a more particular interest for Spiritualists, those "On Geometrical and Rock Symbols—the Psychological Key" (April 4th and 18th, June 6th, July 11th, 1863); "On Circular Rock Marks and other Symbols" (July 2, 1864); "The Incised Rock Symbols of Northumberland" (October 22, 1864); "The Rock and Sorcery Hall Symbols" (December 17, 1864). The peculiar and somewhat mystical philosophy of Mr. Dove in general was not readily apprehended by others, though clear and satisfactory to himself, and elaborated by him with much and careful thought; and he took much pleasure in expatiating on it to sympathetic friends. He read a paper on it at one of the last *conversazioni* held by the Spiritualists at the Beethoven Rooms, Harley Street, under the presidency of Mr. Benjamin Coleman. He was a constant and attentive reader of this Magazine from its commencement, and was deeply interested in the phenomena and philosophy of Spiritualism, ancient and modern, and among all peoples. He was a kind-hearted, generous man, much esteemed and respected by all who knew him; he was of temperate habits, an early riser, often working from four in the morning till a late hour at night, and during all the time of his connection with the *Builder* was never till his last illness absent from his post. He died from an affection of the heart, and passed from his earthly labours to the higher life quietly, without pain, and on the same day that his wife's funeral had taken place.

JAMES BUTLER LISTER.

WE have also to record the departure to the spirit-world of another of the early friends of Spiritualism, James Butler Lister, whose mortal decease took place at York, June 23rd, in his 72nd year. Like many other Spiritualists, he was in early life a Secularist, and an ardent disciple of Robert Owen. Becoming interested in Mesmerism, he, among other works on the subject, read Colquhoun's *Isis Revelata*, a careful perusal of which, together with some personal knowledge of the facts of Human Magnetism and Clairvoyance, convinced him of the reality of the Future Life, of which till then he was an unbeliever. Still more deeply was he interested in Modern Spiritualism; steadily availing himself of whatever opportunities were presented of witnessing its phenomena, and of attending whatever lectures or meetings in connection with the subject he

could, and was an eager reader of its literature, and student of its philosophy. He took so deep an interest in Spiritualism that, notwithstanding straitened means and bodily infirmities, he came from York to London on purpose to attend a Convention of Spiritualists held in the Metropolis a few years ago. We saw much of him at this time, and he was greatly delighted with his visit, and the greater knowledge of Spiritualism and Spiritualists he then acquired.

PASSED away to spirit-life, ARTHUR, eldest son of J. Enmore Jones, Esq., at Enmore Park, on Thursday, July 1st, 1875.

T. S.

Correspondence.

"REST IN THE GRAVE."

To the Editor of the "Spiritual Magazine."

SIR,—I am sorry to see that Mr. White takes exception to that most customary and appropriate style of poetical expression termed "Metonymy." The word "grave" is commonly used by poets in a figurative sense to mean the state after death, or that barrier which separates the living from the dead. The literal signification of "grave" is, of course, an excavation prepared for or occupied by a dead body; but no man with any imagination would infer that a poet was limited in his discourse by such a narrow and material definition. If such a literal and prosaic doctrine as Mr. White teaches were to become the rule, prosopopœia and metaphor would be impossible. Until I read Mr. White's letter I thought that the subject had been discussed and settled ages ago by the great authorities on Rhetoric and the *Belles Lettres*, and that its true principles belong to the elementary lessons of literary training.

Yours, &c.,

Blackheath, 8th July, 1875.

NEWTON CROSLAND.

PRINCE WITTGENSTEIN'S RE-INCARNATION.

To the Editor of the "Spiritual Magazine."

SIR,—The *Spiritualist* gives in the July number (150), p. 18, the personal experience of the Prince Emil De Wittgenstein about what he thinks proof of his re-incarnation. Miss Fowler, the medium, at a *séance* at his residence, told him—in her trance, probably—that her controlling spirit, *Annie*, saw a lot of *American soldiers*, who had come to make a call on the Prince, as having been their chief; killed together with them in some battle in the United States, during the War for Independence. The Prince asks, "*What do your Anti-Re-incarnationists say to this?*"

As I, in the June number of the *Spiritual Magazine*, have tried to state that the doctrine of Re-Incarnation is the lowest degree of speculative philosophy in the scale of self-wrought human systems of *faith* (of course, not of conduct, but of hypothetical theories), I consider it to be my duty to answer that question.

I abstain from re-discussing what to me appears to be the antipode of the

eternal laws of human development of free and responsible immortal personalities by spiritual liberty through rationality. My argument is about the stated fact.

Didn't it occur to the Prince, as now being another real person, distinct from that which the spirit mentioned, that he could not be recognised by the soldiers as being their former chief, unless, besides him, that other person which they knew were identified by discernible reasons, or by a revelation or at least by any reliable authority? And how could it come to pass that this visionary brigade could do away with their own real, present form of re-incarnated personality, showing themselves as those identical grenadiers who had left the natural world one hundred and odd years ago? How could they leave their present form and join together as a still existing joined-tail company, living under equal conditions? Or, were they perhaps arrived at that state of perfection when Re-incarnation ceases, roaming about in indefinite space, according to M. Rivaille's theory, in the shape of flames or fiery globes? If this was said of one of the many, it might be bearable; but the whole company at once! Isn't it too much?

No peri-spirit is able to account for such transformations, of which the not-re-incarnated spirit Annie is told to be the witness. If the Prince himself had a vision of those soldiers, and they had spoken to him, it would be a single mystification of duplicity. But here the mystification is a triple one, through the spirit Annie and the medium to the Prince. The assumption of truth is too frivolous, and borders on mere fantastical nonsense.

The most illuminated spirits and Spiritualists, and even the great apostle of a new Christian era, Swedenborg, tell us that the lowest sphere of spirits, which is nearest to the natural mind of man, and surrounds it, is absolutely unreliable, subject to mere fancy, vague, fluctuating, indulging in misrepresentations, error, and falsehood, generally accommodating itself to the state of mind and thought of the medium, and of those who are brought into rapport with the spirits. If female mediumship naturally is inclined to yield to such unreliable and often deceiving influence, the male mind will infallibly also be the victim of mere appearances and delusions, unless it spiritually, by genuine, divine, regenerating truth is elevated over the essentially natural level, fortified by enlightened Christian faith, and guided by spiritual truth. Instances of such a firmly settled mind, which is equal to the task of trying the spirits, cannot but be very rare. Thence the various conceptions and theories.

The remarkable facts of Modern Spiritualism could scarcely be believed to be the effects of a benevolent, providential dispensation, which contemplates emancipating mankind from Materialism and Sectarianism, from superstition and prejudice, were it not that the moral and educational tendency, which prevails even in the communications of the deluded Spiritists, and of sensuous minds, gave us a test of a higher controlling power, which encompasses the manifestations within certain borders.

Self-reflecting choice and use is the universal rule. It is a pity, though, that so many naturally highly-gifted, and even honest men, by false theories could be led into a maze of phantasmata, from which it will be difficult for them to find an easy exit, even when they have left their material earthly abode.

It is worth the while to know that *Re-incarnation* is the *antithesis*, the opposite of *Regeneration*; and as this is the aim of creation, its opposite is the negation of spiritual life.

Paris, July.

DIRCKINCK HOLMFELD.

THE BARON VON DIRCKINCK HOLMFELD ON RE-INCARNATION.

We have received a letter from Baron Holmfeld in which he draws attention to the following literal errors in his previous article, which he particularly wishes us to correct:—

On p. 258, line 1, for "Revaille," read Rivaille. On p. 260, line 38, for "admission," read admixture. On p. 260, line 46, for "Gerontshoff," read Czeroritcheff; at end of same line, for "rude mental," read rudimental.

THE Spiritual Magazine.

SEPTEMBER, 1875.

THE DOCTRINE OF IMMORTALITY AS TAUGHT IN THE OLD TESTAMENT.*

BY GEORGE SEXTON, LL.D.

I.

"Then shall the dust return to the earth, as it was, and the spirit shall return unto God who gave it."—*Ecclesiastes* xii., 7.

THE Bible is an extraordinary book. It has exercised an influence over the destiny of nations greater, perhaps, than all the rest of the literature of the world put together. It is an exceptional production, standing by itself, and separated by very broad lines of demarcation from every other book. We call it sacred and all else profane. Its teachings have permeated the entire thought of the civilized world. Thanksgivings are offered up in its language when we are born, its pages are appealed to for advice and direction on the occasion of the marriage ceremony, and our funeral obsequies are largely conducted in its language. The king in his palace and the peasant at his plough, alike are found daily poring over its pages, and gaining therefrom such a stimulus to their ordinary duties as they can find nowhere else. The soldier reads the Bible on the battle-field; and the sailor, tempest-tossed and, maybe, shipwrecked, clings to it as the greatest of all earthly treasures. In sickness and in health appropriate lessons are found in its pages, and when sore afflictions and dire disasters overwhelm the soul, it proves a source of such consolation as would be sought for in vain elsewhere. The labourer, worn out with the

* A Discourse delivered at Cavendish Rooms, London, on Sunday evening, July 11th, 1875.

fatigues of the day, returning home from his arduous toil, cheers his drooping frame by reading a chapter from this marvellous book. The sick couch is brightened by its presence, and the dying pillow made all the smoother by the wonderful power which it exercises. We use its well-known phrases in everyday life, half the names in Christendom are taken from its pages, and the best of our laws are based upon its mandates. It is preached from in tens of thousands of pulpits on every Sabbath-day, and passages from it are familiarly quoted with ease by the most ignorant and illiterate. The uneducated hind in a country village learns something of the history of the past as well as of the duty of the present, which, but for its pages, he would never know. It has been translated into every language in the world, and the accumulated scholarship of a hundred generations has been devoted to expounding and unfolding its truths. Tens of thousands of volumes have been written with the view of throwing light upon its pages, and the brightest intellects, in all ages, have considered it the highest labour in which they could be engaged, even to comment upon the lessons it has to teach. Now there must be a cause for all this. How has the Bible come to occupy such an exceptional position? The men by whom it was written were mostly poor and illiterate, and with certainly no natural powers capable of accounting for this marvellous fact. Greece, in her palmy days, gave birth to intellects so brilliant as to eclipse much that went before, and the greater part of what has come after; poets and philosophers, very Titans they were, appeared on the scene in such rapid succession as even to startle us now when we look back upon their past glory. The literature to which they gave birth is made the basis of education up to the present time in all civilized lands, and the profound thoughts of the mighty geniuses of that time will be found on the bookshelves of the library of every scholar to-day. Yet compare all the literature of Greece with the one solitary book, the Bible, as to its influence on the world, and how utterly insignificant does the latter become.

The Jews are a mere handful of people, and are deprived of home, of country, and of nationality. At no period of the world's history were they intellectually great or numerically powerful. To-day they are scattered over the face of the earth and are to be met with in every nation under heaven. They mingle with us in our everyday life, speak our language, mix in our social festivities, trade with us, sit in our legislative assemblies, and act as good citizens generally. Yet they remain distinct from us, they preserve those characteristics by which they were recognized thousands of years ago, and in numbers they appear neither to increase nor diminish, at least not to any extent worth

naming. They have outlived the rise and fall of mighty empires, and witnessed the decline and fading away of powerful races and great peoples. Solitary spectators themselves unchanged, they have gazed on the ebb and flow of the tidal wave of civilisation as it has passed over one land after another and then receded again, leaving darkness and ignorance to return. Now, how are we to explain the fact of the marvellous preservation of this race of people amidst such strange vicissitudes, and the still more extraordinary fact that the literature produced by them in the earlier period of their history has come to occupy the position which it does in the world? The books of the Old Testament sprung from this insignificant and obscure people—a fact which utterly defies explanation, except upon the ground taken by Christians in general, that the agency at work in the case has been more than human. To enter at length upon this subject, however, it is not my intention on the present occasion, but I make these introductory remarks to show what interest attaches to the teaching of these inspired records upon every conceivable question.

Whether the doctrine of a future life is taught in the Old Testament is a question upon which much has been written at different times, and to the discussion of which some of the greatest minds have bent their powers. The conclusions arrived at are somewhat diverse, according to the light in which the subject has been viewed, and the tone of the mind which has been brought to bear upon it. Amongst the opinions that have been entertained with regard to this matter, I may name three, as follows:—

1.—A great number of the Rationalists at the present time maintain that the doctrine of a future life is nowhere taught in the Old Testament. I am not aware that any one who believed in the inspiration and divine authority of the book has ever taken this view, but still as it has been held by scholars who profess to judge of the teachings of the Bible as they would of the contents of any other volume, it is certainly worthy of consideration. Bishop Warburton, in his well-known work on the *Divine Legation of Moses*, laboured hard to show that not only did the great lawgiver omit the doctrine of a future life entirely from his teaching, but that an argument in favour of the Divine authority of his mission was to be deduced from that fact. The Bishop, however, would have been the first to admit that at a later period of the Jewish history, some glimpse of immortality was obtained by that people, from whatever source it might have come, and that an intimation of the fact is to be found in the books which appeared after Moses's time. And there are persons still living, who, following Dr. Priestly,

profess to hold by Christianity, and yet deny the immortality of the soul, believing that the future state is to be realised only after the resurrection of the material body. Such people of course would not discover the separate existence of spirit either in the Old or the New Testament, but they would, nevertheless, find in both the doctrine of the Resurrection plainly set forth. They, therefore, could not be considered as belonging to the class to which I referred, of those who maintain that no kind of immortality was known to the ancient Hebrews.

The arguments advanced by those who deny that the doctrine of a future life is taught in the Old Testament, are based mainly upon two or three passages, which, taken by themselves, seem to point to the grave as the final termination of human existence, and upon the fact that the words in the Hebrew which have been translated soul, spirit, and so on, do not necessarily imply the separate existence of any so-called spiritual portion of man. The term *רוח Ruach*, the Hebrew word for spirit, is very frequently used in the sense of breath or air, as in fact is the Greek word *πνευμα* and the synonymous terms in almost every language; and the other Hebrew word, *נפש Nephesh*, which is usually translated soul, is repeatedly employed to describe the entire person; just as we use its English equivalent to-day, when we say, there was not a single soul in the place, meaning thereby not that spirits were not there, but that no persons were present. In all languages, the words used to describe spirit are terms which are often applied to material things, and which do not necessarily, therefore, when employed, imply that a spiritual being is spoken of. Our English word is applied in common to the immortal part of man, and to a fluid, productive of anything but spiritual results. The Latin term is used in the same way, and the Greek word frequently signifies air, as is evidenced by the circumstance that the science which deals with the air is called pneumatics at the present time. The fact, therefore, that *נפש Nephesh*, and *רוח Ruach*, and other Hebrew terms, which I shall refer to again presently, are sometimes used to describe material things, by no means proves that they are not on other occasions employed, and correctly, to set forth spiritual existence.

2.—The great bulk of orthodox Christians hold that the doctrine of a future life is taught unmistakably and in the plainest language throughout the whole of the Old Testament books. They maintain that the Jews from the earliest period of their history were perfectly familiar with the fact not only that there is a life after death, but that the future state is one of retribution, designed for the reward of virtue and the punishment of vice.

3.—Somewhat intermediate between these two sets of opinions, may be found a third which teaches that a general belief in the reality of a future life prevailed amongst the ancient Hebrews, but that the teachings respecting it in the Old Testament were extremely vague and indefinite, and that the region itself was one of gloom, silence, and darkness, and peopled with shadowy and unsubstantial ghosts. The Hebrew word רֵפְאִים *Rephaim*, which is used frequently to describe the *manes* of the dead, denotes, they tell us, mere *Umbrae* or shadows, and that etymologically it signifies relaxed and weak. Isaiah, bursting forth in his heart-stirring lyric addressed to the Babylonian monarch exclaims, "Hell [that is *Sheol* the land of spirits] from beneath is moved for thee; to meet thee at thy coming: it stirreth up the dead [*Rephaim*] for thee, *even* all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, 'Art thou also become weak as we? Art thou become like unto us?'"* Alger, whose work on the *Future Life* cannot be too highly spoken of, and who seems himself to cling to the idea that the spirit-world as recognised by the ancient Hebrews was exceedingly shadowy and unsubstantial, remarks, "These ghosts are described as being nearly as destitute of sensation as they are of strength. They are called 'The inhabitants of the land of stillness.' They exist in an inactive, partially torpid state, with a dreamy consciousness of past and present, neither suffering, nor enjoying, and seldom moving. Herder says of the Hebrews, 'The sad and mournful images of their ghostly realm disturbed them, and were too much for their self-possession.' Respecting these images, he adds, 'Their voluntary force and energy were destroyed. They were feeble as a shade, without distinction of members, as a nerveless breath. They wandered and flitted in the dark nether world.' This 'wan-dering and flitting,' however, is rather the spirit of Herder's poetry than of that of the Hebrews; for the whole tenor and drift of the representations in the Old Testament show that the state of disembodied souls is deep quietude. Freed from bondage, pain, toil, and care, they repose in silence. The ghost summoned from beneath by the Witch of Endor, said, 'Why hast thou disquieted me to bring me up?' It was, indeed, in a dismal abode that they took their long quiet; but then it was in a place 'where the wicked ceased from troubling, and the weary were at rest.'† Solomon declares and gives it as a reason for energy in this life, that "There is no work, nor device, nor knowledge,

* *Isaiah* xiv., 9, 10.

† *Critical History of the Doctrine of a Future Life*. By W. R. ALGER, p. 153.

nor wisdom, in the grave, whither thou goest.”* Job, in bitter despair, asks, “Why died I not from the womb? . . . For now should I have lain still and been quiet, I should have slept: then had I been at rest.”† And in Isaiah we meet with such language as this: “Thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit out of the ground, and thy speech shall whisper out of the dust.”‡ These passages, and others of a similar kind, have been frequently quoted to prove that the world of spirits, as believed in by the ancient Hebrews, was a region of darkness, silence, gloom, and total inactivity, corresponding in the sense of the repose, but not in that of the gloom, with the Buddhists’ *Nirwana*. The last passage evidently refers in some manner to the calling up of the spirits of the dead by the art of necromancy; it having been imagined at that time that spirits so summoned could only speak in a whisper. Whether the shadowy and unsubstantial region thus imagined, constitutes in reality the spiritual world of the Old Testament, we shall see as we proceed. Certain it is that an existence in a land where no light shines, no harmonious sounds break through, and no events occur to relieve the everlasting monotony and gloom, would be little worth the having, and would be no place to look forward to with joyful hope and anxious expectation, as a crowning reward for one’s labour when “life’s fitful fever” is over, and the cares and turmoils of this mortal state brought to a close.

It is a land of shadows: yea the land
Itself is but a shadow, and the race
That dwell therein are voices, forms of forms,
And echoes of themselves.

In discussing this question we shall first of all glance at the teachings of the Old Testament, as they would present themselves to any person in whose hands the book was placed, who might be totally unacquainted with its history and purpose. Secondly, consider some extraneous facts that may help us to a better understanding of the question; and, thirdly, consider the light which Christianity throws upon the whole subject.

1.—THE TEACHINGS OF THE OLD TESTAMENT AS THEY WOULD BE UNDERSTOOD BY A STRANGER IGNORANT OF THE CIRCUMSTANCES UNDER WHICH THE BOOK WAS WRITTEN, &c.

That there are a number of passages in the Old Testament Scriptures which would appear at first sight to lead to the conclusion that the grave is the final end of man’s career, that there is no life beyond the tomb, and that such reward as virtue brings, or punishment entailed by vice, will be limited entirely to the present state of existence, it would be mere folly to deny.

* *Ecclesiastes* ix., 10.

† *Job* iii., 11, 13.

‡ *Isaiah* xxix., 4.

But then what we have to ascertain is, what is the general tenor of the teachings of the book, and whether we are quite sure that even these passages, which seem to shut out the light of immortality, are not susceptible of some other interpretation than that which would be put upon them by the mere superficial glance of a common-place reader. For instance, if in the same books in which these passages occur that seem to point to death as the final end of man, there are others which unmistakably set forth the doctrine of a future life, then it is quite clear that the meaning that would appear on the surface of one or the other must be incorrect. For, bear in mind, it is not a question of contradiction between the teachings of men who lived at different times and under entirely different circumstances, but an inconsistency on the part of the same man, which it would be absurd to suppose could exist even in the case of a person of very ordinary intelligence, putting inspiration entirely out of the question. In Job we read, "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more."* Yet in this same book we are told that "there is a spirit in man, and the inspiration of the Almighty giveth them understanding,"† that the spirit has a separate existence, and can appear in a disembodied form,‡ and that a state of retribution exists in the future, as is evident from innumerable threats to the wicked to be found distributed throughout the book. They are "driven from light into darkness, and chased out of the world."§ They open their eyes in death to discover that they are not, and terrors take hold on them in consequence.|| The hope of the hypocrite is destroyed "when God taketh away his soul;"¶ and in that memorable passage, "I know that my Redeemer liveth," &c.,** despite all the differences of opinion with regard to its real meaning, and the various readings in different versions, there is, when everything has been conceded that is claimed by rationalistic commentators, still an unmistakable indication of a future state, where the toils and sorrows of this life shall meet with their due reward. Now, whoever was the author of this book, or in whatever age it was written—for both are unknown—it is clear that he was a firm believer in the doctrine of a future life, and that any passages which seem to teach the contrary, must in common fairness be interpreted according to this fact. Nor shall we find any great difficulty in doing this. In the quotation that I have already made, which states, that they that go down to the grave shall come up no more, the meaning becomes clear if the

* Job vii., 9. † Job iv., 15. ‡ Job xxvii., 19, 20. ** Job xix., 25—27.

† „ xxxii., 8. § „ xviii., 18. ¶ „ xxvii., 8.

next verse is read: "He shall return no more to his house; neither shall his place know him any more."* Then again, in the writings of Solomon, there are two or three passages which are repeatedly quoted to show that the doctrine of a future life formed no part of the belief of that inspired teacher. "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."† "For the living know that they shall die; but the dead know not anything; neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun."‡ But then in this very book we have the clearest possible indication of a future life in the words of the text. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."§ And in the book of *Proverbs* the light shines so distinctly in reference to this topic upon nearly every page, that it is almost impossible for any one to read a single chapter without discovering that the future state of retribution must have been uppermost in the mind of the author. "The fear of the Lord tendeth to life, and he that hath it shall abide satisfied."|| "The path of the just is as the shining light that shineth more and more unto the perfect day."¶ "In the way of righteousness is life, and in the pathway thereof there is no death."** "To him that soweth righteousness shall be a sure reward."†† And on the other hand of the wicked it is said they are reserved "for the day of evil," that "though hand join in hand" they "shall not be unpunished,"‡‡ they are "broken without remedy,"§§ and overthrown by God "for their wickedness"||| and "shall remain in the congregation of the dead."¶¶ Nothing can be more clear, therefore, than that Solomon believed firmly in a future state of reward and punishment, and that consequently such passages as seem to teach the contrary must be susceptible of an interpretation that is in accordance with that fact. The one thing that befalleth the man and the beast is death. As the one dieth so dieth the other, and they have both one breath. As a matter of fact this is strictly true, and equally true is it that in this respect the one has no pre-eminence above the other. As far as their material organization is concerned, both

* Job vii., 10.

† Ecclesiastes iii., 19, 20.

‡ " ix., 5, 6.

§ " xii., 7.

|| Proverbs xix., 23.

¶ " iv., 18.

** " xii., 28.

†† " xi., 18.

‡‡ Proverbs xvi., 4, 5.

§§ " vi., 15.

||| " xxi., 12.

¶¶ " xxi., 16.

are of dust, and both will return to the earth from which they came. There, however, the comparison ends, for the writer immediately goes on to say, "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?"* pointing unmistakably to the great difference between man and the lower animals in his spiritual character, notwithstanding the similarity of his material organization to theirs.

Innumerable passages are scattered throughout the whole of the books of the Old Testament wherein the doctrine of a future life is not expressly stated is most unquestionably implied. At the very commencement of the record we meet with a description which involves a wide difference between man and the lower animals. Of the latter it is simply said, that they were made, whilst of the former, the process of his creation is distinctly described. In addition to the shaping of his material body from the dust of the earth, God "breathed into his nostrils the breath of life, and man became a living soul,"† a point of difference between him and the highest of the inferior animals which must not be overlooked. Although I am perfectly well aware that it does not say, that he received an immortal spirit, but that he became a living soul, ‡ still the very fact that language of so different a character is used in reference to his creation to that which we find employed concerning the calling into being of every other organic thing, shows unmistakably that there is a wide gulf placed between the two which it is impossible to bridge over. Moreover of man it is said that he was formed in the image of God,§ which clearly implies his possession of spiritual powers, that alone could bear comparison with the Eternal Being, whose child he was, in a sense which did not apply to any other part of creation. Then after the Deluge, the mandate that went forth against the shedding of man's blood, and the threat which accompanied it, were based upon this very fact of the creation of man in God's image. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."§

Terms such as these clearly express a superiority of man to the lower animals, which no conformation of his physical frame, erect posture, or even superior intellect, can adequately represent, but must be sought for only in that moral and religious nature which allies him to divinity, constitutes him a spiritual being, and makes him a child of God, and an heir of immortality. With such teaching as this before them, the

* *Ecclesiastes* iii., 21. † *Genesis* ii., 7. ‡ *Genesis* i., 27. § *Genesis* ix., 6.

ancient Israelites must have had some glimpses of their spiritual nature and of the future life.

The expressions used in reference to the death of the Patriarchs in the book of *Genesis* teach I think clearly the doctrine of a future state. Of Abraham, it is said that he "gave up the ghost," and "was gathered to his people."* The first term clearly implies the existence of something which was separated from the material body at death, and is the equivalent of the expression used by Stephen in his last memorable prayer, when being about to die for the faith he had cherished, he looked up to heaven and exclaimed, "Lord Jesus, receive my spirit,"† and the second sets forth the doctrine of a future life, inasmuch as Abraham's body was not buried with his people, but in a strange land far away from that where the bones of his ancestors reposed. Of Ishmael, it is also declared that "he gave up the ghost and was gathered unto his people,"‡ and precisely the same terms are applied to Isaac,§ and with very slight variation to Jacob.|| In all these cases the giving up of the ghost is clearly expressive of the separation of the soul from the body, and the being gathered to their people, implies not the burial, for it takes place before the act of interment, but the rejoining of their ancestors in the region of disembodied spirits of which I shall have more to say presently. God is called "the God of the spirit of all flesh,"¶ an expression which clearly implies some sort of spiritual resemblance between God and the human soul—a fact which is also made more apparent in the Hebrew form of oath which we so constantly meet with in the Old Testament, "As the Lord liveth, and as thy soul liveth."** It is difficult to understand this oath, except upon the principle that man is a spiritual being, and was understood to be such by the persons who employed this form of speech, and with whom it was considered so weighty and important. Moses in one of the most awful interviews between himself and Jehovah, prays that if God will not forgive the grievous sin which Israel had committed, his own name might be blotted out of the book which the Lord had written††—a fact which seems to imply on his part not only a knowledge of a future state, but of the book of life, in which the names should be recorded of those who were considered worthy of inheriting the "many mansions," to be more clearly described at a later period, when life and immortality should be brought to light by the Gospel. How in the face of all these passages, and others of a similar kind, which I have not time to quote, Bishop Warburton could

* *Genesis* xxv., 8.

† *Acts* vii., 59.

‡ *Genesis* xxv., 17.

§ *Genesis* xxxv., 29.

|| " xlix., 33.

¶ *Numbers* xxvii., 16.

** *1 Samuel* xxv., 26.

†† *Exodus* xxxii., 32.

have come to the conclusion, that the doctrine of a future life was not taught in the books of Moses it is exceedingly difficult to understand.

In the later writings of the Old Testament the doctrine is more clearly set forth: "He [Jehovah] will keep the feet of his saints, and the wicked shall be silent in darkness."* These words are melodiously poured forth in that sublime song of Hannah; they are pregnant with solemn meaning, and can only find their full realisation in the great hereafter. The same remark may apply to David's momentous warning to his son Solomon, that if he forsook the God of his fathers, he would be cast off for ever;† a penalty which I think must have had far more serious meaning than could be involved in any mere temporal consequences of his act. In the Psalms of David, the passages which set forth the punishment of the wicked and the reward of the righteous, are so numerous, that the mere reference to them would occupy far more time than I have to devote to the entire subject. "The way of the ungodly shall perish,"‡ and "the way everlasting"§ is reserved for the righteous; whilst that God shall render unto "every man according to his work,"|| is taught, again and again, in the very plainest possible language. "Thou shalt guide me with Thy counsel, and afterward receive me to glory,"¶ is a form of prayer which is scarcely compatible with the belief that existence is to terminate at death; and the expression, "As for me, I will behold Thy face in Righteousness; I shall be satisfied when I awake with Thy likeness,"** points unmistakably to a land beyond the tomb, where righteousness shall be the portion of its inhabitants, and the immediate presence of God their joy for ever. Isaiah declares that the Lord "will swallow up death in victory, and the Lord God will wipe away tears from off all faces;"†† and in a still more remarkable passage, apostrophising Judah, he exclaims: "Thy dead men shall live together: with my dead body shall they arise."‡‡ In Ezekiel innumerable passages occur, which by the strictest exegesis seem to point unmistakably to a future state of retribution for deeds done in the body. The valley of dry bones—the innumerable visions—and the oft-repeated announcement, that "the soul that sinneth it shall die,"§§ but that they who turn from their sins, "and do that which is lawful and right," "shall surely live," and "shall not die," and that God hath no "pleasure at all that the wicked should die,"||| are all based upon the doctrine of the certainty of a future life,

* 1 Samuel ii., 9.

† 1 Chronicles xxviii., 9.

‡ Psalm i., 6.

§ " cxxxix., 24.

|| Psalm lxii., 12.

¶ " lxxiii., 24.

** " xvii., 15.

†† Isaiah xxv., 8.

‡‡ Isaiah xxvi., 19.

§§ Ezekiel xviii., 20.

||| " xviii., 21, 22, 23.

and without it would be meaningless and void. In Daniel, there is the unmistakable prediction of the stone that was to be "cut out of the mountain without hands," which "brake in pieces the iron, the brass, the clay, the silver, and the gold" of the great image, and which was indicative of the kingdom to be set up by the God of heaven, and never to be destroyed,* at the commencement of which, "one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."† There is also the prediction of the time to come, when "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."‡ It would seem that there could hardly be any mistake about the meaning of passages of this kind, wherein the consummation of all things and the immortality of man are so plainly set forth that the greater and more noble Revelation of Christianity seem to be almost anticipated. In Hosea we have the following, the meaning of which would seem to be tolerably clear, "I will ransom them from the power of the grave, I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction."§ And Malachi sounds the final note of alarm with regard to the "great and terrible day of the Lord," which "shall burn as an oven," "and all that do wickedly shall be stubble," to be burnt up; while to those who fear the name of God "shall the Sun of Righteousness arise with healing in His wings."||

Let earth dissolve—yon ponderous orb descend
And grind us into dust—the soul is safe!
The man emerges—mounts above the wreck,
As towering flame from Nature's funeral pyre.||

* *Daniel* ii., 44, 45.
† „ vii., 13, 14.

‡ *Daniel* xii., 2, 3.
§ *Hosea* xiii., 14.

|| *Malachi* iv.
¶ Dr. Young.

LECTURES TO THE LIVERPOOL PSYCHOLOGICAL SOCIETY.—WHY I AM A SPIRITUALIST.

 BY WILLIAM HITCHMAN, M.D., &c.

ONE of the greatest and best of living minds in Natural Science has recently favoured me with his opinion of Spiritualism—ancient and modern—to this effect:—"Matter is the *one and only* real life. Nature is a sort of chemico-physical laboratory, and everything we know is the result of that force, or energy, which she keeps in her furnace, for purposes indiscriminate. She is 'Red in tooth and claw,' as the poet truly sings, for she inflicts pain, and produces pleasure, without consciousness of good or evil, or origin, state, and destiny. We shall never know anything whatever of the Infinite Spirit which the superstitious mind calls 'God.' I do not agree with *you*, that man is a spiritual entity, or contains within his present being an *immortal* existence. I detect only iron law, and cannot answer your question, 'What then *originates* law?' I am simply harnessed to my work, as other animals are, and shall only be dismissed as they are, by accident, disease, or death. Such are the issues of *all* things known to Natural Science, for there is neither soul nor spirit apart from Matter. May I ask yourself, as a co-worker, why you are a Spiritualist? You know Ecclesiasticism is bygone monkery, and Christianity has failed utterly. *Le vrai n'est pas toujours vraisemblant. Le bon temps mythologique.*" I answer, that your conception of Natural Science is *ex parte* and one-sided, since there is not a philosopher of acknowledged reputation in Europe or America who has yet explained the laws of human thought, or even a peasant that can rightly interpret the feelings of the human heart, but will instantly reject your "scientific" *opinion*. Modern Spiritualists, of every degree, can tell you from adequate spiritual experience in their own families, or practical communion with "people *from* the other world," that the theories of Modern Scientists are in this respect false absolutely, and without justification. The spiritual heart and mind can appreciate now, as ever, the Religion of Christ,—the deathless truth, for example, that "the kingdom of heaven is *WITHIN* you;" and I tell you frankly Christianity has *not* failed, but professing Christians have failed. And why? Because, like the Churches of Christendom, they have ceased to realise the Spirit of Christ as the rule of daily life, on account of their *want* of spirituality in thought, word, and deed. AND WHAT SHALL BE SAID OF SOUL OR SPIRIT IN THE YEAR 1875?

The world of religious thought, at the present moment, is characterised by extreme restlessness at home and abroad. Men, of this our day, are waking up, as it were, from a long torpor of inactivity, in regard to the "one thing needful," and are manifesting an almost general *anxiety* for some permanent and safe basis of spiritual knowledge.

Segnius irritant animum demissa per aures
Quam quæ sunt oculis subjecta fidelibus.

The solicitude evinced is not, I find, directed simply or solely to the truth or falsehood of those peculiar dogmas which separate Church from Chapel, Conformity and Dissent, or as to which denomination comes individually nearest to the Life and Character of the Lord of Spirituality—Jesus Christ. It is rather for a basis of *science of soul*—present and future, springing out of, and independent of all sects in Theology. Such a scientific basis Modern Spiritualism alone can furnish. If there be one thing more than another which the history of recent controversy has taught emphatically, it is that *no* creed, sect, or church, however theological, can restrain the spirit of man in its onward and upward aspirations, satisfy the demands of each cultured intellect, and appease the longings of a loving heart. Let a broad impartial view be taken of religious polemics, or controversies now raging in our *Quarterly Magazines*, or *Fortnightly Reviews*, and it will be seen at once that while special dogmas have been the outgrowth of human character, special individuality, or true heroism of soul, in the spiritual religion of daily life, has never been the sole outgrowth of "CREED" in the history of the world. For myself, I say, as a Student of Science for 40 years—There is sufficient *good* in Nature to demonstrate Providence in evil. But are the quarrels of our day—in religious newspapers—of essential importance to spirituality of soul, or a sober, righteous, and godly life? I do not find *they* are cared for by distinguished Moralists in the British Association for the Advancement of Science, or the German Congress of Natural Philosophers, and I speak, as you know, from personal experience, having once been a Member of Committee in each body. For example, the question of the Unity or Trinity of God's nature, or existence, as Ruler of the Universe,—of the person, work, or character of Jesus of Nazareth, of the universal or partial expiation of guilt, vicariously, yes—"atoning" sacrifice of His "*blood*," on Mount Calvary—and kindred topics or noisy disputes, which by the majority of Kings, Queens, and Priests have been, and are considered worthy of endless war, murder, and punishment—Church against Church, in all ages and nations throughout the world. These wretched ecclesiastical sophisms, I repeat, whilst hopelessly

unsettled by Theologians themselves in Courts of Law, or out of them, are painful to contemplate; for instance, look at "Jenkins and Cook" fighting for the Devil, with Judge Phillimore and Bishop Ellicott at daggers drawn, like their prototypes in Tennyson's "Queen Mary;" these ecclesiastical recriminations are not religious or Christian at all, and the most distinguished men of our time, at home and abroad, in literature, science and philosophy, simply view them as *unburied* matters of the dead past—yes, the *dark* ages.

The questions now asked by philosophers are these: "Are we still Christians?" says Dr. Strauss. "Have we any religion at all?" says Mr. Mill. "Is there a God as described in the Bible?" says Professor Clifford. "Then the noblest thing for man to do is," he adds, "Curse Him and die." For myself, I say, is the Creator of each soul and body just, loving, and true, as well as spiritual, eternal, and powerful? Is there any scientific basis of human knowledge concerning *all* these questions that shall satisfy the heart as well as the head? or is there any demonstrative angel guide whom we can implicitly follow as rational beings, by faith *or* sight, from matter to spirit? I know that by clergy and ministers of all denominations, free discussion of modern Spiritualism is freely deprecated, on the ground that if an ignorant layman, like myself, forsake the beaten path of true orthodoxy and submission to the Priesthood, however narrow their minds or thorny the road, he is certain to go adrift, and find no resting place for his soul, or be swallowed up at once by the roaring lion of "Jenkins and Cook," seeking whom *he* may devour. On the other hand, I rejoice to know that the ablest as well as the most thoughtful minds with whom I have conversed in Germany, especially Hase, the splendid author of the *Life of Jesus*;" Rüeckert, the renowned commentator of St. Paul; Delitzsch, the learned author of *Biblical Psychology*, and others, whom I am proud to call my friends, one and all are adverse to this exclusive notion. In fact, I am somewhat apprehensive, that not only the religious, but the scientific world have already closed their eyes *too long* to the significance of Spiritualism; the new philosophy is getting into the hearts and minds of the people, and once having let that practice begun, believe me, *it will take a great many speeches to stop it*. It is vain, indeed, for Theologians or Scientists, to cry aloud with tongue or pen in the year 1875, "Delusion! Delusion!" Verily, the so-called delusion of yesterday is becoming the faith of to-day; and that which you and your colleagues *mock* at, or storm at, is become to millions as requisite and necessary for the welfare of the soul, as is the air you breathe for the health of your body. There are those amongst

us who have *studied* Spiritualism, conformably to the severe logic and philosophy of Bacon, by which the truthseeker has learned to accumulate facts and discard theories, save that generalisation of a Catholic scientific discovery which belongs to the laws of God.

In this way, I have conversed with, seen, and personally examined materialized spirit-forms, heard voices, received written answers to most difficult *test* questions, in foreign languages, from illiterate persons, and other proofs. The time is not far distant, if not already at hand, when the scientific imagination, or gratuitous opinions of Mathematicians and Physicists, on the subject of Spiritualism, will be of no value or importance at all, either to themselves or others. By my experience of new knowledge, the existing observation of actual communion between two worlds of Matter and of Spirit, is now following the regular course that scientific discovery is *wont* to run, so that I could myself almost suppose Spiritualism to be true without practical inquiry.

It has been called nonsense and "humbug"—that is the first stage; now it is called dangerous and devilish—that is the next. And presently when it is said, "There is nothing new in it from beginning to end," and it was plain to all learned or scientific men before the British National Association of Spiritualists was thought of, or established, then shall all men know how to apportion to Kate Fox, Cora Tappan, Lizzie Doten, and others, their due and immortal honour. As lovers of Truth, whether in Science or Ethics, Spiritualists neither ask, nor desire more, than that respect which belongs to the moral and intellectual attitude of each true enquirer, in other departments of knowledge, namely, a fair field and no favour; we want no patronage or partizanship from lawyers, parsons, doctors, or naturalists; we care for no *temporary* disputants, or bigoted sectarians; we want only *perpetual inquirers*—yes, "perpetual inquirers"—who, if they find our science or doctrine wanting, will give it to the winds; if they find Spiritualism true and sufficing, will stand on it like the Rock of Ages, ever remembering, that eventually right is better than expediency, and that in seeking truth and finding it, whether it be called by man, Spiritual or Material, we can never forsake God, either in the flesh or out of it, on Earth or in Heaven. Are not these reasons for embracing Spiritualism? Such is the touchstone of experimental science—an appeal to observation—in every branch of Natural Philosophy; and facts and phenomena of the like force and testimony, I tell you, are equally great and good in Modern Spiritualism, and that, *in limine*, or, upon the threshold, is my answer to your question, "Why are you a Spiritualist?" *Ithacos intra muros*

peccatur et extra. Hic et ubique! Reverting to Spiritualism as a question of Science, resting upon the will of God to mankind, or based in truth and fact upon the constitution of the Universe, I say, from practical inquiry alone, that one Mind or Spirit out of the flesh *has* sometimes the power to influence another, yet in the body, and no demonstration, in Mathematics or Physics, is more invincibly conclusive, than established mediumship between the visible and invisible worlds.

Are there no principles in Nature, except as properties of molecular motion? Does not light pass through material sand, or silica with fixed alkalis? There is nothing incredible or unphilosophical in this statement—neither is it evidence certain of folly or fanaticism. Why cannot spirit influence spirit, as well as mind control mind? Ask Nature concerning Spiritualism, and be satisfied with what *is*. You cannot deny, for example, as a Modern Scientist, that there exists in the brain and nervous system—an unquestionable subtle force, or energy, called Animal Magnetism, which is associated with the Electro-Magnetism of the Universe, and given off at right angles from the organic electricity of the human body—and that distinct effects are produced in a galvanometer—even by voluntary muscular contraction—occasionally amounting to a deflection of 60°, and what is perhaps yet more remarkable, uniform in direction. And does not the gymnotus, like a flash of lightning, kill its prey at a considerable distance by peculiar electrical emanations? What is the exact weight of a fatal dose of cholera or small pox? *I say the most powerful agents in Nature are imperceptible to human sense.* And does not Plutarch solemnly assure us that the ancient Chaldeans—amongst other examples—had such emanations from their souls or spirits, as could destroy their enemies at a distance, without a weapon or visible motion? And seeing that the Naturalist is able to descry in the same light seven different colours, and to separate the rays of heat, light, and actinic potency—nay more, invisible force passes from one *material* body to another—why may not the Spiritualist affirm that affections, hopes, thoughts, feelings, or desires, are SOMETHING MORE than molecules of carbon, oxygen, nitrogen, and hydrogen called Protoplasm, of the physical basis of life—a particle of jelly—united together by the attraction of cohesion, which you call material structure, or bodily form. It will not do for you to say to me, as a wise philosopher, “*your notion of thoughts and feelings, or magnetic particles which impress them, are supposition or superstition.*” The facts and phenomena I assert can be *proved*; they may be demonstrated to you in appropriate conditions, therefore Spiritualism is just as much a scientific truth as is the admitted

fact of astronomical science—for example—that comets of great length, but small weight, pass away into outward darkness, and measureless space, and yet *return*, like a loving playful child, newly created or evolved—gambling round its affectionate parent.

Malapterurus Beninensis is not the only animal that has electrifying properties. The Royal Academy of Medicine in France has published to the world of science, again and again, that there certainly exists an *aura*, or vapour, a subtle exhalation that is in the body of man, whether called animal magnetism, psychic force, odic faculty, or *æther*, which latter, I say, is not improbably the life of the blood, and that this aura is similar in its nature to electricity, or lightning; that in point of fact, when thrown off by one person, it produces a physiological effect, for weal or for woe, upon another person—in short, the magnetism of man, I protest, is associated with the magnetism of matter, universally and in a scientific sense—therefore MIND can influence MIND, potentially or spiritually. And if *in* the body, why not *out* of the body also? Do not suppose that psychical faculties, soul, or spirit, are entirely dependant for true manifestation upon that soft substance within the skull—called brain or nervous matter. Animals low in the scale of creation, or evolution, can evince *special will* and *special desires*,—as I have shown you at the British Scientific Association—even when they are quite divided, and sub-divided materially. Examine the mental phenomena of marine worms for yourself—polypes of various kinds—not to mention other examples in the history of organic life—and you will find irrefragably, that there is mind in Nature that never had its origin or destiny, in cerebral or spinal organisation alone. “RUHIG UND RUHIGER. VIELES WIRD KLAR UND VERSTÄNDLICH!” Have you forgotten the garden of Schiller in the University of Jena? Depend upon it, Scientists are rather *too* physical, in their tenets and tendencies, to perceive impartially all that is truthful, concerning either soul or spirit, in fact, the spiritual entity remains, as Spiritualism demonstrates—with all the mental and moral qualities, good, bad, or indifferent. The spirit being then the body of the soul, after the physical structure of mind or brain has ceased to exist, otherwise than as elementary forms of air and soil, or the re-organisation of plants, animals, and men. How else could we reasonably believe that which has been proved to be true by the evidence of our senses? I could give you a *thousand* scientific examples of the truth of Spiritualism—that are just as indisputably sound and good—demonstratively so—in respect of mathematics or physics, as are the illustrations of any general principle called “law,” with which *you* or others deal, in the

whole circle of the natural sciences. Yes, the law of continuity of life, or the manifestation of disembodied soul and spirit, can now be tested by the touchstone of Science—whenever we place *ourselves* mentally, morally, and materially, in the requisite conditions to benefit by their operation—and with the same certainty of conviction as you derive from the magnetic needle or electric telegraph.

Dr. Whewell used to say, *Λαμπάδια ἔχοντες διαδώσουσιν ἀλλήλοις*. From the highest point to which Mr. Coxwell's balloon ever yet reached, fling forth a stone into space, when next you ascend from the Alexandra Palace, or elsewhere, and science gives us an expression by which one may find it again on the earth, within a foot, and the very moment of its fall. $S = m T^2$. Do you really suppose that in Spiritualism, and Spiritualism *only*, the man of science or learning goes to sea, like an ass, without chart or compass? Shall the falling meteor's path be laid down on a line of iron, from which it may not swerve by one hair's breadth? Through all the intricate mazes of the moon's devious track, shall the very instant of her greatest obscuration, during an eclipse, be predicted accurately a thousand years beforehand, and the very people to whom it shall alone be visible? Do not the veriest eccentricities of the wildest whirlwind follow a definite method, in all their seeming capricious perverseness? And shall the eye of the philosopher find wherever it rests in the heavens above, on the earth below, or in the waters underneath, invariable order, and unswerving harmony of mind and matter, excepting only in Spiritualism, and that is given up to chance-medley, chaos or confusion—as the Paradise of fools, where reign fanaticism and folly supreme? Believe it not! Philosophy *may* “clip an angel's wings,” but the science of the spirit-world, I assure you, can re-produce them.

'Tis strange, but true, for truth is always strange;
Stranger than fiction.

Withal, whatever Materialism may do for the head, it will never satisfy the heart of man, *continuously*. There are moments, I know, when bitter scepticism of everything that is spiritual or immortal seizes us. Still the feeling is natural to man, that the Universe is bright and beautiful, magnificent and divine—that God is a spirit, and man the image thereof. Genius and Nature testify of a future life, in the native intuitions of our thoughts and feelings, apart from the external or objective facts of Modern Spiritualism, by an appeal to the heart and soul in which true love exists, that is simply quenchless. There are spiritual affinities *within* us that harmonise with the higher affinities of the world of angels, as is shown in the fact, amongst others, that all the finest of poets, and the most pure-minded of

philosophers, ever sing and teach us of the most spiritual states of soul. If sceptical of spirit, or spirit-life, and the Angel World, they live and die in the noblest forms of Pantheism. They own that Love's very pain is passing sweet, and they are as a body at peace with God's universe. As for Spiritualists themselves, throughout the world, they are I think one and all agreed upon this truth:—If God exist, and there be a future life for man, the Father is spiritual, and the son *must* be spiritual; and He is the Creator and Governor of that world of spirits which now holds communion with the race of mortals, as they have ever done from generation to generation, when CONDITIONS were fulfilled.

Is it, I would ask, conceivable to the impartial thinker, that God *has* left us in utter ignorance of His Divine purpose, not only for time, but for eternity? If so, I apprehend there can be no such thing as crime, sin, or disobedience at all—mentally, morally, or socially—from the cradle to the grave. I hold that it is neither possible nor probable for the calm and steadfast investigator of Spiritualism to believe that we *are* left in total darkness of a life to come, or without an angel-guide to instruct and warn in right and wrong, good or evil, from matter to spirit. But for the science of Spiritualism, are the facts of Psychology themselves intelligible. I know that the phenomena I speak of are true in nature and in fact, from personal observation and experience—hence am I a Spiritualist. For the sake of brevity, I will give only two such examples, and leave you to explain them in terms of physical science, from nebula to dust, or the theory of cosmic gas. After the death of Dante, the great Italian poet, the thirteenth book of "The Paradise" could not be found. Anxious search proved of no avail from time to time, and this, as I think, the first work of modern literature, was abandoned as lost to the world of mortals by all searchers. Finally, one night, young Alighieri, his son, was visited in a trance by the spirit of his father, and was told by Dante where the manuscript had been placed by himself, prior to departure. The information thus spiritually impressed upon the mind of Alighieri, the filial medium, was strictly correct. The missing canto was found at once, and the writing, though extremely mildewed, had been rendered clear and intelligible from whatever cause. Now the "Paradise" of Dante, I need not say to you, stands alone in the history of literature as a creation of human genius. It is a mystic divine song, unfathomable, I suppose, to Materialists, greatest among the great. It has since passed through innumerable editions of its own—solely—and has been translated, over and over again, into all the languages of Europe, whether dead or living. It may be well to state

that the spiritual form of each soul is constituted, not only by Dante, but the science of Franklin, Mapes, Rush, and other spirits, in sum and substance for the *coming* life of its *present* ethical conduct, or moral and mental condition. This mentality is transparently manifested (the controlling spirits assure us); the soul of each individuality is clothed by the power of the spirit, and makes itself strikingly visible to the beholder, in conformity with existing habits and intelligence—whether cultured or degraded. Surely this vision, if true, is of stupendous import to mankind. The godless person will then not be able to conceal his real condition; each sphere of spirit is indeed a *mirror of truth*—every soul is naked in splendour or shame, as is very beautifully said in the 15th verse of the 16th chapter of the Revelation of St. John: “Blessed is he that watcheth, and preserveth his garments; lest he walk naked, and they see his shame.” Now *this* revelation of the spirit-world is stated to have been given to John by the angel of Jesus himself, who was sent to signify it; and Spiritualism confirms the fact. The Apocalypse, in short, makes mention of these white garments of pure spirits as blissful evidence of ultimate angelic glorification. To such an extent is this the case likewise in spirit-teachings, that noble souls are spoken of, whilst still on earth, *as vested inwardly with the white robe of purification*. Indeed, none who at any time are said to have caught a glimpse of the Angel-World have known how sufficiently to extol that celestial and lovely radiance, in which the spirits of the just are made perfect in the Lord. It is this same white raiment of exquisite beauty (although there are other degrees of spiritual investiture) which Dante so ingenuously distinguishes as the true self-likeness of each soul-spirit in future life. He thus sings of the soul causing its first clothing—(*Purgatorio*, xxv., 88-108)—the spirit being the exterior of soul:—

Soon as the sphere
Receives you, round the plastic virtue beams,
Distinct as in your mortal limbs before;
And as the air, when saturate with showers,
The casual beam refracting, decks itself
With many a hue; so here æthereal air
Weareth that form, *which influence of the soul*
Imprints on it; and like the flame, that where
The fire moves, thither follows; so henceforth,
The new form on each spirit follows still;
Hence hath it semblance and is body called,
With *each* sense, even to the sight endued;
Hence speech is ours, hence laughter, tears, and sighs,
Which thou may'st oft have witnessed on the mount,
The obedient spirit fails not to present
Whatever varying passion moves within us,
And this the cause of what thou marvell'st at.

The other curious fact of psychological import to which I

promised to advert, is this: In the early part of the spring a friend of mine, who is one of the editors of the *New York Sun*, a very learned man, well versed in mental science, but not a believer in Spiritualism, was amusing himself after the fashion of Mr. William Ewart Gladstone, in essaying to fell a large pine in a wood near South Orange, Massachusetts. The limbs and the topmost extremity of the tree had decayed greatly, leaving chiefly the trunk. Being a woodman scarcely expert, he had felled the tree against another, somewhat curiously, and was thus compelled to cut it away as best he might accomplish. As he was actually doing this a powerful impression took possession of his whole frame—body and soul—accompanied with a sensation of quickly-spoken urgent command, which seemed to enter the very top of the head, and dart with the rapidity of an electric shock to the centre of his heart, with a distinct affectionate voice that uttered the words, "Stand back!" Without looking, or considering for an instant, he stepped backwards six or seven feet, and had no sooner done so than the very moment he saw the broken top of this large tree had then fallen, right on the spot where he previously stood, and must have struck him dead forthwith, but for the spirit-voice—inasmuch as the timber fell with such crushing force as to bury itself with earth.

If you say there is no use in this, or any other sort of Spiritualism, believe me, you may *enjoy* that opinion if you can! I adhere to my own view. By way of conclusion, I will just touch upon your remarks concerning the Church, the Bible, and the World. I know full well that both clergy and laity are often deterred from the attempt to face new truth, whether called religious or scientific, nay, *political*, lest pecuniary difficulties should be multiplied. But surely the earnest truth-seeker has no such fears or apprehensions, at least they do not arrest his spirit of enquiry. The Churches say to you, as they do to me, of course, that God *has* revealed His will to man, and that the legacy is witten in Hebrew and Greek documents, called *The Book*, now translated into the vernacular, to be "understood of the people." But is this collection of writings, however sacred, a complete and perfect guide to all humanity? My objection to this dogma of Church and State is, that the books in question are not known to all the races and tribes of men throughout the world. They have never been accessible or intelligible to more than a small fraction of the human race, and the most intellectual nations of the earth have now repudiated the book as the "*infallible*" Word of God. Nine-tenths of the best scholars of Europe have now declared it to be of human or fallible origin—questionable in facts of history, morality, and the future life. Spiritualism, in my opinion, is

the *only* revelation of God or Angels that is, or has been, adequate to the wants of suffering humanity throughout the world, whether red, white, yellow, or black, from constitution, clime, and country.

The fact is patent to every student of history, or the science of Anthropology, that for ages upon ages, and without any Bibles at all, spirit-communion *has* brought consolation and peace to millions upon millions of mankind. It is not true to say that this result is due entirely to ignorance and superstition, ancient or modern. The ranks of Spiritualism have been and *are* furnished by all classes of every people—British and Foreign—simply everywhere. Only a short time since, some of the foremost minds of France, in the Assembly of Versailles, sincerely cheered the enlightened remarks of the Duc d'Audiffret Pasquier—heartily and repeatedly—when he spoke the eulogy upon Count de Remusat—one of the greatest of modern statesmen, himself a Spiritualist—to the effect that the new philosophy had satisfied his soul in life, and given him peace in death. I say the learned Assembly of France sincerely cheered the *words* "Spiritualism" and "Spiritualist." All honour to them!

Modern Spiritualism is the only remedy for Modern Materialism. It is a fact, moreover, known to every scholar that the upholders of "*infallibility*" have never been content with their doctrine of inspiration, even of each letter—that any British or Foreign printer might set up (the fact being that "*ORIGINAL*" Scriptures are Mythical) since Despots have not failed to supplement existing Scriptures, and other canonical books which have been voted by councils of men not to be the Word of God any longer; with the teachings of the Fathers, I say, the Bible is mixed up of the sixth and seventh centuries, and we are asked to believe in their *several* interpretations—although they have never agreed amongst themselves—there are some renderings diametrically opposite—and now, in 1875, they are revising the Word of God *again*, and you may expect a new Bible shortly. All the Translators, I know, are not distinguished for orthodox Theology. There are noble characters and lofty thoughts to be found in the Hebrew and Christian Records—and all the Bibles of the world—but I reverence the sacred book of European nations—especially, and above all things, for the life of Christ—a man so God-like in brightness and beauty of the Eternal Spirit that he has reflected Heaven upon earth. Most emphatically, also, for its sterling honesty—it tells us of the *vices* as well as the virtues of Jehovah's chosen people—reminding all of the great truth that God's best servant, as well as God's best son, is that Divinest Hero of Soul from age to age, whose religion of the heart is most exemplified in spirituality of life.

Lastly, whatever may befall, it behoves us to "*live according to God in the spirit.*" No matter what representative of the Churches you may take, in ancient or modern times,—whether Fénelon, Calvin, Wesley, Channing, Parker, Martineau, Dallinger, Manning or Spurgeon,—such doctrines as predestination, original sin, justification by faith, or what not, have no interest now for the most gifted men,—or noblest women of our age; in literature, poetry, science, and philosophy. Spiritualism, I repeat, is the *only* testimony that can satisfy THEM, or give real knowledge of soul and spirit in the Angel World. For myself, I am thankful to Heaven for the *past*—but I am not a servile copyist of THE PRESENT age,—nations, or people, as regards the reception of doctrine, and whilst claiming veneration for *all* goodness and greatness in every Church, *as* in the heart, life, or intellect, of each individual soul,—grateful for every bright and beautiful thought, and actual scintillation of genius and wisdom—I still am a Spiritualist from sound conviction;—faith in and knowledge of Divine spirituality, as the voice of God to man in 1875—but my only watchword—now, as ever, is—Justice to Truth, or Human Progress wherever or whenever found,—in spirit *and* matter—no bigoted creeds, or exclusive dogmas, but candid souls, open to yet greater revelations—of a higher and purer nature, from generation to generation.

SONGS FOR SPIRITUALISTS.

REMINISCENCE.

WHEN I was young the heavens were
blue,
The grass then had a greener hue,
The world and all in it was new.
The days were bright and calm and
clear,
Almost throughout the live-long year
Each like its fellow did appear.
On every hedge red berries grew,
And wild flowers burst upon my view,
In pink and gold and white and blue.
On every leaf a diamond hung,
A melody through all things rung,
Each living thing like me was young.

The birds on daring wing and strong,
In music varied sweet and long,
Flew up to God with morning song.

The little brook was full of glee,
I ran and played with it so free,
It seemed almost to talk with me.

And when the stars came out at night,
And the moon rose so pure and white,
O but it was a glorious sight!

I wondered if beyond the sky,
Above the stars that looked so high,
The angels were as glad as I!

T. S.

THE LIFE BEYOND DEATH.*

BY FREDERIC ROWLAND YOUNG,

Minister of the Free Christian Church, New Swindon.

THE author of the Sermon named at the foot of this page is a well-known clergyman of the High Church party, who devotes himself very largely to the work of "Missions," or what we Protestants call "Revivals of Religion." The Sermon itself is one of two funeral sermons preached at All Saints' Church, Margaret Street, Cavendish Square, on the Sunday after the Rev. W. Upton Richards had passed away. It aims to give, in a clear and concise form, the teaching of the Early Church on the present state of the faithful departed, as that teaching is to be found in a note on "Paradise," in the works of Tertullian, in the Library of the Fathers. Bearing in mind that Mr. Body rejects the doctrine of purgatory, "as wanting the sanction of the undivided church," the following may be taken as a fair outline of his discourse. After calling the attention of his hearers to the aspects in which death was regarded by the whole world of heathendom, Mr. Body shows that "in nothing is the power of Christ more manifest than in the revolution He has wrought in man's thought and anticipation of death." True, Christ does not, in every case, fully remove the physical fear of death; but He does take away the moral fear and the mental awe too often associated with the last mortal hour. The preacher then proceeds to show that the dwelling place of the spirits of the faithful departed is in Paradise, "the locality of which is not revealed to us, and which is not Heaven itself, but the present home of the disembodied spirit, man's waiting place until the resurrection morn, when," as Mr. Body believes, "the redeemed spirit shall be clothed again with the sleeping flesh, no longer subject to corruption." Paradise is to be thought of rather as a state than as a place, and, consequently, its locality is of little importance compared with its actual nature, or what it is. "In it," says Mr. Body, "the faithful await the coming of the Judge, and near it, yet not in it, the lost await the Judgment Day." Paradise is not a state of unconsciousness or inactivity, it is not a sleep. "Personality, consciousness, memory, all live on in the disembodied spirit." From this consciousness arises the assurance of the heavenly recognition of saint by saint, and blessed intercourse with them. The

* *The Present State of the Faithful Departed.* A Sermon by the Rev. GEORGE BODY, B.A., Rector of Kirkby Misperton, Yorkshire. Third Edition. London: J. MASTERS & Co. Price 6d.

faithful departed are with Christ, not locally, but by communication with Him. Beneath the power of the vision of Christ the spirits of the faithful departed attain to a perfect development, and the needs of the perfected spirit are met. There are real relations existing now between us and them. The Church makes her confession, "I believe in the communion of saints." This communion involves a belief in the intercession of the saints for us, although this truth of their intercession does not involve the practice of our directly invoking them, while it does suggest to us the privilege of prayer *for* them. Mr. Body concludes his suggestive and powerful sermon in these words: "Believe in the communion of saints; realize the interest the faithful dead take in you here; meditate on their powerful intercession; dare to bear them in your hearts before God, especially those you have known and loved here." And then follows a brief but touching reference to Mr. Richards, the former pastor of the congregation.

In the above outline we have made Mr. Body express himself almost literally in his own terms, varying his phraseology but very very slightly, and never to the extent of varying the sense. It does not come within the limits of our present object to show wherein we agree with, or differ from Mr. Body; but it will be seen that the Sermon we now bring before our readers contains certain teachings which ought to be interesting to every Spiritualist.

No careful and intelligent student of the sacred Scriptures can fail to see that the information they give of the "life beyond death," as far as the details of that life are concerned, is comparatively small. Saint Paul, in speaking of "our Saviour Jesus Christ," says, "He hath abolished death, and hath brought life and immortality to light through the Gospel." In a very real sense this statement is true. But it is not true in the sense that much information is vouchsafed to us, even by Christianity, of the processes and *phenomena* of the future life. On this subject, as on many others, Holy Scripture is far more silent than some of its indiscriminating readers and interpreters appear to believe, who frequently strain oriental figures until they are ready to snap, and make apocalyptic language refer to the life beyond death which was certainly intended to refer to "the life that now is." The Scriptures teach with an emphasis and clearness of statement which all may feel, that there *is* a life beyond death, and that the character of that life is determined by law not by chance, and by the characters which we have formed in the present life; but beyond these solemn verities it is a stern fact that they tell us next to nothing.

The reticence of Scripture on the future life will be readily admitted by many persons. But it will be suggested by some of the readers of this article that Modern Spiritualism has supplemented the statements of Scripture, and that we now know, or may become familiar with the details of the future life through its *phenomena*. Undoubtedly Modern Spiritualism has demonstrated the reality of the life beyond death, and brought its demonstrations into the very realm of the senses, where they were so sorely needed. It has also as conclusively proved the reality of communication between what we call the living and the dead; and by means of communications thus enjoyed, we have come to know many interesting and instructive particulars of the future life. But when men talk as they sometimes do, about "the teachings of Modern Spiritualism," as if it had lifted the cloud which veils the face of the future, and removed, by solving, all its mysteries, they should be reminded that the teaching of the spirits are various and conflicting, to such an extent indeed as to make it impossible for us to reduce those teachings into a consistent and rounded whole. In the life beyond death there are Protestants and Catholics, Churchmen and Dissenters, Trinitarians and Unitarians, Christians and Non-Christians, Atheists and Theists; men and women, indeed, holding endless varieties of opinion, and in endless varieties of spiritual condition; with this result, that while they may and do communicate their thoughts and feelings to us, we cannot always be sure how far what they say is true; while their contradictory statements leave us without the possibility of constructing a *system* of teaching, and presenting that system to the world as altogether reliable. By the very fact of their communicating with us they prove their own continuity of existence, and that the heavens and the hells too are open to these our earths; while in spite of all their varieties of teaching, they appear to be one and all agreed in believing that the law of progress obtains in the eternal world as it does here, that evil itself is not eternal, and that what we call eternal punishments are not true. Beyond these affirmations, the teachings of the spirits cannot be accepted without the greatest possible caution. Of course, every Spiritualist *who is also a Christian*, and who, therefore, makes the teachings and law of Christ his final standard of appeal, will judge of communications by that standard, and receive or reject them accordingly.

How is it, why is it—that our ignorance of the life beyond death is so great? St. John, in his first Epistle (chap. iii., 2), tells us that "we shall be;" but he reminds us that "it doth not yet appear what we shall be;" in other words, that a full revela-

tion of the conditions of the life beyond death is and must be reserved for experience. "It doth not yet appear" what precisely our bodies will be; the localities in which we shall reside; our surroundings; the developments of our present powers, and of those which are now latent, but which will then be developed; our precise employments, or the materials upon which we shall subsist. Over these, and many other particulars there rests for the present a thick cloud, rarely pierced through, the existence of which does not disprove our immortality, or interfere with our communications with the departed, but which may well make us modest in spirit and cautious in speech. Much of the present is involved in impenetrable mystery, and it is natural that the same law should obtain with respect to the future. Language is human, and therefore imperfect, while it conveys one meaning to one man and another to another. "It is also true that too great familiarity, if it does not always "breed contempt," is apt to breed indifference; and it may be if our knowledge of the details of the life beyond death were complete, and we became thoroughly familiar with them, we too might be betrayed into indifference to the future, if we did not feel contempt for it. But there is one very solemn truth, which more than any other helps to explain to us why it is we are as ignorant as we are of the future life. Nothing but personal, actual experience, can enable us to realize many things even in this life, and this is still more true of the other life. In a dispensation like the present, in which we are dealing with scarcely anything but processes, and can never be sure that we have arrived at final results, "it doth not" because it cannot "yet appear what shall be." "Life is a constant becoming," and not until this mortal has put on immortality shall we be able to feel the tremendous reality of sin and holiness, rebellion and obedience, a life devoted to evil and a life devoted to God. The heavens and the hells are all entered here, but what they are in themselves, in all their fulness, must be reserved for a future, when we shall be in them, as we are not and cannot be in the present life. If, in view of these facts and truths, it be asked, "Why, then, should we think of the life beyond death?" the reply is ready and reasonable. We ourselves are moment by moment going into that future, our thought of it will affect our estimates of the present, and the present is but the seed-corn out of which the future harvest is to come. We do not know all, and there is much we cannot know until after the death-hour; but we may know that the grave is not the be-all and end-all of existence, we may know that the happiness or the misery of the future is but a development of the life that now is, and our great concern should be not to fight with ignorant impatience against the

darkness which perhaps we may not be able to lessen here, but so to live, so to discipline our spirits, so to place ourselves in obedient relations with the order of God, that "when He appeareth we may see Him, because we shall be like Him." "And every man that hath this hope in him, purifieth himself, even as He is pure."

It is only fair to my friend the editor of this Magazine and his readers, to remind them of the fact that I, and I only, am responsible for the sentiments of this article. I may be right, I may be wrong, or I may not be wholly the one or the other; but in this, as in every other case, I try to "prove all things and hold fast that which is good," or that seems to me to be so, leaving to all others the like measure of freedom I claim for myself.

THE JOURNEY TO THE TEMPLE OF TRUTH.— A VISION.

CECIL, the Truth of Harmony. CECILIA, the Love of Harmony.

PART I.

Cecil: I perceive, *Cecilia*, that your mind is anxious and perplexed. Say, what troubles you?

Cecilia: I confess you have read my thoughts, and shall be glad if you can assist me to a resolution of my doubts and fears. In my former years I had no doubts, but all seemed to be certain; and I took the Scriptures to mean literally what they say, and I was then happy in the assurance that I was right; but since I came in contact with others who presented the inner meaning of the Divine Word in a different light it caused me to reflect. The light which shone seemed to dissipate all the dark parts, so that no darkness remained; the very brilliancy of the light *causes me* to tremble, and how can I *know* that this light is not an illusion of my senses?

Cecil: Yourself, *Cecilia*, has answered your own question. Compare your own inner experience, rejoicing in the new light of Divine truth, with what you formerly experienced. Remember the adage—"Experience makes fools wise."

Cecilia: But, *Cecil*, do you mean to assert that *experience* is to be my only guide, and that my own feelings must settle a matter so momentous as the salvation of the soul, and which must affect my future destiny? Do not trifle with me, *Cecil*! my feelings overcome me.

Cecil: I would not, nor dare not, trifle with a soul in the agony of doubt, as to what is *Divine truth*; and because I know that with your sex the "emotional" is more active than the

"rational," I therefore appealed to *that* in the first onset. But I know full well that the emotions *alone* are untrustworthy. And, with your permission, I will endeavour to take you step by step up the mountain, to the sacred "Temple of Truth."

Cecilia: Stay, Cecil; tell me, am I right in being where I am now, or must I retrace my steps?

Cecil: The soul in its pursuit of truth must not, and cannot go back. What saith Jehovah?—"In such My soul hath no pleasure." Your own love for truth has brought you to where you now stand, and you cannot go back if you would. Try, *Cecilia*, make the effort to retrace your steps?

Cecilia: I am powerless. I *feel* I cannot go back; and yet I fear to advance. But if I go forward, will you promise not to lead me into danger?

Cecil: Fear not! If the ground beneath your feet is not firm, then cry out, and Cecil will take you back to where you started from.

Cecilia: But the way is strange; the path *looks* tortuous, and the way that I came so far was straight and easy, and the road was always crowded with company, and I was never *alone*; but now I feel *lonely* and *alone*, and am therefore disconsolate.

Cecil: You have heretofore, *Cecilia*, judged by appearances, "things are not what they appear to be," and this you will find before you have advanced very far in the new path of righteousness.

Cecilia: Cecil, you talk strange words, do you mean to say that what I see around me is not what it seems? I see a tree, do you tell me it is not a tree, which my eyes look upon?

Cecil: I am speaking to you, not of earthly but of heavenly things, call to mind the man who had his eyes opened. He said he saw men as trees walking, under the *appearance of a tree* there was a man, but he could not then tell the one from the other. There is a truth in these remarks when applied even to earthly things, but now we may not stop to talk of this.

Cecilia: I thank you, Cecil, you talk so strange, and yet what you say, attracts me, and rivets me to the spot; tell me more, I pray you?

Cecil: We may not linger for the sun is up, and we must walk in the day while we have the light.

Cecilia: How strange! Your words seem to me like truth, yet, though thoughts have been given to me (I know not where they came from, or how they came, or who gave them to me). I now feel how ignorant I am; when not so far on the journey. I thought myself 'tis true, and *I love the truth*, but tell me whence came the doubt? I feel as if I have to begin again to learn, I *must* have certainty or else I faint, and I shall die.

Cecil: The same power that sent those thoughts to you, also spoke to me, and guided by that I am now here, and offer you my hand to show you the path of life: I myself am also a man under authority. It is a law of our being that one cannot walk that path alone. How can affection progress without the wisdom that it loves, and how can wisdom advance without its life and love? Love without wisdom to direct would soon exhaust itself and be powerless. But we must now start on the journey, and I will beguile its wearisomeness by telling you, Cecilia, something of the way in which you are being led.

Cecilia: I am ready, your words inspire me with confidence, and where you lead I will follow, but you will not walk too quick, will you? for I am faint and weary with the toil I have undergone, and I see the path before us is rugged.

Cecil: Thy appearance tells me so, and I cannot but be gentle. "Jehovah shall lead His flock like a shepherd, and He tempers His strong wind in the day of His east wind." Take some food, the manna, which is angels' food, will strengthen thee? for thou shalt be fed with food convenient for thee.

Cecilia: I have tasted of the bread of God and the wine of the kingdom, which makes me feel a new creature. Surely God is in this place, and I knew it not.

Cecil: We now start, Cecilia, and while feeling our way for it is not yet very light, the sun is hardly at the horizon, I ask you, do you know at what stage of the journey you now are?

Cecilia: What stage? Why is it not one journey? What do you mean by "stage," Cecil?

Cecil: Are there not twelve hours in the day? There are twelve stages before we arrive at the glorious Sun World. The name of the city we are travelling to is called Zion, and it is situate on the top of a mountain, but our feet are to stand within the gates of Zion. You are now in the sixth hour of the day, or in the sixth stage.

Cecilia: Tell me, Cecil, why there are *twelve* stages, as you call them. It is quite new to me, and I am fond of numbers, although I cannot use them as I could wish.

Cecil: You are in the sixth, because it is the culmination of the toil and labour, and anxiety; the next is the seventh, and there is REST: you will enjoy it all the more for the severe toil and exhaustion of the sixth. And in this stage remember, He that is *Faithful* to truth came to thee, and thou hast seen His face. Be thou faithful unto death, and the "crown of life" shall be thine, for thou shalt see the "King in his beauty," and then a new name shall be given to thee.

Cecilia: Must I *die*, Cecil? Surely the bitterness of death is past!

Cecil: The *ego*—the I—the self—*must die*, before you can have the new *life*.

Cecilia: Then let me die here, for my soul is sorrowful, even unto death, and the stage is dreadful. I cannot ascend the mountain, it is so steep—so rugged, and my strength is gone.

Cecil: Thou shalt not die but live, and declare the glory of Jehovah. Lay hold of the arm of Omnipotent strength, and He shall hold thee up, lest thou dash thy foot against a stone. I am told that at the end of this stage a chariot awaits us—"the chariot of Israel, with the horsemen thereof"—and the horses know the path so well they will soon take us to the "city of habitations"—the city of the living Jehovah.

Cecilia: O how beautiful, Cecil! But who made you so wise? Where did you get your knowledge from?

Cecil: "Blessed are the pure in heart, for they shall see God." The Angel *Purity* appeared so me, and she gave me a key, which I am to use in any emergency or perplexity that may arise.

Cecilia: How beautiful, Cecil; I feel that my experiences are something like a *purification*. I once thought that we were not pure, because the Bible said so; but then though I said I was impure, I did not think I was as bad as others, but now I do feel impure and that makes me sad; but what was the key you say *Purity* gave you? I should like to see it, it must be very beautiful?

Cecil: Wisdom holds the key, *Cecilia*, but it is not to be seen in nature, for the "*Secret* of Jehovah is with them that fear Him;" suffice it for the present to say that by it the mysteries of death and of life are unfolded, and the *law* of the "influx of life" is made known, and then I see the "*Harmony*" which exists everywhere, but without the key it cannot be seen anywhere; do you understand me, *Cecilia*?

Cecilia: The law of life, dear Cecil, do tell me about the *law* of life, for my experiences tells me there is life, but what is life? and is there a *law* by which life descends, perhaps you can unravel the mystery of life for me?

Cecil: 'Tis yet too soon, you could not bear the manifestation, all now is under a veil, and is wisely hid; seek not to lift the veil for *Isis* is only seen in nature under a veil. The veil will be lifted, but we are commanded to wait Jehovah's time.

Cecilia: We will now rest a while, Cecil. I thought at one time the punishment was greater than I could bear, but now the glory beaming through the clouds is almost more than I can support.

OSIRIS.

RE-INCARNATIONIST BRUISERS AND THEIR VICTIMS?

By THOMAS BREVIOR.

IN the *Medium* of July 23rd, Signor Damiani avers himself a Re-incarnationist, and anticipates that Re-incarnation will be the subject of great discussions in England. An anticipation hardly likely to be realized if full credit is given to his assertion in the same letter—"I recollect reading the polemics on Re-incarnation when quite unbiassed in the matter, and I must confess that the Non-Re-incarnationists were ever worsted in argument, leaving the arena contused and bleeding." Who that gives great heed to this warning would care to enter the lists against adversaries so formidable, so invariably successful, and who so avenge themselves upon their enemies? Who would care to engage in a fight in which they are sure to be "worsted," and forced to retire, contused and bleeding, from the arena? Who would wish to be thus mauled and mangled, and made fitting subjects for surgical operation—a ghastly spectacle to gods and men, butchered to make a Roman or Parisian holiday? These savage gladiators are all unmindful of the admonition, "If ye are strong, be merciful." Their eye does not pity, nor their hand spare. Signor Damiani appeals to Christian Spiritualists, and quotes the New Testament in support of Re-incarnation. I have heard of "muscular Christianity," but this is certainly the most vigorous and robust type of it yet presented. Indeed I suspect that instead of being muscular Christians, these fighting and bruising Re-incarnationists are simply a new sect of muscle-men. They may exhibit in full blossom the old pagan virtues of personal prowess and self-assertion, in a spirit worthy of Hector or Jem Mace; but they must hold in supreme contempt the milder virtues enjoined by the book to which the worthy Signor makes appeal. When smitten on the one cheek, instead of turning the other also, they incontinently hit out right and left, till their antagonist retires from the arena "contused and bleeding."

I am not so well versed in the foreign literature of Spiritualism as Signor Damiani, and, therefore, am not acquainted with those fatal *rencontres* on the Continent. It is possible that the adversaries of Re-incarnation there have made the grave blunder of confounding it with Spiritualism, and that in denying the latter they have laid themselves open to the skilful thrusts of the new Crusaders, and have so been unhorsed, and fallen in the

arena contused and bleeding. But one would like to know who among the Spiritualists has met at their hands this ignominious defeat; and to have the names of their illustrious conquerors—those grim warriors, terrible as an army with banners. First and foremost among the latter we may expect to find their generalissimo and chief, M. Rivaille—better known by his *nom de guerre* of Allan Kardec. Well, his books are being translated into English, and I would suggest that for our insular information, there should be an appendix to them, giving the long and full list of those slain and wounded by him in single combat, or who, borne to earth by his victorious lance, contused and bleeding, have surrendered at discretion. There might also be an illustrated edition, in which should be depicted the weapons and arms of the vanquished, as fitting trophies of his prowess. Another plate might show the long file of captives bound to his war chariot in honour of his triumphal entry into the Capital. And, in contrast with the floral offerings and arches of triumph, and fifes and drums playing, in alternate French and English, the “Marseillaise” and “See the Conquering Hero comes,” there might be another of the defeated champion on his bier, and the disconsolate widow with her maidens, and Tennyson’s dirge,—“Home they brought her Warrior dead.” Among these great victors, are we to include Kardec’s successor, poor Lemayre, who after his great successes has been perfidiously betrayed, and is now a captive to the Philistines? Or are we to name his amiable translator, who I very much regret to hear has nearly worn out her eyes in translating the works of the master whom she loves not wisely but too well? I can well conceive that many a manly heart has been pierced by the gentle Anne; but then I apprehend it has been with other darts than those polemical; and, I protest to thee, O gallant Signor, never should I have deemed her such a fierce, fighting Trojan as thou would require us to believe!

Again, who are the vanquished knights who have been thus compelled to bite the dust? Is it, for example, M. Pierart, who bearded the lion in his den, who feared not the great Goliath of Re-incarnation, and for years, and almost single-handed in his *Revue Spiritualiste*, carried the war into the very citadel of the enemy? When I met him in London, I saw on him no scar or bruise. I thought him about the jolliest Frenchman I had seen. Perhaps he thought that a merry heart (like spermaceti) was “The sovereign’st thing on earth for an inward bruise.” At all events he was anything but the frightful warning, which according to Signor Damiani’s representations I should have found him. Or is it M. Clavaire? I have not the pleasure of personally knowing him, but I am

glad to see that he is still writing in *Human Nature* as cheerily as ever, apparently all unconscious of the bruised and bleeding spectacle he must present to friend and foe as a consequence of his hand-to-hand fight with these all-conquering gladiators. Signor Damiani advises us to read what has been written on the subject, especially the controversies spread through the spiritual literature; well, I think I may claim to be fairly acquainted with the literature of Spiritualism, so far at least as that of England and America is concerned, as well as with the principal passages of arms in this country between the Re-incarnationists and their opponents. So far I feel the ground firm under me, as Professor De Morgan would say. I confess myself, however, quite ignorant of any, much less *every* occasion in which the latter have been so signally worsted as the worthy Signor represents. I believe the earliest as well as the most powerful opponent of the doctrine among us has been Mr. William Howitt. On what occasion, when and where was he "worsted," and forced to retire from the arena contused and bleeding? The last time I saw him he was hale and hearty, with no wound, or bruise, or scratch, discernible. A short time since he wrote from Rome, extracting from a Roman journal, an account of some discussion there on Re-incarnation, by which it seemed, to quote his own words, that the Kardecians were catching it. If the champions of this doctrine realise what has been said to be

The stern joy that warriors feel,
At foemen worthy of their steel.

I doubt not that the veteran, armed only with the sword of the spirit, will be ready as ever to do battle for truth against all assailants, and say with Scott's gallant knight:—

Come one, come all! This rock shall fly
From its firm base, as soon as I!

Or is Emma Hardinge aimed at in the quotation from Damiani? Some, at all events, of my London readers will remember her exposition—or rather exposure—of the subject, at one of the Conferences at the Beethoven Rooms; and they will call to mind how the true believers were not elated, and how she retired from the arena, not contused and bleeding, but amid a salvo of plaudits, and with votive offerings of flowers. Or, again, and as a later instance, is it the Baron Dirckinck Holmfeld who has glutted the ire of those stern warriors, for having dared to publish in this Magazine what he regards as a true exposure of the founder of this new sect; this revival of an old superstition with a new face? I had the pleasure of meeting him but a few weeks since, when he was neither maimed, nor halt, nor bruised, but as brisk as bottled beer, and as lively as a cricket.

Or lastly is it the latest, but not least public opponent of this *pseudo* philosophy—Dr. Sexton, whom Signor Damiani had in his mind's eye? He has on more than one occasion refuted its pretensions; but so far from falling a victim to the heavy chastisement this should have brought upon him, the bruisers have not even ventured to show fight. Who then are the victims who so successfully hide their discomfiture and sorrows from the world? Let us not burst in ignorance and unavailing regret, but let us know them, that we may condole with them, and that the British National Association of Spiritualists, with its wonted liberality, may open a public subscription on behalf of the sufferers.

The works of Allan Kardec will soon be before the reader in a brand new English dress, and I think I may venture to say that the "insular pride" with which we are charged will not stand in the way of their fair consideration. English Spiritualists will consider alike impartially whatever theories in connection with Spiritualism may be presented to them—whether those of Swedenborg or Harris, Davis or Rivaille, Joseph Smith or Joanna Southcott; but we shall not be deterred from speaking fully and freely by any raw-head-and-bloody-bones apparition that may be conjured up, or by mythical stories of wounds and bruises inflicted upon those who have had the temerity to expose and denounce a baseless and mischievous superstition.

I have no doubt my friend Damiani will do good service to the cause he has espoused as to any cause with which he may think fit to ally himself; but he will not do so by biographical reminiscences which only remind us of the exploits of Captain Bobadil, or the recent travels of Mr. Jesse Shepherd; or which still more forcibly recall that courageous hero, Mr. Bob Acres. The readers of Sheridan, or those who may have seen *The Rivals*, will remember that the worthy squire to appease his "honour," screwed his courage up to the point of sending a challenge to his rival, but was at the same time anxious to impress him with a proper sense of his danger that he might prudently avoid the fatal encounter; and so instructs Captain Absolute, the bearer of his challenge to "Tell him I am commonly called 'Fighting Bob.' You may say that I usually kill a man a day:—you might say that I sometimes kill two men a day" and as Captain Absolute is retiring, he shouts after him "You may say I keep a private grave-yard in which to bury my enemies."

Signor Damiani is a gentleman of extensive reading, so that he may also call to mind the story of Chanticleer who strutted over the farm-yard as though it all belonged to him, and

startled the family with his untimely noise in the small hours of the morning; but at night on the centre of the supper-table was a fine roasted fowl garnished with the inscription—"This is the cock that crowed in the morn."

The story may be a fable, but it bears the obvious and sound MORAL—"Don't strut too much; nor crow too loud, nor too early in the day."

Notices of New Books.

AURORA.*

THIS "volume of verse," as it is modestly styled, does not bear the names of its authors on the title page; but we believe we violate no confidence in stating that one is a frequent and valuable contributor to this Magazine, and the other, her husband, the writer of the preface to the volume of *Extemporaneous Addresses*, by Emma Hardinge. Each contributes in about an equal proportion to the volume, and their respective poems are distinguished by their separate initials. It is pleasant to find husband and wife thus associated in literary partnership; and, as in the case of William and Mary Howitt, in community of views and tastes, of literary pursuits, and a high order of poetic gift, such as is shown in the volume now before us.

It has not been heralded by literary trumpeting, nor puffed into temporary notoriety; and in these days of rapid reading and reviewing, a volume of poetry which has in it nothing spasmodic or sensational, and is not recommended by the name of some celebrity on its title-page, is not likely, whatever may be its merits, to attract any considerable share of public attention. But by the fit audience, though few, which this volume will reach, it will be welcomed with increasing appreciation; and as it becomes more known, its circle of readers will continue to enlarge.

Those poems to which the initials "A. A.," are affixed evince considerable culture, and exhibit a freshness of thought and a certain archaic quaintness of fancy, which, while free from the slightest taint of affectation, remind us of the poets of the seventeenth century, with whom we should judge he is more in sympathy than with those of a later time. Those by "A. M.," are marked by a glow, a warmth, a richness of imagination; a

* *Aurora: a Volume of Verse.* HENRY S. KING & Co., 65, Cornhill, and 12, Paternoster Row, London.

spiritual insight, and a tender mystical piety. It is no exaggeration to say that these poems will rank with those of Elizabeth Barrett Browning and Adelaide A. Proctor, not only as among the best contributions to the higher poetry of our time, but as belonging to the highest poetry with which our gifted countrywomen have enriched our English literature. Were we to enumerate the several poems in this volume to which we would direct the reader's attention, we should have to transcribe nearly all its table of contents; but to specify only a few we may name "The Phoenix," "The Voice of the New Church," "The Magic Glass," "Anselmo's Angels," "On the Cross," "The House of Clay," "Shadows on the Wall," and "Understanding."

Three of the smaller poems are in illustration of spirit-drawings:—"The Woman Curious after Death," "In the Wood of Error," and "Opportunity;" and another, entitled "Illumination," gives us some glimpses of the poet's experience in this phase of mediumship, as interesting and instructive as it is little understood; her drawings being remarkable not only in their origin and mode of production, but also for their artistic merit.

We should have liked to present one or two poems entire, for any fragment of a poem, by detachment from its setting, loses much of its beauty; but space will only permit us to quote from *Aurora*, the last poem in the volume, its concluding passage:—

Somewhat, or touched, or heard!—Mankind, alas!
 As yet is as a shattered looking-glass,
 Reflecting Heaven in fragments! For a space
 It yet must see in part!—But when by grace
 And favour of Thy Father it may be
 Made one and gathered into unity,—
 As morning mists which from the valleys rise
 Assume their bodies as they near the skies,—
 And being at one in all its varied parts;—
 Into one Heart gathered its myriad hearts;—
 Into one central Love its myriad Loves;—
 When, with one will, the mighty Titan moves,
 Mild, yet majestic;—when with purged eyes
 It seeks the narrower path to scale the skies;
 Nor wars with Power, but hand in hand with Love,
 And calm-browed Wisdom is content to move
 Mighty in meekness;—manifold in grace:
 Then not alone may He behold Thy face
 Only as in a flash;—Thy voice may hear
 Only as in a whisper;—know Thee near
 Only by feeling;—in that hour shall He
 Behold the fulness of Thy majesty,
 Its grandeur, and its glory, and its grace,
 As to the Sons of God Thou show'st Thy face,
 Pacing the heavenly courts with constant tread,
 Girdled with glory; but Thy blessed head

As yet uncrowned, for in Thy hand Thou hold'st
 Ever two crowns, and but a veil unfold'st
 Sprinkled with star dust: well content to wait
 Patient in Love, the eternal word of Fate,
 Which is the unwritten Law for Gods and Men.
 So shall He gaze upon Thy beauty then!
 And of Thine eyes, so tender and so calm,
 Shall search the depths unhidden, palm with palm
 Shall press undoubting! Then shall hear a voice
 Not all unfearing. "Most Beloved, rejoice!
 Dost thou not know me, dear one? Side by side
 Walking so long! The Spirit and the Bride
 Long promised! See Thy crown and mine are here,
 Take that thine is, Beloved,—wherefore fear?"

Oh! visible Spirit of the Inner Life,
 Oh! Soul of Things, made manifest! The Wife
 Is not, to Youth, so near and dear a thing,
 As Thou shalt be to Manhood, in the Spring
 Of that new Year;—the Dawn of that new Day,—
 That Hour among the Ages! When?—oh when?
 Yet may we kiss thy garment until then!
 Made One with Thee in knowledge of Thy Grace,
 Spirit with Spirit now;—then Face to Face.

The influence of Art and Poetry; the mysteries of Life, Death, and Eternity; the Soul, its temptations and victories; the communion between Earth and Heaven; these are the ever-recurring topics of meditation in this volume, not, as presented by Dr. Dryasdust's ponderous and sombre essays, or still more doleful sermons; but sometimes by direct illustration in poetic parable; at others, as the background of fascinating pictures—rich in colour, glowing with life, and captivating in all their varied forms of beauty. To the lovers of true poetry and noble thought we commend the book.

ALLAN KARDEC'S SPIRITS' BOOK.*

MISS BLACKWELL'S translation of Allan Kardec's celebrated Spirits' Book which had been for some time announced and therefore anxiously looked for has now made its appearance. It is a goodly-sized volume of between four and five hundred pages and contains consequently a large amount of matter. Almost every conceivable subject connected with the spiritual part of man and the future life is discussed in its pages, and it therefore cannot fail to prove highly interesting to Spiritualists in particular, and to a large number of other persons in general. We must confess to so thorough a distaste for the subject of

* *The Spirits' Book containing the Principles of Spiritist Doctrine, according to the Teachings of Spirits of High Degree, transmitted through various Mediums. Collected and set in order by Allan Kardec. Translated by Anna Blackwell. London: TRUBNER & Co., Ludgate Hill.*

re-incarnation that we opened the book with a good deal of prejudice. A careful perusal of its contents, however, has led us considerably to modify our views if not regarding the doctrine taught at least respecting the author of the book, and very much of the philosophy enunciated by him apart from the theory of re-incarnation. There is so much sound sense on almost every page of the volume that we are now in no way surprised at the enormous circulation which the book has had in France. It puzzles one to know how it is that spirits of so superior a character as those unquestionably were from whom most of these communications came should have taught the doctrine of re-incarnation utterly opposed as it is, according to our thinking, to reason, and according to our experience to spirit-teaching in general. However the most satisfactory explanation that can perhaps be given of the conflicting and contradictory character of the communications received from the spirit-world is perhaps to be found in the volume itself, to which we must refer our readers for information upon this topic, and a hundred others of an equally important and interesting character. Miss Blackwell deserves great praise for the way in which she has accomplished her task of translating this volume into English, and we trust the sale will be sufficient to repay her for the labour which she must necessarily have bestowed upon the work. Apart altogether from the doctrine of re-incarnation, which of course forms the most conspicuous feature in the volume, there is a large mass of most valuable information upon many different topics, and consequently we can easily imagine that the book will have a large sale amongst English Spiritualists.

[AMERICAN] SPIRITUAL MAGAZINE.*

THIS Magazine—which commenced its career in January last—is edited by the Rev. Dr. Watson, whose name will be familiar to English Spiritualists as the author of the excellent work entitled *The Clock Struck One*. We cannot help expressing our regret that Dr. Watson did not select some other name for his journal, because, as our Magazine circulates largely in America, the use of the same title by another periodical is likely to mislead. This is, however, not a matter of very serious importance; but on perusing the number for August, we came across a cause of very grave complaint. The first and principal article in the number is entitled “Christianity.—Spiritualism.—Science;” and on reading it, we find that entire pages have been taken from Dr. Sexton’s Oration on the “Claims of Modern

* *Spiritual Magazine*. Memphis: BOYLE & CHAPMAN.

Spiritualism upon Public Attention," almost *verbatim*, without the slightest acknowledgment. Not only is Dr. Sexton not named in any way, but there is no indication given that the entire article is not an original contribution by the editor. Now, however much the smaller fry of American writers may be given to wholesale plagiarism of this kind, Dr. Watson is a man of ability, and should be above these mean and objectionable practices. He is quite capable of writing an article for himself, and certainly ought not to fill the pages of his Magazine by such a method. If he wishes for a contribution from our pen, he shall have one with pleasure, free of charge, but at least let us have the credit of what we write, and take the praise or blame, according to the deserts of our work.

T. R. HAZARD'S SPIRITUAL COMMUNION TRACTS.*

THESE comprise four small publications, issued by Mr. Thomas R. Hazard, a gentleman well known in connection with the Spiritualists in America, and to some extent in this country. They consist of spirit-teaching, given through the mediumship of J. C. Grinnell, and were taken down at the time. The medium it appears was almost entirely uneducated, brought up amongst the poorest and most illiterate classes and, possessed of no intellectual acquirements, and of only average mental ability. The communications some of them display profound thought, and are all of them well worthy of perusal. The following are the subjects treated of in No. 1, from which a tolerably accurate opinion may be formed of the contents of the other three parts. Soul and Spirit—God the Father, Earth the Mother—Soul Inspiration—Trance-Speaking Mediums—Thought—Many Personalities in one Person—The Spirit's Expression—Mind—Spirit—Soul and Body—The Mortal and Spirit-Sphere—Unity—Charity—Ever Upward and Onward—Immortality—Individuality—True Harmony—Spirit-Life—What is Truth?—Difficulty of Inditing—Man—Spirit-Families—Resurrection of the Spirit—Materialization—Effect of State of the Weather on Mediums—Public Speakers—Influence of Darkness on Spirit-Phenomena

* No. 1.—*Modern Spiritualism Scientifically Explained*. Illustrated. By a band of Spirits through the Mediumship of the late John C. Grinnell, of Newport, R.I., in the presence of the Compiler T. R. Hazard. No. 2.—*Essays: Moral, Spiritual, and Divine*. [Part I.] Addressed by a Spirit Wife and Daughters, through the Mediumship of the late John C. Grinnell, of Newport, R.I., to a Husband and Father, in the presence of the Compiler T. R. Hazard. No. 3.—*Essays: Moral, Spiritual, and Divine*. [Part II.] No. 4.—*Essays: Moral, Spiritual, and Divine*. [Part III.] London: G. S. SEXTON, Junr., 75, Fleet Street, E.C. The price of the Tracts is 6d. each; or the four will be sent post free in paper for 1s. 6d.; cloth lettered 2s.

—Effect of Diseased Persons in a Circle—Effect of Education on Soul Growth—All Animals Immortal—Dwarfs—Idiots—The Two Memories of Man—Spirit-Communion—The Spirit Always Perfect—The Conjugal Relation in Spirit-Life—Good and Evil a Necessity—Soul and Spirit not the same—All Men liable to Temptation—Mesmerism—The Internal Man—Instinct and Intuition—Dumb Animals—Conviction and Conscience—Divine Inspiration—How we are to know the Spirit's Inspiration—Fantastic Dreams—How Spirits Communicate through Mediums—The Illuminations of the Spirit—Man's Free Will—Spirits benefited by Earth Communion—All Existence Eternal—The True Church—True and False Attributes of God—How Thoughts of the Living affect the Dead—Intelligence. These small publications have had we believe a very large circulation in America, and have been very highly spoken of and deservedly so in that country. They are now introduced into this country for the first time, and we have no doubt when they become known, they will be as eagerly sought for here as they are in America.

MADAME LEYMARIE ON THE RECENT FRENCH TRIAL.*

MADAME LEYMARIE has issued a full account of the Paris trial of Buguet, Firman, and her husband, together with all the declarations made (mostly by Englishmen) on the subject of the genuineness of some of the photographs. The matter comprises a book of 254 pages, and will prove valuable as an important record of this unfortunate case.

HYMNS FOR THE SPIRITUAL CHURCH.

TE DEUM LAUDAMUS!

From Earth and Ocean, flower and tree,
And from all living things that be,
The song of praise ascends to Thee :—
Te Deum Laudamus !

The shining rivers as they flow,
The seasons as they come and go,
Breathe soft to all the winds that blow—
Te Deum Laudamus !

The modest daisies in the vale
Their morning-song of praise exhale :
The grand old mountains never fail.
Te Deum Laudamus !

Through the vast cycles of the years,
Though all unheard by mortal ears,
Still rings the music of the spheres—
Te Deum Laudamus !

With all Thy universe so vast,
With all Thy Church in ages past,
We'll praise Thee long as life shall last :
Te Deum Laudamus !

With angels who behold Thy face,
With seraphs in their radiant place,
Our grateful song of joy we raise :—
Te Deum Laudamus !

T. S.

* *Procès des Spirites.* Edité par Madame G. P. LEYMARIE. Paris : Librairie Spirite, 7, Rue de Lille.

NOTES AND GLEANINGS.

A SEANCE AT MRS. GUPPY'S.

MISS GEORGINA HOUGHTON has kindly furnished us with the following report of a *seance* which recently took place at the residence of the far-famed medium Mrs. Guppy:—

Before giving the account of the *seance* held at Mrs. Guppy's, on the 28th of July, I wish to state the particulars of a singular circumstance which took place earlier in the month. Mrs. Hardy, during her late visit to London, has been so fully engaged that she found it impossible to come on the Wednesday as she had wished, to see me and my many spiritual curiosities; she therefore sent me a message by a friend, requesting admission on some other day. I wrote to suggest that as she would be at liberty on Sunday (July 18th), she should come to me quite early on that day; which she and Miss Fletcher accordingly did. We had very pleasant chat while I showed her some of my spirit-drawings and other objects of interest, but she several times mentioned how very strongly she felt the spiritual influences in the room. At last she exclaimed, "Oh, I never did feel anything like this! it seems as if everything in the room was being moved about by spirits." Soon after that they took leave, and I began to put away my things, when, glancing at the mantel-piece, I missed from it a small china vase, and a little Madeira curiosity—the half of an orange peel, painted yellow inside, and crimson, with yellow flowers, on the outside. They were both very valuable to me, as having been gifts from dear friends, so I at once wrote a note to Mrs. Guppy, that in case they should be brought to anyone at a *seance*, she should know where they were.

Well, it seems that on that very morning, while Mrs. Guppy (who wears herself out in the service of her friends, and in the cause of Spiritualism), was endeavouring to recruit her strength by a little extra repose, she felt the touch of small cold things, so she pushed them farther from her in the bed, but when she got up they had vanished, and were not to be found. My letter on the Monday morning explained to her what they had been. On that same evening she held a *seance* with Mrs. Hardy, as medium in conjunction with herself, and during the course of it, my little treasures were placed in the hands of two of the sitters; but our spirit-friends had, with pencil, written a message for me inside the orange peel, which will remain there as a testimony to the character of those invisible ones, who manifest their wonders through Mrs. Guppy's mediumship—"Excuse us, we only borrowed them, *we never steal*." My little ornaments are now back in their own places.

Mrs. Guppy has been indulging her friends by engaging Mrs. Hardy for a series of *seances*, and has thus given them the opportunity of witnessing the marvels resulting from the combination of two such powerful mediumships. Her invitations have been eagerly sought for, and most liberally granted, and on the 28th of July the assembly was unusually large, for we numbered about forty persons, among whom were some very distinguished guests, so instead of adjourning up stairs into her *seance* room, we remained in the drawing rooms, of which the windows had been properly darkened. Some of your readers may not be aware, that in her *seance* table, Mrs. Guppy has had a circular hole cut, of about 9 or 10 inches in diameter, the piece being again replaced with a hinge, so that it lifts up like a lid. Mrs. Hardy arranged the sitters, selecting those who were to be at the table, while the others formed an outer circle. She placed Mrs. Guppy on her left, and me by the side of Mrs. Guppy, so that we three were just in front of the lid.

There was a dark *seance*, when a few flowers and some large branches of lilac and other shrubs were brought; then the wax candle was lighted, and over the opened lid was arranged a piece of black calico in which a slit had been cut, thus forming a sort of dark cabinet under the table, and the candle was taken into the back room, so as to throw but a very subdued light into the one in which we were. Presently we saw one finger of a hand gleaming up at the

aperture, then all the fingers, and when each person in rotation asked, "Is it for me?" they moved *once* for *No*, and at third or fourth the answer was *Yes*, by a threefold movement; the lady stretched forth her hand to touch that of the spirit, and there was thus a little interchange of question and answer. Other hands were afterwards seen, but they scarcely rose above the aperture of the table. Mrs. Guppy asked a gentleman for his silk handkerchief, in the corner of which she tied a knot, which she passed down to be taken hold of, and many of the sitters in succession held the upper part of the handkerchief, pulling against the spirit-hand, and thus realizing its strength. Mrs. Guppy asked leave to place her ring on one of the fingers, which being granted, she did so, and the finger was held up several times, showing the ring upon it, and raps were made with the ring under the surface of the table.

A small bell was held over the hole, and the white fingers were seen to clasp it, after which it was rung under the table, a second bell was passed down in the same manner with a similar result. Mrs. Guppy has a curious musical instrument called Turkish bells, formed of eight metal cups ranged one above the other for the octave, and very weighty. We held this with the handle downwards, and we saw it taken between the two middle fingers of a hand, and thus carried down, and I do not think that any *mortal* fingers could have held that heavy instrument in that way. The upper part of it was then projected, and answers were given by rapping it against the hands of those who approached closely enough, and some of the blows were pretty strong. Mrs. Ramsay then passed me her bracelet, and asked me to hold it at some distance *above* the hole, which I did at about 5 inches, and suddenly, almost like a lightning flash, the hand sprang up and seized it, and after a short time threw it out on the table.

We were then desired to go and have tea, and on our return, the table was moved out of the room, and a large circle was formed, still with a second circle beyond, Mrs. Hardy being seated on a chair in the middle, and she requested a gentleman to place his feet one on each side of hers, to be assured that she did not move from her place, and the light was then extinguished; she then mentioned that during the *séance* she would continually strike one hand against the other, more for the purpose of stimulating the influence from herself by which the spirits work than as any kind of test, for any such test would be quite superfluous, as many persons in the circle were being touched at the same time by warm and firm spirit-fingers. Mrs. Hardy (whose back was turned towards us), is occasionally clairvoyante, and she said "I see three young men, brothers." She partially described them, and the lady by my side whispered that they belonged to her, and Mrs. Hardy continued, "They are for the lady on the right of Miss Houghton, and there is also a little girl." "Yes, quite right, also my child." Then Mrs. Hardy said, "There is a spirit saying, 'I am Ferdinand.'" He was claimed by the gentleman who guarded her feet, and some messages were delivered from him. Suddenly she cried out, "Oh, Sam, smothered! strike a light quickly, Mr. Hardy, make haste." When he had done so, we found that she was completely enveloped in a large table cover. We disentangled her, and the light was again put out. One gentleman's chair was taken from him, and Mrs. Guppy, who was in the outer circle, made several exclamations that different things were being done to her, and Mr. Burns said he wished the spirits would bring Mrs. Guppy inside the circle; presently she was quite silent, and Mrs. Ramsay, whose seat was next to hers, said, "Oh, be still and quiet, for Mrs. Guppy is *gone*!" In about a minute she said in a faint voice, "Where am I?" and she *was* within the circle, but they must first have entranced her. But again, she was lifted up, and now in her normal condition, for she spoke several times, and her voice was heard close to the ceiling. Suddenly she was placed on Mrs. Burns's lap, but was quickly removed, and was carried swiftly round the circle, her dress whirling against us, and at one time I took hold of her foot above the level of my head; then for an instant she was seated on my lap, and next, at my request, on the lap of the friend by my side. She described it as the most delicious feeling of *dangling*. They afterwards floated Mrs. Hardy in the same manner, then Mrs. Guppy again, and they then seated her on the floor by the side of Mrs. Hardy. Some little squeaking sounds were heard, after which a spirit spoke with the direct voice, and told us we might ask for some things to take away. Mrs. Hardy mentioned one or two,

and among them a butterfly; one gentleman asked for a stone, which was brought, also two dead butterflies in a box: which I hope Mrs. Hardy has taken with her to her transatlantic home. There were several other things brought, but nothing of any importance. The voice wished us "good-night," and when the gas was lighted, we found the carpet within the circle all strewn over with visiting cards from a basket in the corner, and the letters Mrs. Guppy had received during the previous week.

It was certainly a wonderful *stance*, from the great variety of manifestations, and was a grand *finale* for Mrs. Hardy, who gave us some hopes that she may pay us another visit next year.

"THOUGHTS FOR THE TIMES."

On Sunday, August 15th, Dr. William Hitchman, F.R.S. and Professor Honorary of Anthropology in the Galileo-Galilei Academy of Naples, lectured at the Spiritual Church, Liverpool, on Continuity of Life, and the Indestructibility of Force, as "Thoughts for the Times." The audience, as is customary when the Doctor lectures on religio-philosophical questions which are topics of the day, was comparatively numerous, intelligent, and attentive. He reviewed the recent scientific discourses delivered in the metropolis, so far as they related to mind, spirit, soul, &c., especially one by Lord Rayleigh, on "Dissipation of Energy," at the Royal Institution, in Albemarle Street, Piccadilly. Have we not stirring thoughts in serious times? What with a duke for its president, and a real live lord for its lecturer, together with a course of lectures for half a guinea, really the London people ought not to perish "for lack of knowledge" in the year of grace 1875. Dr. Hitchman's address led up from matter to spirit—from morality to religion—in a very easy and natural way, showing, step by step, that material particles may be projected through space with the utmost freedom; but that light, heat, electricity, and magnetism did not consist of transmitted ordinary matter, but of transmitted vibratory motion freely interchangeable with the former energy, in all the forces of nature, whether called animate or inanimate; the transmitting medium of the universe, which pervades infinite space, being a spiritual form of ether alone, in harmony with other spheres, and this kind of mediumship permeates all kinds of known sensible matter, constituting a *vis viva*, with every dissipation of energy; reciprocally in the case of subtle, celestial radiations, the molecules of ether, or more ponderable substances, angels and mortals. Self-attraction and self-repulsion are the grand secrets of the dynamic philosophy, explanatory, alike of the teachings of Huyghens, Fresnel, Hudson, Tyndall, and Rayleigh, as well as other speculative hypotheses in the physical sciences—the fact being that such theory explains the practice, or deportment of molecules and ether conjointly, vibrations in air, or sound-waves, although these latter are 10,000 times longer, and 869,000 times slower than ether waves; adequate to the solution, moreover, of the very minute difference in the retardation of the doubly refracted rays in crystals, and mutually in different qualities, or those vibrations which always take place in perpendicular planes, with two electricities, &c. Certain is it that this charming idea, the conception of Dr. Hitchman's spiritual philosophy, which he has consistently maintained "through evil report and good report," for some forty years past, is most strictly true; in short, a fine specimen of the accurate knowledge which constitutes science, if we apply it to the case of flowers, and other facts in natural history, else there would be no such thing known to brain and nerve, as aroma, or fragrance, and assuredly no such thing as "scent," with endless variations appreciable to men and animals, whilst in the occupancy of organised bodies on this planet. "Human beings are for ever giving off magnetic particles, he said, impressed with the love or hatred of their hearts and brains, from which they respectively emanate, not destined to melt hereafter in the infinite azure of an eternal past, like streaks of a beauteous morning cloud, but to mark our future destiny in that higher and better world of spirits which God, in his mercy, has vouchsafed to all who advance in the paths of virtue and knowledge, exercising each faculty of human nature, in the enlightened recognition of truth and goodness, by which alone each Spiritualist should be distinguished."

Correspondence.

"REST IN THE GRAVE."

To the Editor of the "Spiritual Magazine."

SIR,—Apropos of this subject, I wish to lay before your readers a few facts which are curiously illustrative of the propriety of observing and obeying the express wishes of dying persons. It has been generally supposed that the departed spirit does not care what becomes of its dead body, and cannot be affected by any indignity which may be offered to the poor discarded carcass. This opinion requires correction, and in aid thereof I submit to your notice the following circumstance, which may be thoroughly depended upon.

About the year 1838-9 the wife of an Independent minister at Lyme Regis, the Rev. Mr. Smith, (the name is genuine) expressed a wish when she was dying to be buried in Martock churchyard, Somersetshire; but her request was disregarded, and she was buried in a Baptist chapel graveyard at Lyme Regis. Soon after her death the husband left Lyme, and let his house to a family named Pitman, in the drapery business. This family were persecuted with the most extraordinary and peculiar noises throughout the house, and especially in the bed room where the woman died. Nearly every night footsteps would be heard ascending the stairs, followed by a loud knock at the bed-room door. When they said "Come in!" the invitation was greeted with a shout like that of mocking laughter. A dissenting minister at Martock, named Palmer, hearing of the strange disturbance came to Lyme to investigate it, and slept in the room which seemed more especially to be haunted. He went to bed, and drew all the curtains round it. They were soon drawn back by some invisible agency to the accompaniment of the mocking laugh previously noticed, and this troublesome annoyance was repeated as often as he re-arranged the curtains. The Pitmans left the house, which was soon occupied by another family, but the noises still continued until 1842 or 1843, when the body was removed to Martock churchyard, and then the disturbance entirely ceased.

The house is now standing, and has been converted into the "Victoria Tavern," Bridge Street, Lyme Regis.

Whatever may be the inference to be drawn from this circumstance, the facts are indisputable.

Yours, &c.,

Blackheath, 6th August, 1875.

NEWTON CROSLAND.

P.S.—ERRATUM.—In my communication which appeared in your August number the word "Metonymy" ought to have been printed Metonymy.

STUDIES FROM THE WORLD OF SPIRITS, BY THE
BARONESS ADELMA VAY.

To the Editor of the "Spiritual Magazine."

SIR.—The Baroness Vay has, as a spiritual, magnetic and prominently healing medium, a far-spread fame. In her *Studies* (the second edition of which has been published in 1874—Leipsic, O. Mutze) she professes the *theory of Re-incarnation* as taught in the *Book of Spirits* by M. Rivaille (under the fictitious name of Allan Kardec), and she quotes communications of sundry spirits who indorse that theory.

This branch or school of the form of Spiritualism, which had manifested itself in the Rochester knockings in the United States, was by its inventor, Rivaille, called *Spiritism*. It easily spread in France, where spiritual discernment is rare, and thence on the Continent generally, error being likely to find an easy reception. The *Livre des Esprits* is at its 24th edition; it swamped genuine Spiritualism, represented by Mr. F. J. Pierart's *Revue Spiritualiste*, which soon lost its readers. The able refutation of the hybrid system by Barthe was scarcely noticed. The protests of Howitt, Wilkinson, Shorter, and

other thinking Spiritualists in England did not reach France; and Baron Gildenstuppe, the laborious collector of old and modern spiritual ideas, who by direct spiritual writings accumulated facts sufficient to show that Re-incarnation is a "humbug," or at least a hypothesis without foundation, he who in his *Pneumatology* (p. 45, second edition) exclaims, "The catechism of Allan Kardec's Spiritism, this vulgar parody on experimental Spiritualism," could not but confirm this insanity of mind by stating himself that the transmigrations of the soul were far from objectionable, and by indorsing the stupid idea, that the human souls had a pre-existence, from which they descended down to their terrestrial abode. Is it a wonder that while such confusion of notions prevails in mankind, spiritism could boast of being quite a success? The school which adopts Re-incarnation as its foundation has called itself Spiritism. It is too late to call it *Rivailism* after its author, or to give it another name, showing it to be a particular sect of Spiritualism; and, although *Spiritism* in itself signifies the same as *Spiritualism*, the necessity of discerning both forms of spiritual intercourse distinctly from each other, compels us to call the one Spiritism, the other, which rejects Re-incarnation, Spiritualism—taking care of not confounding the one with the other.

Spiritism is to be considered as a spurious falsification of the truth, which genuine Spiritualism conveys to the mind, just as in Christianity simple rational truth, disseminated by the teachings of the Lord, soon become adulterated and perverted into spurious dogmas, and the noble germs disseminated among mankind, were mixed with the tares sown out by the fiend, whose endeavour it is to spoil good and truth by developing their antitheses in the human natural mind.

It is a pity that the gifted medium, the Baroness Vay, notwithstanding the noble aspirations and lucid thoughts which animate her, in the prevailing confusion of views and theories has become the victim of Spiritist error. The forty-eight introductory pages of her *Studies* show a philosophical cast of unripe thought, as you commonly meet it in the exuberant schools of German philosophy, and as it probably has been instilled into her recipient female mind. In her, just as in the talented trance-speaking American media, you meet a mixture of enlightened ideas and fine feelings with crude and indigestible notions. Half understood truth or one-sided conceptions are disfigured through wrong and captions conclusions, so that you scarcely discover a phrase in which a sound, clear thought predominates, and makes the prolixity of eloquent words understandable. With wonderful exertion she spreads out a dialectical net, and gives us her immature essays as a complete doctrine of light, unconscious of its only being a cloud more in the tohn-va-bohn of German sceptical dialecters. She, of course, takes up the Chaldaic-cabalistic fictions about angels, who as being the first premonial emanations of the uncreated infinite, revolted against their creator, disturbing Titan-like the kingdom of eternal peace and bliss, a fiction derived from misunderstood mythical truth. She gives an explanation of creation, which appears to be borrowed from the fancy of the bewildered "sommambule" C. (*see end of the vol.*) To those primary angels, she of course reckons the Lord, whose soul, like those of all pre-created human spirits, has incarnated itself in the human embryo. "The fall of the embryo spirits, was, after the fall of the primary Messianic angels, the cause of man's creation," (*see p. 5*). "In the incarnation the spirit is the absolute motor in the father, and only relatively animating in the mother." The absolute germ of life being within the mother, the spirit, who wants to be incarnated (the embryo-spirit, who is God's *third* emanation) is through his peri-spirit fluidically in the fetus, to whom he gives psychical force of life, &c. (*see p. 47*). The earth itself is in her view an animal with heart and lungs, animated by the antithetic fluids and living in mutual action and reaction with other planets. The Moon and Mercury are by their infernal nature the main cause of human corruption, and so she goes on from one nonsense to the other. The Rivaille-faction, of course, peeps through everywhere, particularly when spirits give their messages. Her guardians are no lesser persons than the *Virgin Mary*, old *Buddha*, and *St. Laurent*, and she has not the least suspicion of herself only being the playtool of most subordinate fantastically roaming spirits, who delight in great names and in imposing upon credulous females. She nominally

respects Christian faith, although like all Spiritists, she puts it far beneath her ludicrous Spiritist-teachings. She thus takes it for granted that the *resurrection* of the *body* is an article of Christian faith, and it is easy game for her to show that Re-incarnation is the less absurd doctrine. She is not aware that the non-sensual axiom of bodily resurrection by the perverted clergy, by means of false interpretation, was foisted on the ignorant converts in order to reduce people through spiritual and mental stupidity to that state of blindness, without which obedience is precarious, and the cunning system of priestly dominion easily shaken. How could it escape so clever a woman that the communications of spirits, through her mediumistic writings, only reflected her own opinions and feelings? A spirit, reputed to be John the Baptist, advised her strenuously "to try the spirits and to try herself." She did nothing of the like. Her own father spoke to her, answering her question about Re-incarnation, saying, "I only know that on the earth I was thy father, and now I am a spirit. God doesn't want to send a soul more than once into the natural world; the way through all the abysses of life and through spiritual stages of development is long enough;" but she didn't attend to his words, although a clairvoyante, "who in positive cases had made reliable statements, had assured her, that there was no Re-incarnation." Beyond the palpable fact that spirits, who had left the terrestrial abode, were in conscious existence, and did communicate, there was nothing reliable in the communications, the general rule and order excepted, that the media, and their circles, were to be confirmed in moral conduct and behaviour, and that progress and reform and improvement as to the health of the body and the mind is the real aim of a dispensation, in which higher spiritual beings control the lower communicating spirits to a certain beneficial extent. This spiritual aim is discernible in the Baroness Vay's book, and gives it a value, of which she appears not to be fully aware. The rest is useless cant and demoniacal deception.

Pinneberg, July, 1875.

DIRCKINCK HOLMFELD.

ERRATA IN MR. HOWITT'S ARTICLE ON "THE BUGUET AFFAIR."

To the Editor of the "Spiritual Magazine."

SIR,—I think my MS. must have been unusually bad, as the article on "The Buguet Affair," in your last number is unusually incorrect. As one of the errors, however, must have been a slip of the pen in writing the addition to the article so as to be in time for the press, I put it first, as it is an historical inaccuracy. At p. 357, instead of "Nor is this bull based on a papal codex of sins of only 300 years, as the *Times* supposes, but of 700 years;" *it should be*, but of more than 1,000 years' duration, as here shown—namely, at p. 354, beginning of last paragraph.

The errors of the press are of less consequence, but may as well be pointed out. Page 346, third line of second paragraph, instead of "finally hope," *read* firmly hope. Page 349, beginning of last paragraph, instead of "had the Pope been infallible," *read* Popes. Page 350, instead of "this virulent poison was given him in the wine," *read* was given Clement XIV.; or it would otherwise seem to apply to Alexander VI. Page 351, paragraph second, instead of "can nature have some further revelation?" *read* can we not have some further revelation? Page 353, top line, instead of "where he was lying," *read* where he was living. Page 355, last paragraph, instead of "controversy on the Roman Catholic disputants," *read* by the Roman Catholic disputants. Same page, bottom line, instead of "this is one of the infamous," *read* one of the most infamous. Page 356, second paragraph, instead of "rampant army of the hills," *read* of the hells. Page 357, top line, instead of "let no one trouble for it," *read* tremble for it.

The correction of these errata will much oblige,

Yours faithfully,

WILLIAM HOWITT.

THE Spiritual Magazine.

OCTOBER, 1875.

THE DOCTRINE OF IMMORTALITY AS TAUGHT IN THE OLD TESTAMENT.*

By GEORGE SEXTON, LL.D.

II.

2.—The fact of a belief in a future life amongst the ancient Israelites may be inferred from the practice of necromancy, so common amongst them at the time when the Scriptures were written that special prohibitions were again and again put forth with regard to the custom. The term necromancy means to consult with or practice divination by means of the dead, being derived from νεκρός dead, and μαντις divination. It will be at once apparent to the most superficial reasoner that the practice of applying for advice or information to those who were in the grave and in a state of unconsciousness would be absurd in the extreme. Clearly, therefore, the belief must have prevailed where this practice existed, that the deceased person was in a condition to receive communications, to understand what was said to him, and to respond. I need not here refer to the numerous passages in Scripture in which this practice is mentioned, but may content myself with simply quoting the one which is better known probably than any of the others, that of the calling up Samuel by the woman of Endor. In this case you will recollect Saul, in a great state of despair, sought out a woman who was in the habit secretly of practising divination, with a view to ascertain his fate in the future. He had already, it seemed, enquired of the Lord by the

* A Discourse delivered at Cavendish Rooms, London, on Sunday evening, July 11th, 1875.

N.S.—X.

usually appointed methods, but had received no answer, "neither by dreams, nor by Urim, nor by prophets,* and consequently in his extreme anxiety he set at defiance the Mosaic law, and sought out a woman who had a familiar spirit. Having sworn to her that no evil should befall her in consequence of her practice of an art so strongly prohibited, and which he himself had previously taken active steps to suppress, she asked the question, "Whom shall I bring up unto thee? and he said bring me up Samuel."† The consequence of this was, as you know, that Samuel came and delivered to Saul the unwelcome intelligence, that the kingdom was rent from him and given to David, and that on the following day the king and his sons should join the prophet in the land of spirits. Now the whole of this scene becomes absurd, upon the principle that at the time at which it was said to have occurred the people who took an active part in the events herein chronicled had no belief in the separate existence of the spirit after death. There is an opinion largely entertained that the woman was simply an impostor, having no power whatever over the dead, and that the practice of divination in those times was of a character analogous to the conjuring and fortune-telling of to-day. But even if this were so, it would in no sense affect the question under consideration, because a belief in necromancy would be still necessarily implied in the event. Clearly it was not the body of Samuel that came up, for that was buried at Ramah more than sixty miles from Endor. Various conflicting opinions are entertained by commentators as to the real nature of this apparition. The Rev. John Browne maintains that it is absurd to imagine that God would raise a man from the dead to give information to Saul, seeing that He had refused to answer him by the ordinary methods; and holds consequently, that if there was an appearance at all, it was probably the devil in the likeness of Samuel.‡ Bishop Horne held a somewhat similar view, and thought that the apparition was the result of the interposition of Providence unexpectedly to the woman, and hence her surprise and alarm when she saw it. Stackhouse, dealing with the conflicting opinions of commentators, thinks the most probable explanation is that a delusion was practised on Saul by some person whom the woman had employed to aid her in the deception.§ Upon any such principle as this, however, it is exceedingly difficult to account for the accuracy of the prediction. Farmer, in his *Dissertation on Miracles*, discusses the question at great length. According to his view, it resolves

* 1 Samuel xxviii., 6. † 1 Samuel xxviii., 11.

‡ *Browne's Dictionary of the Bible*, II., p. 423.

§ *Vide* Note on the Passage in Mants' Bible.

itself into—" (1) Whether the whole was not the work of human imposture, the artful sorceress making the credulous monarch believe that she saw an apparition when she really saw none; at the same time so managing her voice as to deceive Saul into a belief that he received his answer from Samuel, and (2) whether God did not rather raise Samuel, or present a likeness or image of him to Saul to denounce the Divine judgment against him, for the crime he was then committing in thus communicating with a reputed sorceress."* Farmer himself clings to the latter theory. A very similar view was held by Dr. Samuel Clarke, who thought that God permitted a likeness of Samuel to appear in reproof of Saul's wickedness.† Josephus, no mean authority upon questions connected with Jewish thought, maintains that it was really the spirit of Samuel who came at the command of the woman, an opinion acquiesced in by some of the ablest expositors of Scripture. It is perfectly unimportant, however, for my present purpose, which of the numerous views that have been held at different times by various commentators be adopted. The whole thing may have been a juggle on the part of the woman, the appearance the result of contrivance or collusion and the voice accomplished by means of ventriloquism; or the apparition that came may have been some other spirit which personated the dead prophet; or it may, as the plain literal meaning of the record seems to imply, have been really Samuel. In any case it is quite certain that the prevailing opinions of the day lent countenance to the reality of the transaction. Whether necromancy were an imposition, a delusion, or a reality, it is quite certain that it was universally believed in, and that is all that is necessary for me to prove for my present purpose. The doctrine of a future state and the separate existence of the soul after death is involved in this belief.

3.—The belief in the separate existence of the soul after death may be inferred from the terms employed by the Hebrews to describe the abode of the departed. Whenever they speak of the grave as the narrow resting-place for the worn-out material frame, they use the terms *בֵּית* *Bor*, and *קִבּוֹר* *Kibor*, while the residence of the dead is indicated by a totally different word, *שְׁאוֹל* *Sheol*. I have already pointed out that when it was said of the ancients that they were gathered to their fathers, it did not mean that they were buried in the same graveyard, for that seldom occurred in the instances mentioned, but that the departing spirit rejoined its ancestors in the region of disembodied souls. David, mourning the loss of his infant child, took consolation in the fact that they should meet again here—

* *A Dissertation on Miracles*, p. 349. † *Clarke's Sermons*, X., p. 287.

after. He exclaims, "I shall go to him, but he shall not return to me."* Clearly this could not mean the rejoining him in the grave, where both would be in a state of unconsciousness, since no consolation could be drawn from such a circumstance. The expression is analogous to those which I have already quoted in reference to Abraham and others, that they gave up the ghost and were gathered to their people. Jacob says, "I will go down into שְׁאוֹל *Sheol* unto my son mourning."† The term in this passage is translated "grave" in our authorized version, but clearly incorrectly, since he could not mean that he would be buried in the earth with Joseph, for he believed him to have been torn to pieces by wild beasts. *Sheol* was in fact regarded by the Hebrews as the under-world, consisting of an immense region probably in the interior of the earth, in which were assembled the spirits of all who had passed away by death. The term, according to the best lexicographers, has three meanings—(1.) To pray for or petition for anything. (2.) To ask for the purpose of borrowing, or to solicit advice; and (3.) The general abode of the dead. In the last sense it is used sixty-six times in the Old Testament, thirty-two of which have been translated hell, thirty-one grave, and three pit. The first, meaning, to pray for, petition, or ask, has been supposed to have some reference to the state of the dead, "from the notion of demanding, since rapacious Orcus lays claim unsparingly to all; or, as others have fancifully construed it, the object of universal enquiry, the unknown mansion, concerning which all are anxiously inquisitive." But, however that may be, it is clear that there can be no mistake about the last of the three meanings. This region was, doubtless, shadowy and full of gloom, pervaded by darkness, its awful silence unbroken; and through its subterraneous domains flitted the unsubstantial *manes* of the dead; but it was a land of spirits notwithstanding, and formed the abode of all who passed from earth by death. Of Korah, Dathan, and Abiram, Moses said that the earth should "open her mouth and swallow them up," and that they should "go down quick into the pit," i.e., they should descend alive into *Sheol*.‡ In the rejoicing of Hannah at having given birth to a son, she exclaims, "The Lord killeth and maketh alive, he bringeth down to *Sheol* and bringeth up."§ When David had handed over the government to his son Solomon, he informed him that he was about to die, and "go the way of all the earth;" and in charging him what to do, he desires him not to let the hoary head of Joab go down to *Sheol* in peace;|| and to bring down the hoar head

* 2 Samuel xii., 23.

† Genesis xxxvii., 35.

‡ Numbers xvi., 30.

§ 1 Samuel ii., 6.

|| 1 Kings ii., 6.

of Shimei to *Sheol* with blood.* In Job the ways of God are declared to be as high as heaven and deeper than hell,† *i.e.*, higher than the fretted canopy of stars, and deeper than *Sheol*, the innermost recesses of the earth. Job prays to God to hide him in *Sheol* till His wrath be past, in a most remarkable passage, since it seems to imply his belief in some kind of resuscitation from the land of death.

O that Thou wouldest hide me in *Sheol*,
That Thou wouldest conceal me till Thy wrath be averted,
That Thou wouldest appoint me a fixed time and remember me.
Though a man die, shall he not revive?
All the days of my appointed time will I wait
Till my renovation come.
Thou shalt call and I will answer thee,
Thou shalt desire the work of Thy hands.‡

Dr. Lindsay Alexander remarks very appropriately, in reference to these remarkable words of Job—remarkable because of the great antiquity of the book:—"In this passage we have the patriarch imploring death; but at the same time intimating that it is only for a season that he desires or expects to be in the separate state. He prays for a definite time to be fixed, at the close of which he might be remembered; and by way of confirming the expectation implied in this, he boldly asks, 'Though a man die shall he not revive?' Supported by this assurance, he declares his readiness to remain in the disembodied state as long as the appointed interval shall last; and concludes by triumphantly uttering his assurance that God would call him from the sleep of the tomb, and thereby exhibit the regard which he entertained towards that body which was the work of His hands. Such I take to be, upon the whole, the most natural and consistent explanation of this remarkable passage."§ David, speaking of the omnipresence of Jehovah, exclaims, "If I ascend up into heaven thou art there, if I make my bed in *Sheol* behold thou art there;"|| *i.e.*, Whether I climb the vast expanse of the heavens overhead, or penetrate into the deepest chambers of the under-world, I cannot escape from thy presence; and in a still more appropriate passage, prefiguring forth the future Messiah, he exclaims "Thou wilt not leave my soul in *Sheol*, neither wilt Thou suffer Thine Holy One to see corruption."¶ In Isaiah we read that "Hell [*Sheol*] hath enlarged herself and opened her mouth without measure"*** which simply means that the famine and disease have enlarged the domains of death and peopled the region of the shades. The constant use of this word שְׁאוֹל *Sheol*, in contra-distinction to בֹּרַר *Bor*, and קִיבּוֹר *Kibor*,

* 1 Kings ii., 9. † Job xi. 8. ‡ Job xiv., 13—15

§ The Connexion and Harmony of the Old and New Testaments, p. 125.

|| Psalm cxxxix., 8. ¶ Psalm xvi., 10. *** Isaiah v., 14.

shows unmistakably a knowledge of a future state in the ancient Jewish Church.

4.—The separate existence of the soul is taught in the various terms used in the Old Testament to describe the spirit, and the distinction between it and the material body. "I, Daniel, was grieved in my spirit in the midst of my body,"* is language which could only be employed by one who believed that not only were the spirit and body distinct, but that the latter formed a sort of material envelope with which the former was invested. "With my soul have I desired thee in the night, yea with my spirit within me will I seek thee early,"† indicates a mode of speaking by no means compatible with the opinion that soul is only another name for body, and spirit synonymous with the air exhaled from the lungs. The Hebrew words in the Old Testament translated soul and spirit, I am free to admit do not always refer to the immaterial and immortal part of man, for like their equivalents in all languages, they are sometimes applied to material things. Nevertheless there are a sufficient number of instances in which they are used in what must be regarded as their true legitimate sense, to prevent anyone who is careful to investigate their real meaning, from falling into any error on this subject. I have not time, of course, to enter at length into an explanation of the whole of these terms, but I will glance briefly at the three principal words used to describe the immortal part of man in the Old Testament. The term נֶפֶשׁ *Nephesh* I have already stated is like our word soul, sometimes used to describe the entire person, yet there are passages in which it is utterly impossible so to understand it, and in which it points unmistakably to a portion of the human being distinct from the material organisation and existing somewhere after death. Elijah in raising the son of the widow of Zarephath, "stretched himself upon the child three times, and cried unto the Lord and said, Oh, Lord, my God! I pray Thee let this child's soul [נֶפֶשׁ *Nephesh*] come into him again,"‡ language which clearly sets forth that the child's soul had left the body and must return again ere resuscitation could take place. The term רֶפְאִים *Rephaim*, is, as I have already stated, another word used to describe the ghosts of the departed. We meet with it in Proverbs, used as follows: "The man that wandereth out of the way of understanding, shall remain in the congregation of the dead" [*Rephaim*].§ נְשֵׁמָה *Neshemah* is used to describe the Spirit of God, and also the spirit of man as created and sustained by God. It occurs in the passage in which the creation

* *Daniel* vii., 15.

† *Isaiah* xxvi., 9.

‡ *1 Kings* xvii., 21.

§ *Proverbs* xxi., 16.

of man is first described, and the breath of life [*Neshemah*] is breathed into his nostrils.* The most important term, however, that is used in the Old Testament to describe the spirit of man is רוח *Ruach*. For although, as has been stated, this, like its Greek equivalent, is sometimes applied to the air or the breath, yet in numerous instances where it occurs it is clear that it can only refer to the soul as an existence separate from the body. In Job we read, "Then a spirit [*Ruach*] passed before my face, the hair of my flesh stood up. It stood still, but I could not discern the form thereof: there was silence, an image was before mine eyes, and I heard a voice," &c.† If there were no other passage to be found in the whole of the Old Testament but this one, it would assuredly be sufficiently definite, with regard to the separate existence of the soul, and its capability of being seen and heard when separated from the material body. There are, however, numbers of other passages of precisely the same character to be found scattered throughout the book. The spirit (*Ruach*) of the man goeth upward,‡ and returneth to God who gave it.§ "There is no man that hath power over the spirit [*Ruach*] to retain the spirit [*Ruach*]; neither hath he power in the day of death,"|| a passage which points in the clearest possible manner to the separation of the spirit from the body on the occasion of the dissolution of the latter. We are also told that the Lord "formeth the spirit [*Ruach*] of man within him,"¶ which could hardly be said of the air or breath, since that exists altogether independent of human beings, and could in no case be said to be formed within the man. The term is also applied to spiritual existences which do not belong to the earth, and where there is therefore no possibility of giving to it the material signification which is frequently contended for. It is used of celestial messengers in the Psalms, where we are told that the Lord "maketh His angels spirits,"** and of infernal ones in the case of the lying spirit that went out and deceived Ahab to his destruction.††

So unmistakably do these terms point to the separate existence of the soul, that there seems never to have been any difference of opinion about their meaning, as far as this point is concerned, among the ancient Hebrews. The Rabbins interpreted the texts in which they occur in all kinds of fanciful ways, but never dreamed of supposing that they could be limited in their meaning to the material body or its functions. The tendency of interpretation was quite in an opposite direction. So clearly did

* Genesis ii., 7.

† Job iv., 15, 16.

‡ Ecclesiastes iii., 21.

§ Ecclesiastes xii., 7.

|| "viii., 8.

¶ Zechariah xii., 1.

** Psalms civ., 4.

†† 2 Chronicles xviii.

Ruach, and *Nephesh*, and *Neshemah* point to an individuality distinct from the material body, that the Rabbins occasionally fell into the error of supposing that each of them had a personality of its own, and that more than one separate existence remained for the same individual after death, some of them asserting that the destination of the *Nephesh* after the dissolution of the body, was *Sheol*, that the *Ruach* returned to the air, and that the *Neshemah* made its way into heaven. One class supposed that certain people were supplied with a *Nephesh* without a *Ruach*, and that many more were destitute of a *Neshemah*; and another declared that the *Nephesh* (ψυχή) was the soul of the body, *Ruach* (Πνεύμα) the soul of the *Nephesh*, and *Neshemah* (Νους) the soul of the *Ruach*.* Of course these fanciful theories were the product of a much later age, but they serve to show that when errors did creep into the interpretations of the Scriptures their tendency was directly the reverse of that of the modern so-called Rationalism. The teaching of the Old Testament is so plain on this subject, that one wonders how any person who had carefully perused the record should have come to any other conclusion than that which I have pointed out, viz., that throughout the entire career of this ancient people they had a knowledge of the immortality of man, of the separate existence of the soul after death, and of, to some extent, the different destiny that awaits the righteous and the wicked in the future life.

HYMNS FOR THE SPIRITUAL CHURCH.

THE GATE OF HEAVEN.

Each day may be a holy day, Not one alone in seven; Nor need we wait the change of worlds To touch the shore of Heaven.	Content to live, content to die, So that God's will be done; Whose life is the perpetual prayer— "Lord, let Thy kingdom come!"
Whether with busy hand we toil, Or pray and meditate; Each hour may its own blessing bring, Each day be consecrate.	Thy kingdom—is it not the pure In heart, wherever found; Whose gracious feet our common earth Make hallowed ground?
The truthful mind, the loving heart, The hand beneficent; The soul at peace with all mankind, With its own good content:	They see Thy angels near, and feel With thanks devoutly given— This is indeed the house of God, The very gate of Heaven!

T. S.

* "Tractatus de Anima, a R. Moscheh, Korduero. In *Kabbala Denudata*, tom i., pars ii." *Vide Alger*, p. 157.

THE JOURNEY TO THE TEMPLE OF TRUTH.— A VISION.

PART II.

THE STRIFE OF TONGUES, AND SPIRITUAL COMBAT.

Clericus: Is your name Cecilia?

Cecilia: Yes, sir, that is my name; but why the interrogation, as you are a stranger to me?

Clericus: I must tell you that I am in Holy Orders, and am one appointed to be a Bishop of Souls, and as I was exercising my calling, some told me that a lamb had wandered from the fold, or, to change the metaphor, that one who had been a member of the Church had wandered from the right path; and the road you are on is a dangerous one. But did you not see a finger-post at the point where it turned off the highway? Besides, we generally keep a dog there to keep the sheep from straying.

Cecilia: At the point where two ways met, I did see a finger-post, but as it was stormy at the time, it was not very steady. I saw the words written on it, "Heresy, the road to Perdition!" but it was pointing to the other road which I had left.

Clericus: Ah, I see, I must have it put right, or otherwise we shall have many follow in your unhappy footsteps. But did not the dog warn you?

Cecilia: Yes, I saw a large dog, I think they call him Cerberus, but he did not seem ferocious; in fact I was rather attracted to him, and he licked my hand.

Clericus: I don't know what has come over the animal lately, I think he must be getting very old and lost his teeth; but there are so many of these prowling Freethinkers about in these parts, that I should not be surprised if some of those fellows had not given him a quieting dose. But did not your conscience upbraid you when you departed from the good old way in which you saw the many walking? You would see that they were all respectable and well-to-do people, attending to their own business, and leaving points of theology to us their directors; for when any questions do arise, they hand them over to us, and we settle; but it is seldom they are troubled, and the great majority care for none of these things.

Cecilia: But, sir, though you are a stranger to me, seeing that you are clad in a garb somewhat out of the common way, and which would appear to give the stamp of office, I may say, that my "conscience" became awakened within me, when I saw

so many who walked in that broad way give so little attention to the commands of the Great Teacher, who said, "A new commandment I give unto you that ye love one another." Instead of the love to the neighbour, I saw that, underneath what are called the courtesies of society, every one looked after their own interests, quite regardless of the interests or feelings of their neighbours, and it was this sight that caused me to think that there must be some other way than the one in which I saw so many going.

Clericus : At that point, daughter—for such I presume to call you by virtue of my office as a Father of the Church—you should have come and consulted me. One of the greatest dangers peculiar to our times arises from the independence of mind ; it is self-will, and a determination to think and act for themselves, that sets at defiance our legal authority ; and if the evil is not checked, it will produce all sorts of schisms, and deadly heresies : and great as are mortal sins, "heresy" is the crowning sin of all, and this sin the Church, in all ages, has visited with its severest penalties. It all arises from insubordination, and a defiance of the powers that be. While I do not object to your having a tender conscience, yet I here warn you against this deadly sin, and beseech you to return, and on making confession of your fault in wandering from the road, I will absolve you from your sin.

Cecilia : I am surprised to hear you use such language, for I thought there were none who could forgive sins, but God only. And is it a sin to search for pure Truth ? for it was in search of that which caused me to take this narrow path.

Clericus : My child, don't you know, that the Great Master to whom you have referred, gave to us, as successors of His Apostles, the power ? for did not He say, "Whosoever sins ye remit, they are remitted ;" therefore with us rests the power to absolve especially penitents, therefore I say to you, Repent, and return to the right path, for this will lead you I know not where, and I will take the responsibility.

Cecilia : The responsibility is my own, sir, and to one am I responsible, and to Him shall I have to answer, for the use of that which He has committed to me, and my conscience does not accuse me, for I wish to do that which is pleasing in His sight ; this world is but transitory as also are its pleasures, but the world to come and its states now engross my thoughts and cares. I am searching for Truth, and an interior voice told me this is the way, and by walking in it, I should attain to eternal life.

Clericus : Whoever told you so, is a false teacher, and unauthorised, for we, in our capacity as expounders of the Law,

...speak with authority and not as other men, and by virtue of that power and authority with which I am invested, I command you to return and see the error of your ways: if not I warn you of the consequences.

Cecilia: You surely, sir, cannot be what you profess to be, a successor of the disciples of the Great Teacher; He was meek and lowly, but your words breathe out threatenings and slaughter; and that which you call Church, is, I think, not His Church but man's Church, for although I am not well versed in literature, yet I remember reading of the extirpation of the Albigenses, the slaughter of the Vaudois, and Bartholomew's Massacre; and these were all perpetrated by those who were faithful to the so-called Church.

Clericus: What you refer to was not done by our Church; you must know we are the Reformed Church.

Cecilia: I thought you said that your authority was derived from the Apostles and their successors; and if so, if your claim for authority is sustained by virtue of that descent, you must have inherited their spirit, else why threaten with pains and penalties.

Clericus: I see you are obstinate, and, like all those who pervert the teachings of the Church, seeing that now we have no civil power to enforce obedience, you must be left to your own devices; but I see there are two others approaching, and I leave you with the solemn injunction that I have given.

Cecilia: Now that you have been so long, you can stay a little longer, for I know the two who are just here, and I shall be glad to introduce them to you; but perhaps you will favour me with your name and address.

Clericus: I am Clericus, of the National Established Church.

Cecilia: Then I introduce to you one as Hermas, he is the pastor of our church, and the other is Demetrius the silversmith, who is a deacon or an elder.

Clericus: These are terms I don't understand, and titles I do not recognise. Who gave you these titles, gentlemen?

Hermas: The title, sir, is only given by courtesy, and as we have no authority vested in us by the State, we have returned to the simplicity of the early Christian Church, and, therefore, we are all brethren. Demetrius, my companion, has quite as much power in the Church as I have.

Clericus: Yours is no Church at all, and you are vested with no authority to preach or to teach, nor yet to administer the Sacraments.

Demetrius: We think we have, and while, 'tis true, we cannot boast of ordination, yet we derive our authority from Christ who has endowed us with gifts, and we therefore dispense

the Sacrament, and baptise into the true Church, and think our way of admitting members into the Church is the only right way; for we only baptise persons of adult age, and by this we admit them into Christ's real Church; and then we dispense the ordinance of the Supper every Lord's Day, just as the disciples did of old when they met together and broke bread on the first day of the week.

Clericus: I cannot admit the claim of tradesmen and shopkeepers to be reckoned among the clergy, who alone are duly authorised to minister in the Church.

Hermas: Neither can we admit yours, we consider that we are true ministers of the Gospel, for we do not fleece the flock; our ministrations are given and done without money and without price, and you are paid for yours, which after all constitutes you a hireling; and you know what the hirelings are, they are wolves in sheep's clothing.

Clericus: Your impertinence, sir, is only equalled by your audacity. I shall only condescend to say that the Bible, which you use so much, tells you that the labourer is worthy of his hire: and with that I decline to have anything more to say to you, and treat you with the contempt that you deserve. *Exit.*

Hermas: Where have you been straying to, Cecilia? We have missed you from our church and meetings, and we were afraid that you had grown weary in well-doing; we have been searching so long, and now have found you in this strange place. How came you here, and who hath beguiled you? for you have left the narrow path for the tortuous one; you knew you were safe so long as you kept the narrow path with us.

Cecilia: Dear pastor, when I reached the place where you turned off to the right, pointing eastward, to find me, I looked back, and I saw, looking back, that what appeared the narrow path to me at one time, ran parallel (I think that is the right word) with the other; at some parts it was near, and at others it was more distant, but the general direction was the same—they both ran northwards—and the narrowness which I used to regard with so much complacency, was an appearance rather than a reality, for although at times it was narrow enough to me, yet it was wide enough to hold many who walked anything but straight in it.

Hermas: I see you have got unsettled. Remember, that he that is unstable shall not excel; instability is as bad as the sin of heresy, and both are "errors" in judgment that lead to most serious consequences; and we have sought for you to converse freely and faithfully, as we have not been near so happy and prosperous since you have left us, for you know that you were one whose praise was in all the Churches.

Demetrius: Yes, sister, tell us what has troubled you, and who has beguiled you, for we are persuaded you are not so happy as when you laboured for the Church. As you well know, devotion and usefulness in the Church, with a regular attendance at its ordinances, are a healthy sign of spiritual life. We have missed you and mourned over you as one who mourneth over his only son. We notice how disconsolate you look, and we are quite sure that by forsaking the path of duty you must bring great unhappiness on yourself. Open your mind to us, and we will advise with you, for we have full confidence in your sincerity that you wish to have truth, and we doubt not you will return with us to the good old path which has conducted so many to Christ, and made them true Christians and brethren. I hope you are not troubled with "doubts" upon this subject.

Hermas: Yes, sister, brother Demetrius is right; you know that works of usefulness in the Church are very important, but not less so—in fact more so—are our own usages, baptism by immersion, and the breaking of bread, together with the equality of the brethren, and the exclusion of unbelievers from the ordinances. The purity of the Church must be maintained at all cost, and, as you well know, we have the example of the Primitive Church, and the warrant and command of Christ and His Apostles, who exhorted the brethren to continue steadfast in the faith and in breaking of bread, &c. I need only remind you of these, for we are sure you have not forgotten your former experiences when you felt it good to assemble yourself with those who spake often to each other concerning the things of Christ and His Church.

Cecilia: You have said so much I am almost bewildered. Demetrius said that I looked unhappy, but this I may say is only an "appearance," caused by something very different from what he imagines. I am not unhappy at all, as a backslider would be, but the doubts that arose in my mind as to what the Bible *does really* teach, caused me, I confess, much mental conflict, and nothing but earnest prayer, and the consciousness of inward rectitude and a desire for pure spiritual truth, could sustain me. *How* the doubts came, I cannot say, but I think the Lord would not have permitted me to be subject to them were it not for a wise and good purpose. You know, Pastor, that the Apostle said, "We are to prove all things, and hold fast to that which is good." What can be purer than truth, and better than goodness?—surely these must lead to life eternal?

Demetrius: You had the truth, Sister Cecilia. You surely don't suppose that the doctrines of the Christian Church—meaning thereby our section—which is built upon apostolic foundations, are a mistake, do you? But I have a letter from

Brother Ululus, who with us, is equally anxious about you, and as you are aware, he is no mean authority, for he is our chief literarian, and mighty in the Scriptures; and, with your permission I will read it—here it is:—

“My dear Sister Cecilia,—In accord with my name and position, you will not forget that I am the ‘Observer.’ I have observed with great pain your declension from the true faith once delivered to the saints, and your abstention from the ordinances of our beloved Church. In my capacity of Chief Observer, I note how all the other Churches have wandered from the simplicity of the Gospel of Christ and the teachings of the great Apostle of the Gentiles, yet it always supports me in my arduous duty to remember that ours is in strict conformity with the Primitive Church. While it would grieve me to hear that you had left our communion and joined another Church, yet I am more pained to think that you are keeping aloof from any, and landing yourself in doubts and mysticism. Let me, dear sister, advise you to reconsider and retrace your steps before it is too late. Take the Bible, and the Bible only, for your standard—take it as it is—it is so plain that a wayfaring man, though a fool, need not err therein; heed not the “dead letter,” for it is intended to be understood just as it is written, for God would not have given a Book which could not be understood, and Christ would not have spoken and taught as He did, if He had not intended the common people to understand Him.

“This new thing is only a new-fangled notion, which will have its day. I could give you more than 100 *texts* from the Bible and Testament to prove that it is wrong and evil; seek not to pry into mysteries, you have only to do with what is revealed therein, and leave the secret things where God has left them.

“Commending you to Christ, and praying that He may lead you back again into His Church.

“I am, your faithful brother,

“ULULUS.”

Hermas: That is a very excellent letter, and as brother Ululus is a great scholar and learned divine, no doubt Cecilia will see its truth, and allow it to have great weight, as I know she has a very great regard for him.

Demetrius: Perhaps, sister, you may not regard our solicitations with the importance we could wish, but the letter of Ululus goes right to the core of the questions, and I have no doubt but a little reflection will convince you that he is right, and will remove all the doubts existing in your mind re-

specting the truth of the doctrines and practices of our beloved Church.

Cecilia : I have a very great regard, Demetrius, for Ululus ; and his opinions, at one time especially, had very great weight with me ; but *now* I am unable to see how he has touched the core of the question, as you call it, for you will remember my expressing to you my first doubts, as the *literal meaning* of the Bible, and as I then told you. I can't say what caused me to have any doubts, but suppose it must have been because my attention had never been drawn to it, and I was too much engaged in the work of the Church ever to question the doctrine ; that of course I took for granted as being in accord with the Scriptures. Tell me, Demetrius, why *I* should be permitted to have my mind unsettled, and yet *yours* seems to be free from any doubts whatever.

Demetrius : Because I do not allow my mind to be moved away by any and every wind of doctrine, and I find that I have peace by taking the Bible, simply *as it is* ; and I never allow my mind to entertain a doubt, especially as the brethren are all in accord and of one mind : if I did, I should find myself with you in a quagmire.

Cecilia : Quagmire, did you say, Demetrius ! what is that ?

Demetrius : Why don't you know what a quagmire is ? Just look around you : the very road you are on is springing under foot, and although there is a kind of a path, yet Hermas and I had the greatest difficulty in following you, and we see that it gets worse and worse.

Cecilia : Well, I have not found it so bad as you describe, perhaps your great weight is too much for the ground to sustain ; I am much lighter on the foot. 'Tis quite true that at some portions it is a little springy, but it is very very seldom ; and then this is compensated for, for the moisture is favourable for the production of flowers, especially lilies, of which there is great abundance, and they are so beautiful, and then the fragrance is most delicious ; and I feel so exhilarated and revived, that I pursue my way, walking not in the way of sinners, nor sitting in the seat of the scornful.

Demetrius : Mind the lilies don't become apples of Sodom.

Cecilia : I don't know what those are, but if the fruits are like the flowers I gather, they must be beautiful indeed. But we are rather wandering, I see. Don't you remember my asking you and our pastor to tell me the meaning of some parts of the Bible, and you said that you would think over the matter and let me know ?

Demetrius : Oh now I remember ; you asked me if the account of the Creation in the 1st chapter of Genesis was a true,

literal history. Well, I say now as I said then, *that it is*, and means what it says; for if you once permit doubts to arise, where will you stop?

Cecilia: It was reading that very chapter, Demetrius, that caused me to think there must be some other meaning to the words than what we had previously thought; for instance, it says that God created the heavens and the earth in six days; and as the sun and moon and stars were not created till the fourth day, what made the first three days when there was no sun? because it is the revolution of the earth on its axis, and the sun shining on different parts, that causes a day—at least I am told this by astronomers, who devote much time to that science. And then there is the account of the tree of knowledge of good and evil, and by eating of its fruits our first parents brought sin and death into the world, and entailed it upon all their posterity. I was thinking what kind of a tree it could be for *knowledge* to grow on it; and then the *fruit*, what shape was it, and would it be like apples, oranges, or grapes? And, finally, when our mother Eve was beguiled into eating the fruit, and plucking it from the tree, by a *talking serpent*, how could she be fascinated by such a loathsome reptile? And then again how could it talk? It must have been very strange to hear a serpent talk; when I see a serpent it makes me shudder.

Demetrius: Why, Cecilia, it was a miracle, of course, for God can do whatever He will; but I was reading the other day a commentary by Dr. Adam Clark, who was a very great scholar and divine, and he gave it as his opinion that it was not a serpent, but a monkey—an “ourang-outang.”

Hermas: Ah, I think the Doctor was wrong there, if it was a monkey, I should be inclined to think it was the *gorilla*, because it is very like a human being; and, in fact, Darwin and other great naturalists are beginning to think that in the gorilla they have discovered the missing link.

Demetrius: Yes, it may be so, for after Eve partook of the fruit God did curse the serpent, and made it go on its belly as we now see it. This I think answers fully Cecilia's doubts.

Cecilia: I don't see that it does; for if the gorilla was changed into a serpent, what was the serpent before, or how is it that the gorilla is the gorilla still?

Demetrius: Well, I confess that did not strike me, and, therefore, we had better keep to the account as it is given; for it, after all, is no greater miracle than Balaam's ass talking to and upbraiding the Prophet, and Jonah being cast into the belly of the whale and living there for three days.

Cecilia: But do you think, Demetrius, the ass did REALLY talk? Might it not be only an appearance?

Demetrius: How could it be only an appearance? for you can see every ass that you meet has a black mark right across its shoulders—and that is just where Balaam struck the animal with his sword—so you see what a wonderful testimony we have to the truth of the Scripture.

Cecilia: Then have all asses that mark? Because I have read in natural-history books that asses in the East are without it, and there they are really fine handsome animals; but perhaps you are right. As you have quoted Jonah, the thought struck me, when the men cast him overboard, would he not be drowned when he got near the bottom of the sea, and then, how could he breathe and live inside the whale? I have since thought that these accounts represent certain states, or spiritual experiences, and have a relation to us in our spiritual reformation and regeneration, similar to where it is recorded that "Jehovah rideth upon the wings of the wind:" for what kind of wings has the wind?—and where the Lord Jesus says, "I am the door, and I am the vine," &c.

Hermas: These are *figurative* expressions, and we have our common sense given us to use. What else can they be? for we can see in a moment that Christ could not be a literal door, or a vine.

Cecilia: Then, Pastor, if you admit that these are *figurative* expressions, why may not the others be also; and then who is to decide which are figurative and which are not; and, finally, what is meant by a figure? While I was pursuing my way a stranger came to me, and seeing me in trouble he asked the cause of it, and when I told him it arose from doubts as to the meaning of the Bible, he conversed so beautifully with me, and he set me at rest at once, by telling me that the "Word" was a revelation—not of earthly but of spiritual things,—and all things in the Word, and also in nature, were true "correspondences"—this was the word he used; and he explained everything I asked of him, so that when he left me, I could not help saying to myself, "Did not our hearts burn within us by the way?" while he talked with me and opened up the Scriptures. And I am now disconsolate, for he promised to come again, and I have been waiting and watching, but he comes not.

Demetrius: Ah, Hermas, we see it all now; Cecilia has permitted herself to be beguiled. That to which she refers is a pure fanciful and speculative system, full of mystery, and totally incomprehensible by plain, good, simple-minded Christians. He will be one of those singular people who believe in a spiritual world, and think that the angels sometimes come to mortals; but we know that the age of miracles is past, and that the Bible, and the Bible only, is the infallible guide and teacher. But do

you know who he was, Cecilia? How came you to allow yourself to be beguiled by the Serpent?

Cecilia: No, Demetrius, you cannot use that metaphor, because you have already stated that the talking serpent was no metaphor. But as to the one I refer to, although he came in the garb of a stranger, yet as he conversed with me his countenance shone as it were the face of an angel, and I am still in doubts as to whether it was not a real angel; but what has perplexed me still more, he said that his name was much like my own, and—what is strange, and what I never knew before—he said that *names* are significative, and that my name (*Cecilia*) meant the “*love of harmony*.” He also told me to call him Cecil, the “*harmoniser*,” for his work was to teach that all things in the universe of Jehovah were in harmony, and that the pride of intellect, which ignores all revelation, prevented many from seeing it.

Hermas: Ah, my dear sister, what a proof of the truth of the words of the great Apostle, that there should come in the latter days some who should seduce and turn away the very elect from the faith. Don't you know that it is prophesied that Satan himself should come, and pretend to be an angel of light?

Cecilia: But how are we to distinguish? Is only Satan permitted to come, and do the angels never come? I think they must come sometimes, because Paul said, “Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.” And one greater than Paul gave us a text to apply—“By their fruits ye shall know them.” I cannot think that Satan would feel a pleasure in opening up and expounding the Scriptures, and telling of the angels, how they dwell in light, and experience their great delight in doing, not their own will, but the will of Jehovah. Is not this the fulfilment of the law to love one another?

Demetrius: We came, Cecilia, not to argue, but to expostulate and exhort you to return with us to the good old path; we find you incorrigible, we see the Slough of Despond into which you have fallen, and you will not permit us to lift you out; we cannot tarry longer, and if you refuse our aid and guidance, we must leave you, as the shades of night are now coming over, and we cannot risk our good name and reputation by suffering ourselves to be enveloped in darkness. We shall return, and we can only pray that God may open your eyes before it is too late, and you find yourself engulfed amongst the unbelievers and those who have made shipwreck of faith. Come, Hermas, we must return to the right path.

Hermas: Cecilia, I must endorse the words of brother

Demetrius; much as I love you, you know the *salvation of our own souls* is the first thing we must attend to, and if you are determined to lose yours, I cannot lose mine, for *self* is the first law of nature, and I believe is the same with the spirit, and I cannot run the risk of that; so I must return, and shall still cherish the hope of seeing you delivered out of the hand of the enemy and the snare of the fowler. Till then, Cecilia, farewell.

Demetrius: If I were to say *farewell*, it would be against my conscience, it will of necessity be *fare-ILL*. *Exit.*

Cecilia: (*alone*) Oh, that I could say, the lines have fallen unto me in pleasant places! Hast Thou, O Jehovah, forgotten the works of Thine own hands, and wilt Thou be gracious to me no more? Forsaken by those I love, even my own familiar friend has kicked up his heel against me, and I have found my enemies to be those of mine own household. Must my feet be lacerated and torn, and must I traverse this weary road alone, with no hand to aid, and no arm to lean upon—must my tears for ever flow, for my feet had well nigh slipped—must I curse my God, and die? Forgive, O Thou great Jehovah! Though Thou slay me, yet will I trust in Thee, for Thou art merciful and gracious, slow to anger, and of great mercy, for Thou dost lead Thy flock like a shepherd.

Cecil: Cecilia!

Cecilia: Hark, my soul! do I hear the voice?

Cecil: Cecilia; Cecilia!

Cecilia: Yes, *it* is the voice. O Cecil, where, where hast thou been? Why didst thou leave me? Whom have I in heaven but thee? and there is none upon earth I desire like unto thee. Oh, why am I here?

Cecil: Thy cry, Cecilia, entered into the ears of Jehovah of Zeboath, and He hath sent me unto thee. I came to thee a stranger, and thou tookest me in, and by and bye thou shalt see who is under the garb of the stranger. But night is now at hand, and what wilt thou do in this wilderness, for a storm approaches? Thou must away, and flee as a bird to the mountain, and while the night passes, and the storm rages, I will put thee in a cleft of the rock. Arise, let us be going, and look not behind thee.

Cecilia: But shall I be alone again? Do not leave me again.

Cecil: I must leave thee, for I am here to deliver thee now and take thee to a place of safety. Thou hast had a war of words, and taken part in the conflict of opinions, now thou art to witness a war of the elements. Sheltered in the cleft of the rock, thou shalt see the earthquake; thou shalt hear the tempest howl, and see the fire, but be not afraid; remember the words

of the promise of Jehovah : " Behold I am with thee; fear not, neither be dismayed, for the glory of Jehovah shall be manifest and pass before thee." This is thy initiation into the Sacred Order. Be faithful, and shrink not from the ordeal. I have prepared thee for what thou must pass through, and when the sorrow of the night is passed, and the joy of the morning is thine, thou shalt hear a still small voice; listen to its music, and Cecil approaches to thee in a new costume, and it may be in another name. And as thou hast lost thy old companions, I will introduce thee to friends whose friendship shall be true as the steel of Damascus. The new name for the present, will be Faithful, but this is only an intermediate name. But this must suffice, thou shalt know more hereafter. I have a chariot, and the still small voice shall call thee up into that chariot, and thou shalt have a foretaste of the rest that remaineth for the people of God. Take now thy rest in sleep, and when thou hearest the call, answer. When the aurora dawns watch for the morning and the rising of the day-star. Thou art now in the cleft of the rock, its name, remember, it is Bethobara (the house of passage). Adieu !

OSIRIS.

OTHER WORLDLINESS VINDICATED.

By WILLIAM WHITE.

" Well or ill, the children at Innan had to be fortified against the attack of any possible spring maladies, and at a particular date, no matter how sound or rude their health, they were dosed with sulphur and treacle, which they swallowed in disgust, with this horrible yet wholesome fear, that if they did not speak the truth and do what was right, they would land in the place where the brimstone came from.—Mrs. PRESTWICK.—*The Harbour Bar*."

I AM asked, " To what motives may a preacher of righteousness appeal?"

I answer, To all motives; for there is no reason that is not a reason for righteousness. Every conceivable argument may be adduced for conformity to the Will of God, which is the order of the Universe.

But the purpose of the question is to ascertain whether it is proper or expedient to recommend well-doing by selfish considerations: whether, for example, we may imitate Jacob at Bethel when he vowed, " If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall Jehovah be my God."

A matter-of-fact person might answer, the preacher must appeal to just such motives as he finds existent. If he appeals to motives non-existent or dormant, he will appeal in vain. As motives are as various in range and combination as individuals, he must vary the terms of his appeal accordingly. If an enemy were to threaten England, some would defend her for one reason and some another. Some would resist out of hatred of unjust aggression, some because they love their country right or wrong, some out of sheer pugnacity, some under the influence of applause, some out of fear of public scorn, whilst some would only bestir themselves in response to liberal pay and bounties. Thus England would find defenders from a multiplicity of motives, and he would be the most efficient recruiting-sergeant who could shape his appeal to the diverse characters with whom he came in contact. The arguments that would stir enthusiasts like a trumpet would be heard with indifference by the niggardly, whilst the considerations that would control the latter would have no more than a subordinate influence on the former.

The matter-of-fact conclusion would consequently be, that if there are people like Jacob to be converted to well-doing, they must be converted by just such considerations as had influence over him.

We may refrain from certain lines of conduct for three reasons—

First, because injurious to ourselves ;

Second, because injurious to others ;

Third, because offensive to God, that is to say, at variance with the harmony of the Universe, which is the Will of God.

Those whose conduct is governed by the third motive, with whom the Love of God is the supreme passion, are a small minority—the elect of Humanity. The number is much larger of those who are controlled by the second motive, the Love of Others. The vast majority are included in the first category, being held to well-doing for the satisfactions and fruits thereof, and the dread of the consequences of ill-doing, whilst not uninfluenced by acquaintance with those who live from superior motives.

In the Talmud it is written, “Be not like servants, serving God for hire,” which is good advice, only we have to bear in mind that the servile condition has always been the condition of the multitude, and is not to be despised. Our Lord similarly advised His disciples, “Do good, and lend, hoping for nothing again,” adding, for the lower reason is included in the upper and is not to be forgotten, “*and your reward shall be great*, and ye shall be the children of the Highest: for He is kind to the unthankful and to the evil.”

It used to be an argument for righteousness, that if it failed to ensure comfort in this world, it would certainly do so in the world to come, but the argument in these days has fallen into disrepute. More than thirty years ago Carlyle had to say of Methodism, with its "torturing anxiety of hope and fear, 'Am I right, am I wrong? shall I be saved, shall I not be damned?' what is this at the bottom, but a new phase of Egoism, stretched out into the Infinite; not always the heavenlier for its infinitude!"* So much it was well to say, but in other mouths the sentiment has been worked to exaggeration. Why should we not feel a lively concern as to our future estate? which, in Barrow's words, is "the sovereign good, the last scope of our actions, the top and sum of our desires—happiness." Death is certain, nothing more certain, and after death judgment; and what can be more reasonable than forethought concerning that inevitable issue? If care for anything be justifiable, surely care for the conditions of our everlasting welfare must be so; and whilst we allow that such care is a selfish or egoistic passion, whose power and urgency are moderated as higher and unselfish passions are developed, yet are we bound to stand loyally by it and maintain its rightful and unblushing existence. Mr. Leslie Stephen puts the case forcibly for us in saying, "De Foe's was good sound home-spun morality of the Franklin kind, and such as does not deserve the sneers which it sometimes receives. The doctrine that honesty is the best policy, and that, if you take to cheating, the gallows will get you in this world and the devil in the next, is not the most exalted of sentiments; but it has served a good many sturdy Englishmen in their passage through the world, and has enabled them to do excellent service to mankind. By all means let us respect the morality of common-sense, and admit that the attempt to divorce the two qualities leads to very flimsy morality and very pretentious philosophy. There are many people who can only be reached through such preaching, and who are all the better for it."†

My conclusion therefore is, that it is justifiable to recommend well-doing by selfish considerations, embracing alike the present world and the world to come, not exclusively, yet frankly; and that there is no reason why any one should incur reproach because he ceases to do evil for the shame, or the pain, or the loss annexed thereto. He is selfish, you say, but how can he help being selfish, if such be his nature? He is made: he did not make himself: if he cannot change the colour of his hair, or add an inch to his stature, how is he to modify the structure of his brain? But if a man begins to do right for the profits and ad-

* *Past and Present*, Book II., chap. 15. † *Hours in a Library*, p. 43.

vantages of righteousness, he is on the way to do right for the love of righteousness, which is the love of God. All forms of goodness and order are related, and whoever is brought within their heavenly influence is drawn upwards and inwards, is divinely educated, consciously and, beyond measure and description, unconsciously.

"Do you then approve of preachers who threaten hell-fire?"

The objection to the threat of hell-fire is, that it is incredible to all save an imaginative few, who would behave equally well without such violent stimulus. Moreover dealers in hell-fire commonly employ it to enforce sanctimonious observances, or to recommend a magical faith, neither of which contribute to that righteousness wherein is salvation. No admonition that does not reveal a present damnation and a present salvation has much practical effect. "What is to be may never be" is an ever-ready excuse for procrastination, whilst "*now* is the accepted time, *now* is the day of salvation." Why argue about the future pains and penalties of ill-doing, and the future delights and rewards of well-doing, when all alike are capable of illustration in present experience?

Nevertheless the future is not to be forgotten. We have to aver firmly that ill-doing has to cease; that God's will has to be wrought out in every creature at whatever cost; that as inordinate desires acquire strength with indulgence their reversal must be the more painful, and therefore that reformation can never be undertaken on easier terms than now. Furthermore it may be urged that in the world to come our organisations, divested of the flesh, will be exquisitely sensitive, so that pleasures will be keener and pains likewise; and hence not even hell-fire may exaggerate the affliction through which obstinate evil-doers will have to pass in the process of reduction to conformity to the Divine Will.

"But," observes an admirer of Moody and Sankey, "you appear altogether to forget the evangelical method of salvation. When the keeper of the prison at Philippi inquired of Paul and Silas, 'Sirs, what must I do to be saved?' they answered, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Why do you take no account of that simple prescription?"

I neither forget the prescription, nor think lightly of it. "Believe on the Lord Jesus Christ," that is to say, *live by Him*, "and thou shalt be saved, *and thy house*"—the household being usually overlooked by traders in this prescription. What could be more certain than that salvation should issue from such belief, such practice? Our belief is the truth we live by, and if we live by the rule of Jesus Christ, how can we escape salvation? Believe on Christ is frequently confounded with pious adulation

concerning Him; but we have His own clear judgment upon such sentimentalism—"Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father who is in Heaven."

Lastly, I hear another objection: "It has always seemed to me that salvation consisted in deliverance from selfishness, and you make it consistent with selfishness. If it is right to be good that I may get to Heaven, is it not right to be good for the praise of men, or for £1,000 a year?"

Admitted, and not admitted. There are many grades of salvation, and in the higher grades there is little thought of recompense for well-doing, selfish ends being wholly subordinate to divine and brotherly ends. As Lynch prays—

Dismiss me not Thy service, Lord,
But train me for Thy will
And I shall ask for no reward
Except to serve Thee still.

What I contend for is, that whoever conforms to God's will from whatever motive, whether of fear or love, is saved. God has sons and He has servants, and these of many orders, and all are within the protection of His Kingdom though it may be inhabitants of its lower provinces.

REVELATIONS OF THE MICROSCOPE.— INVESTIGATION BY THE RIFLE.

By THOMAS BREVIOR.

It is not the purpose of the writer to follow in the wake of Dr. Carpenter in pointing out the marvels in the natural world which the microscope has revealed to us. Yet even this might suffice to make the Materialist more modest, to pause in his too confident denial of the possibility of a sphere of existence as far removed from the conditions of material life as the world of wonders disclosed by the microscope is from that known only by the observation of the unaided senses. How little, indeed, would it be possible for us to know even of the familiar things around us but for the instruments and appliances which mind has enabled us to construct, revealing to us more and more of the Divine Cosmos, alike in the magnificent grandeur of the heavens and in the tiny dewdrop, or the beetle's wing, the same beauty, order, perfection, manifested in all! To the Infinite Power and Wisdom there is

No high, no low, no great, no small.

It may be that the mysteries of spirit are not intrinsically greater than those of the natural world, and that it is only their strangeness to us that makes the difference. To spirits who have never been incarnate—if such there are—the material universe and the conditions of mortality may be to the full as marvellous and strange. I have often thought that spirits must look with mingled amusement and pity on some of the dogmas assumed by our scientists as absolute truth, to which all facts, material or spiritual, must conform or be rejected; and who affect something very like omniscience, when they lay down, in advance of all investigation into the subject, that we are to start with clear ideas of the naturally possible and impossible. Why, how often have we seen at *séances* a spirit, ungrammatical in speech, and with the language and manners of an ignorant boor—as in earth-life he may but a short time before have been—perform feats at which men of science are confounded, and of which they are utterly incapable of presenting an adequate explanation.

The tables are now being turned upon the Scientists in more senses than one. The most rigorous scientific tests are now employed by men eminent in science, and in presence of scientific sceptics, to demonstrate the genuine character of manifestations alleged to be spiritual; and which seem to establish beyond all reasonable doubt that the allegation is well founded. Electricity, and the reflecting galvanometer have been employed so as to show conclusively that the medium has not stirred from her seat, nor moved a hand, even for the fraction of a second, while the materialised spirit-form has been moving freely in the circle; seen, conversed with, moving books and other articles—not in a prepared room with apparatus for deception, and aided by confederates, but in the laboratory or in the houses of investigators, and under conditions arranged by themselves, and in presence only of their own chosen witnesses.

The microscope has now been called in to do its part in the work. Careful microscopic examination has been made of the drapery worn by the materialised spirit, and the truth of its statements on the subject tested and proved. In this Magazine for June an article was quoted from the *Religio-Philosophical Journal*, published in Chicago, and written by Dr. J. B. Newbrough, on "Mrs. Compton's *Séances* at Havana, N.Y., U.S.A." It will be remembered by its readers that while Mrs. Compton was in the cabinet, secured in any manner with ropes, twine, or delicate sewing thread, sealed with private seals, her dress nailed to the floor within the cabinet; still, when a materialised spirit walked out from that cabinet, the medium

was not to be found while the spirit was outside; but on the spirit's re-entrance into the cabinet, the medium was found secured as before, with neither a seal broken, nor a thread or rope untied. The spirits are ever various, sometimes an Indian, six feet high, sometimes a young girl, sometimes the spirit is recognised as that of a departed relative or friend; during the appearances, a visitor will be told by the spirit to enter the cabinet; he does so, and finds, as the spirit had told him, that the body of the medium is not there; that it is really Mrs. Compton herself, but transfigured by the spirit, who thus appears tall or short, large or small, presenting the forms and lineaments of the departed, and exhibiting other characteristic actions, and giving tests, so as to be recognised. The weight of these strange forms is also found to vary from fifteen pounds to one hundred and fifty. But not only do these transformations take place in Mrs. Compton herself, as has been proved by detaching the form when so transfigured, but her dress is also subject to transfiguration. Mrs. Compton wears a coarse, black, alpaca dress, while the drapery of the spirit is white and fine, apparently of wholly different material, yet, if a piece is cut out of the latter, as the spirit has informed the sitters, it will in shape and size exactly correspond to the place where a piece has been cut out from the dress of the medium. These facts are well attested and independent accounts of them have been published by Dr. Storer, Colonel Olcott, in his book *People from the Other World*, and still more recently in a series of communications to the *Banner of Light*, Boston, U.S.A., by Colonel Richard Cross, of Montreal, Canada. He tells us that he secured Mrs. Compton by threads passed through her ear, and fastened to the back of the chair with sealing wax, stamped with his seal; her wrists secured by paper bracelets, and her dress nailed to the floor. Under these circumstances several forms successively stepped forth from the cabinet in person and dress altogether unlike the medium, one recognised by him as that of his departed brother; when during these appearances, by invitation of the materialised spirit he entered the cabinet, he found it empty and the chair vacant. Yet immediately the *séance* concluded, he found the medium to all appearances secured just as she had been by him, the seal and threads and paper bracelets unbroken, and the dress still fastened to the floor as he had left it. From the account of his last *séance* we quote the following incident to which we now more particularly invite attention. He asked if the spirit could not, with a pair of scissors he had provided, cut out a piece of her dress. Being told that she could, but that, if she cut the dress she wore as a spirit, the dress of Mrs. Compton would be

cut in the same way and place, and would so appear. He said he would give her a new one to replace it. This sequel is best given in his own words. He says:—

Katie took the scissors by her thumb and finger, and lifting up the left side of the skirt of her dress, deliberately cut out a piece about the shape of, but larger than a good-sized lemon, and, dropping the scissors upon the floor, handed me the piece of gossamer which she had cut from her dress. I took it, examined it, and laid it on the table beside me until the *séance* was gone through. Katie then disappeared within the door.

Colonel Cross's brother, who had been slain in battle at Gettysburg, appeared in full military uniform; also his own child, a little girl, and several other friends.

After the close of the *séance*, or rather after the spirits were through, I went into the cabinet to see the medium; and there she was, in a deep trance, sitting in the chair, sealed and stamped, as I had left her; but, as I desired, I looked at her black alpaca dress to the left side, below the waist, and sure enough there was a hole in her dress about the size of the piece Katie cut out of her dress, as the spirits had said. I took out my scissors, which I had picked up and put in my pocket when Katie let them fall on the floor, and around this lemon-shaped orifice I cut out a larger piece from the dress of Mrs. Compton—a piece of her dress measuring about eight inches long and five inches in breadth. The piece of white gossamer which Katie cut out of her dress when appearing before the circle exactly fitted in the hole in the piece of Mrs. Compton's black dress which I cut out in the cabinet.

The web and texture of this is downy and gossamer-like, and very soft and creamy white in colour, quite unlike any material I ever saw. I have the piece of spirit-dress with me, and any person can see it and examine who will.

Around the hole with which this exactly matched I cut a piece of Mrs. Compton's dress (black alpaca) about an inch or two wide all around from the edges of the whole. To be fully appreciated both the pieces should be seen, and I will show them at any time. I asked the spirit Katie, when I got the piece of gossamer, what it was made of. She replied that it was made of the fine substance of the alpaca cloth of Mrs. Compton's dress—the interior part of it, so to speak, with the hardness and grossness taken off—the substance of her dress almost spiritualised—made quintessential, perhaps.

I must not forget to mention that Mrs. Compton, the medium, after the *séance*, was in deep trance in the same condition, as to seals and sealing-wax and paper, as she was placed by me at the beginning, not having disturbed one of the frail fastenings, or moved one jot or tittle from the chair.

Judge Carter of New York, in a letter to the same journal, which appears in its issue of July 17th, writes:—

Colonel Cross has put into my possession the piece of black alpaca, with a lemon-shaped orifice in the middle, which he cut from the dress of Mrs. Compton, and the corresponding piece of white gossamer threads which the spirit 'Katie' cut from her dress with the scissors furnished by him. I notice one thing about the piece of spirit-material; it is not now so plushy or woolly as it was at first, becoming more thready and losing its softness, and it is of a duller white in colour. These results may be from the handling to which it has been subjected, for both the Colonel and myself have shown it to many persons, but I do not think it will soon, if ever, fade out altogether, but will remain substantial and visible.

By invitation, I went to the laboratory and studio of Mr. Henry J. Newton (in New York), and we subjected the pieces of alpaca and spirit-cloth to the lens of a very powerful microscope, which magnified five hundred times. So great was the magnifying power of the microscope that the field of view of the pieces of material only embraced some threads of each. We first tried the black alpaca under the lens of the microscope, and the two or three crossing threads which we saw appeared very large and coarse, about from one-fourth to

one-half inch in diameter, and these threads were composed of numerous strands of fibres, numbering in variety from seven to twenty strands, and all of a coarse black colour. We could plainly distinguish large intervals or interstices between the strands, and we were much astonished at the apparent gross coarseness of the fabric.

We then substituted the spirit-cloth under the lens, and examined it very closely, and to our surprise and amazement found it a very refined, clear, sublimated and crystalline likeness of the alpaca in form. Under the intense light of the field of the microscope, the crossing threads of the spirit-cloth had the appearance of crystallised pure white wax, and were much smaller and more refined than those of the alpaca; but they coursed the same way, and we found, on subjecting different parts of the spirit-cloth, that they had the same number of strands of fibre, much diminished in size, varying as in the alpaca, from seven to about twenty strands of fibre in each. But the intervals or interstices in the spirit-cloth between the strands, largely magnified as they were, were not visible. The strands or fibres of apparent fine white wax seemed to adhere closely together to form the thread, with no spaces between. The sizes of the threads, and, of course, the strands, were very much smaller than those of the alpaca; and there was very much space between the threads themselves, as the piece of spirit-gossamer plainly shows, too, to the naked eye. On closer inspection we also discovered here and there, to our surprise, most diminutive spots of black colour on the strands or fibres of the spirit-cloth, and in one or two instances we plainly traced the black colour following and filling up the loose ends of the strands or fibres.

Again, we happened, for the sake of experiment, to place a single thread of the black alpaca under the lens of a microscope, and to our amazement discovered following along the side or edge of it, and closely adhering to it, a very small piece of the white waxen strand of the spirit-cloth. This discovery made our experiments complete. Our final conclusion, therefore, was that this spirit-cloth—as the spirit “Katie” at the time she cut it from her dress said—was manufactured by her and the spirits from Mrs. Compton’s alpaca dress. It was, as she intimated, the coarse material of the black alpaca sublimated and refined—almost spiritualised, as she said; the material grossness taken off, and the quintessential fabric left and remaining—the former of the earth earthy, the latter of the ethereal, soft, fine, and beautiful. And this, too confirms what the spirits said at the time “Katie” cut the piece out of her dress—that Colonel Cross would find a corresponding cut or hole in the dress of the medium, which he did find, and of which the proof and demonstration are now in my possession.

Here is a hard nut to crack for our Sadducean Scientists. What can they do with facts like these? It is of no use kicking against the pricks. They may for the present evade the issue by ignoring or denying the facts, by affecting to treat them with indifference, contempt, ridicule. But these ostriches of science do not get rid of the unwelcome facts by burying their heads in the sand and refusing to look at them. There they are. Not occurring in Timbuctoo, not attested by simpletons and silly women; not recorded by stupid monks and knavish priests in the ignorant bygone ages of darkness and credulity, but taking place in this age of science and newspapers in the midst of an active, busy, educated, sharp-witted people; attested by journalists, physicians, lawyers, and men of science writing independently of each other, and concurring in their testimony, published at the time, and in books and journals widely circulated in the place and country where they occurred, and more or

less freely circulating throughout the civilized world. These men are not *gobemouches*, they did not go as lambs to the slaughter; they observed, they tested, they called science to their aid, and showed their good faith by publishing their testimony with their names, and braving whatever obloquy this might bring upon them. That so many and such witnesses were deceived by an illiterate washerwoman is a gratuitous hypothesis of incredulity, the last resource of those who find it difficult or even impossible to believe what is not or does not seem to be conformable to their own and the common experience. In other words, it is but the expression of that prejudice with which all facts of a novel and startling order, and which run counter to accepted theories, are at first invariably received. That an impostor in mediumship is from time to time detected, but slightly, if at all, affects the argument. Impostors in mediumship doubtless there are, as in science, religion, and everything human, when private and personal ends may be pursued; but the proper inference from this is, not that we should reject or prejudge these things as all imposture, but that in our investigation of them we should be on our guard and exercise due vigilance against deception. Moreover facts of a kindred nature to those under consideration are attested by eminent men of science in our own country, after years of patient experimental investigation; and those who have not so investigated (whatever weight may justly attach to their opinion on other matters known to them), cannot reasonably expect their opinion on this subject to be regarded as of any value, still less to effect the mature carefully considered judgment of those who have given so much time and pains to properly inform themselves concerning it. Nor let it be forgotten that in this land and in this Metropolis, as well as in America, these facts are *still going on*, and may be verified by all who will give time and care to their fair and thorough investigation. If evidence of this kind and amount does not furnish adequate proof, we may say with a Cambridge Professor that the possibility of establishing such facts upon human testimony must be given up.

Assuming then, as we fairly may, the facts to be as reported, they suggest some obvious considerations which should not be overlooked. In the first place, it may teach us that professors are no more infallible than popes, and that no Œcumenical Council—ecclesiastical or scientific—can make them so. No one would perhaps formally, and in express terms, affirm the infallibility of any professor; but the deference and awe with which the opinions, on any and every subject, of certain eminent professors are received and quoted in newspapers and in general society, shows how far men, in this nineteenth century, are

gone in this new and mischievous superstition. Anything which may put a wholesome check upon this, and teach the true nature and limits of authority, must be beneficial. And these facts should have a salutary influence on Scientists themselves, somewhat abating those arrogant pretensions and scornful airs which so ill become them, and reviving a little that spirit of modest humility which gave such an exemplary grace to those wise men who preceded them in the place they occupy. If they are not quite too wise to be taught by such means, they may learn that they have not got to the very bottom of many things about which they confidently dogmatise; that at least their knowledge about them is relative, and not absolute; that there are laws and potencies in the universe not dreamed of in their philosophy: a higher science than that of earth—a subtler chemistry than is known in their laboratories; and that some of the despised outer barbarians who know not science have, by keeping a more open mind, and by a faithful use of their senses and their reason, got the start of them in the attainment of a knowledge of things they had presumed impossible.

These Compton transfigurations have their lesson, too, for Spiritualists. Their comparison with our own experiences in England is most instructive. They show the need of great patience in investigation of so delicate and complex a problem as the materialization of spirit-forms presents; of the extreme caution required to prevent erroneous conclusions, perhaps most prejudicial to the medium, from superficial or specious appearances; of guarding against crude and hasty generalizations from slight and imperfect data. How much ill feeling and acrimonious controversy might have been spared us by a knowledge of the facts now taking place. Evidence the most conflicting, and apparently the most conclusive, was urged on either side, and each side freely launched its imputations of bad faith against the other; and many even who had no personal knowledge of the facts, ranged themselves under one or other of the opposite factions. Few were willing to suspend their judgment, and wait further developments which might throw light upon the difficulty. Those, however, who did so, are beginning to reap their reward. It seems highly probable that in these Compton transfigurations we have a key to the situation, that, as in the old story of the knights who approached the shield from opposite sides, one pronouncing it silver and the other golden, both parties being right and both wrong; right in their affirmation, wrong in their denial. We now know that the medium may be instantaneously released from the most complicated and apparently securest fastenings, and, under spirit-control, freely move among the sitters; and that even her

person and clothing may be wholly transfigured, and then be replaced in the fastenings as at first, and this not only without *mala fides* on her part, but in entire unconsciousness of what has happened. A wonderful spirit-manifestation truly, but one which it is not surprising should be misunderstood; and, especially when the transfiguration was incomplete, or had not taken place, it was quite natural for an indignant Spiritualist, believing that an imposition was attempted, to seize the figure which appeared, and satisfy himself that it was none other than the medium. How much, under these circumstances, would have been gained by a little further knowledge, and a little more mutual forbearance and consideration. It is to be hoped that this lesson will not be lost upon us in the future.

Of course where the medium and the materialised spirit are seen together, as is now often the case, the *modus operandi* must be wholly different to this. There may, indeed, and there probably are, many modes of operation unknown to us employed by spirits to bring about the same or very similar results. And it seems to me that the time has come when this subject should receive more systematic, more careful, persistent, scientific investigation than it has yet had. Not from the mere physicist, who would investigate and experiment with it as a mere branch of physics; but by scientific Spiritualists, who understand that the conditions of successful investigation are both physical and psychical. And let it be borne in mind, the most rigorous scientific tests, and the sharpest vigilance, do not necessarily imply suspicion of the medium's good faith. We do not know the unseen operators behind, or their resources and methods. They may have no intention to mislead us, but where we know so little, we may easily deceive ourselves by simple ignorance or misapprehension of the immediate object sought to be attained, the conditions needed, and the agencies employed.

There is certainly a difference between investigation by the microscope and investigation by the rifle; but though the latter is decidedly less delicate and scientific, it will be regarded by many as at least equally conclusive, and it may serve to show the wide range of test to which Spiritualism has been submitted, that it has been of late successfully subjected to both. When we first read that a materialised spirit-face had been shot into by a crack rifleman, with the consent of both medium and spirit, we were inclined to regard it as one of those Transatlantic sensation stories, invented by ingenious Yankees having a greater affection for dollars than veracity. It would seem, however, that the fact is really well authenticated. It actually took place, in presence of several sceptics and newspaper reporters. The St. Louis daily papers of Tuesday, August 10th, contain officially-

reported accounts of what took place, and the circumstances are endorsed both by the *Banner of Light* and by the *Religio-Philosophical Journal*. The following narrative of what took place is quoted from the *Banner of Light* of August 21st last:—

The great rifle-shot test so often asked for by the sceptic would seem to be complied with in the subjoined narrative, which is compiled from the St. Louis, Mo., daily papers of Tuesday, August 10th. W. C. Clark, a materialising medium of that city, who had for some time been holding *séances* at the residence of C. Tuckett, in Osage Street, was challenged by Henry Timkens, a carriage maker, whose place of business is at 814, North Sixth Street, to submit to the test of the rifle as follows:—Mr. Timkens offered fifty dollars for the privilege of loading and firing a rifle at a face which Mr. Clark should produce at the aperture of a cabinet, the medium to disrobe before entering the cabinet, and put on clothes which the challenger should produce. After this change of clothing the challenger was to fasten the medium to the bottom of the cabinet.

The *séance* was held on the evening of the 9th inst. The cabinet was a plain shell of boards, 6 feet long, 6½ high, and 2 feet deep, and was put together in six sections before the eyes of the company, which comprised fourteen reporters from the St. Louis press, and some other invited guests. The front and back sections of the cabinet had hinges in the centre, forming doors for ingress and egress, while the front was provided with an orifice near the top, about the size of a face, over which a small black curtain was drawn, adjustable by a string fastened on the inside.

The medium divested himself of his clothing, as agreed upon, in the presence of the challenger and several reporters, and then put on the clothes brought by Mr. Timkens, *viz.*, a pair of white linen pantaloons, a white shirt, and white hose. He then took his place in the cabinet, seating himself on the floor, his back resting against the side, and his whole person in full view of the audience except his feet. Mr. Timkens proceeded then, with the assistance of three or four reporters, to make Clark fast. Holes were bored on each side of each leg, above and below the knee-joints, whereupon pieces of seaming cord were passed through each of the four sets of holes. They emerged below the cabinet floor, where they were securely tied, and then fastened to the "sawbucks" on which the cabinet rested. Holes were also bored on each side of the medium's back, below the back, and a piece of rope passed around his waist and tied on the outside of the cabinet, besides being secured to the sawbucks. The medium's hands were separately bound and then tied together, the cord remaining being made to pass through a hole in the floor, between his legs. Bound in this way, it appeared almost impossible for Clark to move either leg, or to stir in any way from a position that seemed painful.

The end of the string of the curtain over the aperture was brought outside and secured at the distance of at least 10 feet from the medium. Nothing further being necessary, the door of the cabinet was then closed, the black curtain drawn over the window, and the people waited for further developments.

At the distance of 15 feet from the cabinet, and directly in front of the black curtain, had been placed a stand, where by means of a vice a small breach-loading rifle was fastened, after a load was placed in it, and levelled so that the ball would inevitably pierce the curtain's centre. Mr. A. B. Cunningham, of the *Globe-Democrat*, was requested by Mr. Timkens to fire the rifle, and accordingly took up his position behind it. In order to prevent the ball lodging in the wall, a heavy plank was placed on the other side of the cabinet and directly in the way of the shot. The preliminaries were settled at about twenty minutes past nine, and then, after a period of delay, varied by singing by the audience and rappings, on a sudden a face appeared at the aperture, which is thus described by the *St. Louis Republican's* reporter:—

"There it was. A pale, ghostly countenance, that looked as though it might have belonged to a girl of seventeen at some previous time in the world's history. It was a face that might have belonged to some Greek maiden two thousand years ago, and reminded one of the marble countenance of some

statue. All who saw were fairly transfixed with astonishment. The features were perfectly clear and distinct, being illuminated by a soft light. There was not the slightest movement of a muscle or an eyelid that could be distinguished."

A voice in the cabinet commanded, "Fire!" The rifle exploded. The face, unmoved by the operation, continued some minutes in view, then disappeared as it came, and in about fifteen minutes the medium was released, excited and exhausted with his labours. An examination of the cabinet showed that the ball had passed through the seat opposite the window, and it was found in the plank hung down beyond. The ropes were found as tense as when they were first tied, and, on the door being opened, the medium was found securely bound. The spirit that appeared, the medium claimed, was his cousin. The money was paid by Mr. Timkens on the spot.

The entire press delegation were unable to discover anything looking like deception in this *séance*, and so state to the public.

According to the *St. Louis Globe*, "Mr. Cunningham is a crack shot with a steady nerve, and the rifle carried only a small ball, but was loaded so as to send it easily through an inch plank." However the face shot at may have been constituted, whatever the mode of operation by spirits in its production, the manifestation must evidently have been totally different in kind to that which takes place through the mediumship of Mrs. Compton and similar mediums. Had anyone been rash enough to venture on such a test in her case, the consequences would probably have been very serious, if not fatal. I am careful to point this out lest any foolish person might think of repeating the experiment, and without permission of the spirit and the medium. Investigators are sometimes not very careful of consequences to the medium, and do not enquire very scrupulously as to conditions, but this kind of rifle-practice is a method of investigation not to be indulged in with impunity, even to themselves; so let any would-be rifle volunteer in this line beware.

NOTES AND GLEANINGS.

DR. SEXTON'S CHURCH AT CAVENDISH ROOMS.

THREE months since we drew attention to the commencement of Dr. Sexton's Sunday Services at the Cavendish Rooms. He had then, as our readers will recollect, been for three months at Goswell Hall, where, although the audience had been small they had been gradually increasing. The Cavendish Rooms were vacant, and despite the fact of its being the most unfavourable time of the year for any kind of public meetings, the Doctor remembering that for the past five-and-twenty years he had always been able to draw audiences in London, and that in 1873 these very rooms had been crowded during the hottest weather of the summer to listen to his orations on Spiritualism, he de-

terminated to take possession of the place at once. This was done, and discourses have been regularly given now for three months, making six months of Dr. Sexton's regular ministrations in London. We are glad to state that as far as the attendance is concerned the undertaking has been successful. Despite the heat of the weather and the fact that large numbers of London people have been out of town enjoying their holidays, the congregations have gradually increased as the services became better known, until there is every prospect of so large an attendance in the winter that sufficient accommodation will be provided with difficulty. We regret to say that the number of Spiritualists who have attended has been remarkably small, which fact, considering the amount of work the Doctor has done in the cause, has called forth many remarks. He himself does not complain of this, because he holds that Spiritualists, like other people, have a perfect right to attend any place where the teaching is best adapted to meet their own requirements, or to stay at home if that best suits their inclinations. He would have been gratified of course to have felt that he was supported on each Sunday evening by a congregation largely composed of Spiritualists, but as it is he is content to address those who come, even should his congregation be, as it has frequently been, principally made up of strangers.

During the past month discourses have been given on Sunday mornings in addition to those delivered in the evening, and these will be regularly continued for the present at all events. The predictions of friends with regard to this undertaking were lamentably disheartening, since almost every person who was spoken to on the subject foretold the almost certain failure of one or both of the services if two were attempted in the day. Those friends who felt interested in the Doctor's health suggested that the delivery of two discourses every Sunday would involve an amount of labour that he ought not out of consideration for himself to undertake. He had, however, made up his mind to this course, and he carried it out; and the result has been most gratifying. The Sunday morning congregations have gone on increasing, and there is every reason to believe that they will come, hereafter, to be large enough to fill the room.

Dr. Sexton has just concluded two series of discourses upon topics of considerable importance, the four morning sermons have been on the "Origin and Divine Authority of the Christian Religion," addressed mainly to sceptics, but containing matter deeply interesting to all persons. The evening series comprised four discourses on the "Origin of Man," a subject which the Doctor's scientific knowledge enabled him to treat in a manner that proved satisfactory to all who were present. Dr. Sexton

is thoroughly conversant with Mr. Darwin's doctrine of "Natural Selection," and indeed with all the theories of Evolution; and while admitting the large number of facts appealed to in support of these modern views, he demonstrated conclusively that when applied to man the hypothesis completely broke down. These discourses will, we understand, shortly be published in a small volume.

During the next month the series of sermons in the morning will be upon the "Relations of Christianity to Human Life," and the evening discourses will be on subjects mainly connected with the existence of God and the relationship of science to religion. Tickets are now issued for the quarter, in accordance with the plan previously adopted, and may be had at 75, Fleet Street. The prices are as before:—front seats, single, £1 1s., double, £1 11s. 6d.; second seats, 10s. 6d. Such seats will be numbered and specially reserved for the ticket holders. Dr. Sexton will feel grateful to those friends who will give him their support—the only means by which the services can be made to pay—by purchasing tickets; at the same time he will be additionally glad if those who take the tickets will use their endeavours to attend as regularly as they can. It is not cheering to see the reserved seats empty, even although they have been paid for.

LECTURES BEFORE THE LIVERPOOL PSYCHOLOGICAL SOCIETY.

On Sunday afternoon, September 12th, Dr. William Hitchman occupied the rostrum of the spiritual church in Liverpool, and gave what Mr. John Priest characterised as "a most admirable and eloquent address at a moment's notice, for which he was personally indebted." The audience was good, intelligent, and respectable, and paid marked attention to the lecturer throughout. The Doctor demonstrated the moral qualifications requisite for the enjoyment of the spirit-world, as love to God, man, and the angels, exemplified by a life of active benevolence and religion of the heart, together with purity of thought, word, and deed in every transaction with which man is now engaged in the coil of mortality. Angels, he said, were not made of the motley rabble of a cock-pit, the prize-ring, the race-course, the gambling-table, or the tap-room, nay, of any of the pleasures of sense, love of wealth, fashion, or the follies and vanities of modern society; but rather of sincerity of heart and abnegation of self, unwearied efforts to ameliorate the condition of the prisoner, to deliver the captive, educate the ignorant, loose the shackles of mental slavery, advance the cause of true moral and spiritual science, pour free light into the noisome dungeons of disease which afflict body

and soul, and diffuse the blessings of spirituality—"spirituality" not in word, but in deed—until every man is a Spiritualist, worthy of immediate recognition in the highest and noblest spheres of the angel-world, whose synonyms are purity, love, and glory.

Mr. Priest lectured in the evening in his characteristic style, literary and philosophical, of elegant and refined culture, urging the importance of Spiritualism, self-culture, and morality, as the best remedies for the evils of society.

MR. WILLIAM MACCALL ON SPIRITISM AND ATHEISM.

Mr. William Maccall, whose genius no one doubts, and whose kind and amiable disposition everyone who knows him must appreciate, has written an article in the *National Reformer* on Spiritism, which shows how little he really understands of the subject. It is the production of a master mind hurling abroad his anathemas at random, and striking down, in his attacks on Spiritualism, a dozen other modes of faith, including his own. The statement that sick Spiritualists should not seek to get rid of disease because they believe that death is the portal to a higher and happier world, is an argument—if argument it is worth calling—which would apply with equal force to all forms of thought, except Atheism, Mr. Maccall's own Pantheism included. We have been often puzzled to know upon what principle Mr. Maccall's contributions appear week after week in a journal which he holds in the supreme contempt, and the exponent of views which he thoroughly abhors. As, however, several of the Secularists have recently chuckled over Mr. Maccall's denunciation of Spiritualism, we beg to commend them to his views on Atheism, which we copy from an article of his that appeared not long since:—

Atheism is either a ghastliness or an insanity; it is a waste of time to assail it, a still more foolish waste of time elaborately to refute it. Never, except from the fatuous outcry of its enemies, can Atheism have any real potency. Disowned by nature, Atheism is rejected by human nature. Man finds God in his own heart before yearning for him in the universe: and he will continue to yearn for Him in the universe just because he will continue to find Him in his own heart. To deny the deepest, grandest, most pregnant reality which can sway the human soul, to repudiate the supreme, creative, and hallowing principle of human culture and of human civilization, is to brand all human history as a lie. Audacious it may be, or impudent, to make that denial, that repudiation; but our wrath should not be stirred thereby, any more than if we heard prosaic dunces mocking and denouncing poetry as a fantastic dream. What is Atheism? The confession, the boastful confession of a grievous incapacity; for the Atheist vows and vaunts that he is destitute of a particular sentiment, the primordial, the sublimely distinctive sentiment of the human race. This pride in a deplorable defect is substantially the only argument in the power of which Atheism believes. Smitten with colour-blindness, and other kinds of blindness, Atheism amusingly declares, that no one sees, that no one ought to see, and that there is nothing to be seen.

POWER OF THE MIND OVER THE BODY.

The following story, which has appeared in some of the French papers, serves to illustrate, if true, the extraordinary influence exercised by the mental powers over the physical organization:—"Alexander Dumas was writing a serial novel for a Paris journal, and one day the Marquis de P—— called on him. 'Dumas,' said he, 'have you composed the end of the story now being published in the ——?' 'Of course.' 'Does the heroine die at the end?' 'Of course—dies of consumption.' 'You must make her live.' 'I cannot.' 'Yes, you must; for on your heroine's life depends my daughter's.' 'Your daughter's?' 'Yes, she has all the symptoms of consumption which you have described, and watches mournfully for every number of your novel, reading her own fate in that of your heroine. Now, if you make your heroine live, my daughter will live too. Come!' Dumas changed his last chapter; his heroine recovered. Five years afterwards Dumas met the Marquis at a party. 'Ah, Dumas!' he exclaimed; 'let me introduce you to my daughter. There she is. She is married and has four children.' 'And my novel has just four editions,' said Dumas, 'so we are quits.'"

A MEDITATION.

Too far from Thee, O Lord.
 The world is close upon each captured sense;
 The heart's dear idols never vanish hence;
 Life's care and labour still are pressing nigh;
 Its fates and passions hard about me lie;—
 But Thou art dim behind Thine infinite sky,
 O distantly adored!
 O Lord, too far from Thee!
 Unwinged Time stands ever in my sight,
 Flooding the Past and Now with gloom and light;
 Silent, but busy, constant at my side,
 It shreds away strength, beauty, joy, and pride.
 Eternal! why am I from Thee so wide,
 Nor Thy near presence see?
 Ne'er languished for as now,
 Now that the hold of Earth feels poor and frail;
 Now that the cheek of Hope looks thin and pale,
 And forms of buried love rise ghostly round,
 And dark thoughts struggle on o'er broken ground;
 Where is Thy face, O Father! radiant found,
 With mercy on Thy brow?
 I know that not from far,
 Not from abroad, this presence is revealed,—
 To our will denied, and from our wit concealed,
 No search can find Thee, no entreaty bring,—
 Reason a weak, Desert a spotted thing.
 O Spirit, lift me on Thy dove-like wing
 To realms that last and Are!

N. L. FROTHINGHAM.

Notices of New Books.

PARADISE; OR, THE INTERMEDIATE STATE BETWEEN DEATH AND THE RESURRECTION.*

THERE are in this little book several miscellaneous poems full of noble thoughts embodied in most beautiful and poetic language, each one of which renders the volume well worth perusing. The one, however, that gives the title to the work is not only the longest but the one to which we wish especially to call attention. It bespeaks on every page the profound thinker, the true poet, and withal the sincere Christian. In order to give an idea of the object had in view by the writer we cannot do better than quote the following extract from the preface of the work :—

The author has ventured, in the first of the following poems, to illustrate two subjects, both left in some degree of obscurity in Holy Scripture. These are the ministry of guardian angels, and the intermediate state of the faithful soul between death and the resurrection. He hopes that, while he has striven to realise fully and devoutly what Holy Writ contains upon these subjects, and to present it to the reader in attractive guise, and with vividness of expression, he has not, in anything which he may have said, exceeded the limits of revelation, or appeared to be wise above that which is written. The ministry of guardian angels may indeed seem to some a fanciful development of the generally received belief in some forms of created life superior to our own, and employed as agents in the execution of the Divine will, for the benefit of Man (Hebrews i., 14). But the words of our Saviour, with respect to the "little ones" of His kingdom, in St. Matthew xviii., 10, appear to sanction such a particular ministration, and a belief in it certainly existed amongst the Jews in our Lord's day (Luke xvi., 22). We need but to refer to Acts xii., 15, for a proof that such a doctrine prevailed amongst the first Christians at Jerusalem. The apparition of St. Peter at the door of Mary's house, when they believed him to be in prison, awaiting execution, and had no reason to suppose that his life was already closed, is by them ascribed to "his angel." With regard to the subject of the intermediate state the author's intention has been to bring into prominence the conscious and active, yet expectant, condition of the departed spirit, in contradistinction to popular belief, grounded on no sure warrant, whether in the absolute sleep of the soul, or in its immediate passage to the regions of everlasting bliss.

This purpose is admirably carried out, and the poem will therefore prove highly acceptable to all those who are interested in the doctrine of a Future Life, which most of the readers of the *Spiritual Magazine* necessarily are. We read the volume ourselves with very great pleasure, indeed so interested were we in its contents, that once having commenced it we did not lay it down until every line had been perused. We notice that one captious and hypercritical reviewer finds fault with the

* *Paradise; or, the Intermediate State between Death and the Resurrection, and other Poems.* By REV. OLIVER RAYMOND, LL.B. London: W. MACINTOSH, 24, Paternoster Row.

wording of a line in one of the miscellaneous poems somewhat unnecessarily. The poem reads:—

'Tis sable-vested Night with hurried step,
T'escape the glances of approaching Morn.
Far east she flies descending, nears the bound
Of Asia's ample clime o'erspread before
With inward gloom, &c.

The reviewer in question thinks that the line should have read "Far *west* she flies," which would assuredly have been a less correct phrase than that which the writer has employed. For the sun in passing from east to west carries in his course, not night but day, leaving night behind him in the regions from which he is departing. The Author is therefore perfectly correct in speaking of night flying eastward at the rising of the sun, meaning that it flies behind the sun into those regions which the orb of day has left and thereby literally changes places with him. On the whole we have great pleasure in recommending the little volume to our readers.

MR. J. CHARLES EARLE'S SONNETS AND POEMS.*

THIS is one of the most charming little volumes of poetry that we have come across for many a day. A sonnet is one of the most difficult of all poems to write so as to be thoroughly complete in itself, and to contain nothing more than is absolutely necessary in making up the requisite number of lines; and few indeed, therefore, are the persons who can do it well. Mr. Earle, however, has succeeded in accomplishing this result with a degree of perfection that is very rare. There is a great dearth of good poetry in these modern matter-of-fact days, and when-ever, consequently, we come across an author whose productions are full of sterling thoughts we cannot praise him too highly. Mr. Earle possesses a thorough insight into those grand divine mysteries which everywhere surround us, and is keenly alive to the spiritual nature of man. Some of the little poems are beautiful in the extreme, and we should have been glad to have copied a few entire; but in the first place our space is very limited, and in the second place where all are so good, it is difficult to make a selection. The author is a firm believer in the doctrine that spirit constitutes the only real and substantial existence, and that matter so far as it is anything is "a form of mind." From the dedication of the book to Dr. Newman, and from some of the poems contained in the volume, we should judge the author to be a Roman Catholic, but there is so genuine a

* *Light Leading unto Light.* A Series of Sonnets and Poems. By JOHN CHARLES EARLE, B.A. LONDON: BURNS & OATES, 17 and 18, Portman Street, W.

spirit of liberality and love breathed out on every page, that we are sure the volume will prove highly acceptable to all Christians to whatever denomination they may belong.

RELIGION AND DEMOCRACY.*

WHATEVER Dr. Brittan does he does well. His publications on the subject of Spiritualism will live when very much of the literature that the printing press of to-day pours forth upon the world will have passed into oblivion and been forgotten. We experienced sincere regret when we learned that his quarterly journal was to be discontinued, because the place that it occupied was a most important one, and no other existing publication was calculated to fill it. The literature of Spiritualism, very much of it, is not of a particularly high order, but Dr. Brittan's books must be ranked amongst the most philosophic publications of the age. No person can peruse them without being struck with the great ability of the author. The lecture under consideration will in no way diminish the reputation of the learned Doctor, being a most able and thoughtful production. We cordially recommend it to our readers, and trust it may have a large circulation both in England and America.

We have also received the following publications:—*Poems* by Gertrude Minter Hazard and Anna Peace Hazard. (A neat little volume containing some sweet and charming poems.)—*The Medical Eclectic*, devoted to Reformed Medicine, General Science and Literature, edited by Alexander Wilder, M.D., and Robert S. Newton, M.D., July. (Full of sterling articles by able authors.)—*The St. Louis Eclectic Medical Journal*, edited by George H. Field, M.D. July and August. (One of the best of the American Eclectic Journals; we can cordially recommend it to those of our readers who are interested in medical matters.)—*The Dietetic Reformer*. September.—*The New Church Independent*. August.—(An excellent number of this very excellent journal.)—*The [American] Spiritual Magazine*, edited by S. Watson, D.D. September.—*Psychische Studien Monatliche Zeitschrift vorzüglich der Untersuchung der wenig gekannten Phänomene des Seelenlebens gewidmet*. Herausgegeben und redigirt von Alexander Aksakow. August. (Contains valuable articles on Spirit-Photography; Robert Dale Owen's Insanity; Mrs. Fay's Mediumship, &c.)—*Revue Spirite Journal d'Etudes Psychologiques*. Septembre.—*The Truth Seeker*, edited by the Rev. John Page Hopps.—*Mr. Moody's late Sermon on Hell*, by John Page Hopps. (A powerfully written protest against that part of the teaching of the great Revivalist that relates to the nature of future punishment)—*The Banner of Light* [Boston]: weekly.—*The Religio-Philosophical Journal* [Chicago]: weekly.—*The Spiritual Scientist* [Boston]: weekly.—*The Englishman*: weekly.—*The Tichborne Trial*: weekly.—*The Englishman's Magazine*. September.—*Heroes and Martyrs of Freethought*, by G. W. Foote and Charles Watts.—*The Crusade*. September.—*The Limitations of Christian Responsibility*, by Henry Dunn.—*The Cincinnati Eclectic Medical Journal*, edited by John M. Scudder, M.D. September.—*Chicago Medical Times*, edited by A. L. Clarke, M.D., and H. D. Garrison, M.D.

* *Religion and Democracy*. A Lecture, delivered before the Society of Spiritualists, assembled at Robinson Hall, New York, October 19th, 1873. By S. B. BRITTAN, M.D. New York: STANDARD SPIRITUAL LIBRARY ASSOCIATION.

Obituary.

ELIHU RICH.

WE have to record the departure to spirit-life of an earnest worker, and one of the earliest friends of Spiritualism in this country—Mr. Elihu Rich. In the correspondence in the *Morning Advertiser* in 1852, which first attracted any considerable share of public attention to Modern Spiritualism in England, and in which Mr. Benjamin Coleman, Dr. Wilkinson, Anthony Trollope, and others, stated the true nature of the remarkable manifestations witnessed by them at the house of Mr. Rymer of Ealing, and at Cox's Hotel, Jermyn St., through the mediumship of Mr. D. D. Home, in reply to the misrepresentations of Sir David Brewster and Mr. Anderson, the "Wizard of the North," Mr. Rich contributed a lengthy, learned, and most interesting letter. And in the excited controversy on Spiritualism among the Swedenborgians, which finally led to the secession from that sect of nearly all those who were its heart and brain, Mr. Rich took part against the ossified Swedenborgians, contributing for their benefit his *Notes on Certain Forms of Spiritualism*. One might reasonably have hoped that the adhesion to Spiritualism of such men as Dr. Wilkinson, the translator of Swedenborg, and author of the valuable introductions prefixed to his philosophical writings, and of Mr. Rich, the compiler of the elaborate and useful *Index to Swedenborg*, and one of the ablest defenders of his philosophy, would have made even the ecclesiastical faction of the sect re-consider that unwise opposition to it into which they had allowed themselves to be betrayed; but as Milton complained in his day that "New presbyter is but old priest writ large," so now and ever it would seem that the spirit of priesthood, established or non-established, is the same, showing like repugnance to any manifestation of Divine truth not emanating from the idol of the sect, and interpreted by its priesthood.

Mr. Rich also edited the volume on "The Occult Sciences," in the *Encyclopædia Metropolitana*, and which contains an account of the rise and progress of Spiritualism in America, and many other articles from his pen of much interest to Spiritualists. To this Magazine he was one of the earliest contributors. Mr. Rich was deeply imbued with the higher philosophy of Swedenborg; a man of great erudition and literary activity; and his loss to them will be deeply felt by a large circle of friends.

MRS. J. H. CONANT.

THIS medium, whose name is so widely known, especially in the United States, departed to the spirit-world on the 5th of August. She was chiefly known as the medium through whom the communications were given in the "Message Department" of the *Banner of Light*, where they have regularly occupied a folio page every week almost from the commencement of that journal, in 1857 till her illness a few months since. These communications were sometimes in reply to questions, and on subjects in science, philosophy, and theology, but were mostly of a personal kind from spirits recently departed to their friends on earth. They are very varied in character and style, and we learn from those who have been present at the *Banner of Light* free circle where they were given, that the impersonation was sometimes quite remarkable, presenting most striking evidence of spirit-control. Many thousands of the messages so obtained have thus been published; and a selection from them is given in a volume of 300 pages, entitled *Flashes of Light from the Spirit-World*. Her biography, lately published, is a volume of much interest.

P. B. RANDOLPH.

ANOTHER American medium of remarkable powers has also gone from us. Mr. P. B. Randolph departed this life, under most unhappy circumstances, July 29th. He twice visited England, and gave some public lectures in the Metropolis. It was the writer's privilege to be a member of a small private circle in London, about the year 1856, of which he was the medium; and some of the trance-discourses given by him on subjects presented at the moment were equal to anything I have heard from any speaker, either in the normal or abnormal state. Some notes, taken by my friend Dr. Dixon, from a series of discourses on the "Laws of Spirit Intercourse," professing to be given by Philip Lemoine, a French physician of the last century, were published as an Appendix to a volume, now out of print, entitled *Confessions of a Truth Seeker*. These notes might, I think, with advantage be republished in the *Spiritual Magazine*, and would be new to most of its readers.* Poor Randolph, like many mediums, was impulsive and eccentric, but kind-hearted, social, and grateful for any little kindness that might be shown

* We shall act upon the suggestion of our friend, Mr. Shorter, and reprint these notes in a future number of the *Spiritual Magazine*.—ED.

him. On one occasion Mrs. Emma Hardinge took up a portrait of him in a morocco case, lying on my table, not knowing whose it was, and, without opening it, placed it to her forehead. She said the impression it gave her was that of a man so much in the spirit-world that she could hardly tell whether he was an inhabitant of this world or not. When I told her whose portrait it was she was surprised, and said it gave her a more favourable impression of him than she had entertained before. Though destitute of school-education, Randolph had considerable natural ability, and wrote several books and pamphlets. Those best known are his *Dealings with the Dead*; a *Biography of the Davenport Brothers*; and *Pre-Adamite Man*. We learn that a long and appreciative notice of him has appeared in the *Religio-Philosophical Journal*, of Chicago; but have been unable to gain a sight of it.

DAVID WILKINSON WEATHERHEAD.

WHEN we bear in mind that the great majority of English Spiritualists are comparatively recent converts, it is not surprising that the early active workers in Spiritualism, who bore the reproach as well as the heavy labour and sacrifices it involved, should already be almost forgotten, or more generally unknown, even by name to Spiritualists in general. One of the first of these devoted pioneers was David Wilkinson Weatherhead, of Keighley, who departed to the better world September 3rd, in his 73rd year. Prior to the advent of modern Spiritualism, he was a prominent and outspoken Secularist; but early in the movement, convinced by experimental investigation that Spiritualism was a truth, he was so impressed with its importance that he bought a printing press and fount of type; and got one of his shopmen, Mr. Benjamin Morell, who had also become an enthusiastic Spiritualist, to work at it with the assistance of his two daughters, and so established the first journal of Spiritualism in England—the *Yorkshire Spiritual Telegraph*—the first number of which was issued April 1855, and continued as the *British Spiritual Telegraph*, was carried on at Mr. Weatherhead's cost, till the *Spiritual Magazine* was founded, in January, 1860. Mr. Weatherhead, also, at a cost of several hundred pounds, built a Spiritual Lyceum in Keighley, for lectures and meetings in connection with Spiritualism, and for the education of the young, and further purposes of a progressive kind; for his sympathies were broad and liberal. He was a temperance and dietetic reformer, both in principle and practice, and an ardent friend of the co-operative movement

among the working classes. If the oft-quoted line be true that

An honest man's the noblest work of God,

that title might certainly be claimed for our translated friend. An honest, worthy man, kindly and genial, a good citizen, a veteran reformer, generous without ostentation, an enlightened, practical, Christian philanthropist. May the memory of such men live green in our hearts, and may we emulate the example of their lives.

T. S.

Correspondence.

MODERN SPIRITUAL VAGARIES.

THE following letter from Mr. William Howitt was sent to Mr. Shorter, and can hardly be said to have been written for publication, but it contains so much solid sense upon a subject that is just now creating considerable interest amongst Spiritualists, that its appearance in these columns cannot but be productive of great good.

DEAR SHORTER,—Sitting out, on a fine afternoon, on the open common above our house, overlooking the little town of Bruneck, and a panoramic view of a wide valley, surrounded by mountains not too much crowding on the scene—a view such as it would be difficult to find in Great Britain—we read your spirited and amusing article on the “Re-incarnationist Bruisers,” and had a hearty laugh over it. Surely Signor Damiani must have been dreaming a mesmeric dream when he saw such “a worsting of the Non-Reincarnationists, and so contused and bleeding an arena.” Though I, as well as you and Wilkinson, were in the thick of the fight, if fight it could be called, where all the bruising was on one side, and though I regularly read the details in the French journals, both of Paris and Lyons, on the question, I have no recollection of any such victories by the Re-incarnationists, nor in this country of a single champion of that school appearing on the scene. In the *Revue Spiritualiste*, in Paris, the arguments appeared to me of the most conclusive kind. In England the contest at that time was necessarily confined to the *Spiritual Magazine*, for there was not then, if I remember right, any other spiritual journal, and I never saw a Re-incarnationist even put out his head in it. The whole of what did appear is to be found in the volumes of that journal, where I carefully translated the articles on the subject from the *Revue Spiritualiste*; and M. Pierart as regularly had our articles translated into that journal. Baron Dirckinck Holmfeld says our articles did not reach France. They certainly reached it, but I am afraid they did not circulate very widely, for the *Revue Spiritualiste* was already in difficulties; but Signor Damiani, so far as the English Spiritualists are concerned, is quite in the clouds, and, as you have so well said, the champions on our side are all spry, alert, intact, and bearing no trace of a wound. Baron Dirckinck has given us a good account of the re-furbishing up of this old Pythagorean notion at the instigation of the Jesuits. Re-incarnation is a doctrine too absurd and too needless in the infinite spaces of the universe, where the evident order of the Creator is progress, not retrogression, and where infinite provision is made for an onward march of humanity, to win any but a fleeting credence. It is seed of the enemy, luckily falling only on rocks and shelves, and not into the deep soil of really reflective minds. It is one amongst the hundreds of absurdities that infest the present field of Spiritualism amongst the numbers of ill-informed

people who have rushed into it; and must die out as real intelligence progresses. Where a soil has not been ploughed for ages, its first crop is rank to extravagance, and produces weeds of every kind in a vigour and abundance that threaten to smother the genuine corn. I don't mean the mere progress of physical science, for that of to-day shows us that while it thinks it gets more light it gets more darkness. I am glad that Signor Mamiani believes even so much as Re-incarnation, for his country has its Scientists who out-Herod immensely our Huxley and Tyndal.

At the recent Congress of Scientists at Palermo where Padre Secchi, the Papal astronomer, and I think Prince Humbert were present, the doctrine of Atheism was boldly broached and rapturously applauded. Signor Mamiani, the son of Mamiani the philosopher and Neo-Catholic, declared that "Science *was* the only divinity now remaining of all deserted Olympus," and that the people should accustom themselves to worship and aid it. Renan was there, and at a banquet in the evening was toasted as the deposer of Christ, and this toast was received by the assembled Scientists of Italy with clamorous applause. In his reply, Renan said, "You have made of a god-man a man-god," which was thought exceedingly clever. For myself I am not able to penetrate the wit of it. It appears to me one of the mere *ad captandum* platitudes which abound in Renan's very shallow books.

I have repeatedly, in former papers, said that these *terre-filii* philosophers don't seem to be aware of the profound homage they pay to the divine foresight of Christ by their materialistic doctrines: for He asked, "When I come again shall I find faith on the earth?" If He came now He would find a wonderful diminution of faith already, and if He come at a later date He may find none, or next to none; for as Antoinette Bourignon well said, "Christ is not coming yet; for it must be midnight before it can again be day."

This is the time of the wild growth of all sorts of spiritual and intellectual creeds. We have them in the rank crops of Spiritualism. When I read the rubbish on all sides as communications of spirits, and see the simple confidence with which the media, especially American ones, receive all this draught, and which is swallowed with equally indiscriminating avidity by their hearers, I no longer wonder at the absurdities accepted as Gospel truths by Catholics, or by the worshippers of Fetishes. It would be amusing, were it not deplorable, to see the credulity of Re-incarnationists. We had the other day a spirit, through Mrs. Woodforde, telling his dupes that in a former state he was a Persian Prince, and ordered them to buy a diamond ring which he wore as such Persian Prince, but which was the other day exposed in a certain shop window. They were to give it to Mr. Coleman, the medium, to wear to his exceeding advantage. It is amusing, for all the Re-incarnationists profess themselves to have been formerly *princes* or *princesses*. We all know a lady of that school, who has successively been Semiramis and Jezebel—bad subjects, the very worst types of human or even demon nature, but still princesses. These Re-incarnationists will be nothing less than princely by descent, even though as such they were monsters. If they progress morally, they seem to sink rapidly in social rank in their successive re-embodiments. Mr. Home, in his indignant note on this subject, says he would rather that a viper should clasp his finger than such a ring as that given to Mr. Coleman; and so would I.

Baron Dirckinck Holmfeld, in his article in the last number of the *Spiritual Magazine*, observes of the lectures of clever American trance-media, that in them "You meet a mixture of enlightened ideas and fine feelings with crude and indigestible notions. Half-understood truths or one-sided conceptions are disfigured through wrong and captious conclusions, so that you scarcely discover a phrase in which a sound, clear thought prevails, and which makes the prolixity of eloquent words understandable."

This is precisely my feeling in reading such so-called inspirational addresses. Mrs. Tappan is certainly one of the most brilliant of such address-media who have recently visited us from the United States. Her long career as a spiritual lecturer has given her a great facility of speech, and some of her orations are fine and telling: but as a whole does one find much that is new, and of the new can we confidently say that it is spiritually true? Can we really, in all the extensive deliveries—professedly from guiding spirits—turn to any solid revela-

tions that stand as new and valuable truths—new and positive way-marks on the spiritual-highway? In the stately procession of words I confess that the prolixity and vagueness noted by Baron Dirckinck affects me equally. Fine words are said to butter no turnips, but fine words too often in inspirational addresses butter many spiritual crudities.

In Mrs. Tappan's "Visions of the Viking" there is much poetical imagination, but we did not expect to find a Greek goddess—Electra—substituted for Frigga; and one is equally surprised in the Western Highlands not to find Ossian and Fingal, and the other heroes of Morvern impressing themselves. Perhaps they were unknown to her spirit-guides. In another case, would the spirit of Judge Edmonds perpetrate the anachronism of professing to have seen the spirit of Napoleon I. in the other world, influencing, guiding and supporting Napoleon III., till, catching a happier idea, he abandoned the unlucky Napoleon III., and let his empire go to pieces. As all this occurred before the worthy Judge entered that world, he could not *see* it there. In fact, he heard it all long before he got there.

These little inaccuracies, however, dear Shorter, are nothing to the things one sees put forth as dictations of spirits in one part of the world or other. They are sometimes such as make one think there must be spirits of the old Gibeonites coming upon us as they came on the Israelites with their musty bread, and worn-out shoes and clothes, and more worn-out ideas. It requires a strong good-will to the cause to call one's-self Spiritualist, when one hears some of the things that are published in its name. In fact, I admire your caution, who have shrouded yourself under your name of Thomas Brevior, or still *brevior* under T. S., which may stand for True Spiritualist: whilst I might have been sagacious enough to write myself W. H., which might be deciphered "Who is he?" and no one be any the wiser, nor I any the foolisher. Well, let us thank heaven that, besides the simple ones who will take in anything from "the spirits," we have some noble soldiers marching through Coventry with us, whose sound sense, clear intellects, philosophic attainments, and noble aspirations would adorn any cause. Men and women, too, who look to the revelations of Spiritualism for the ennoblement of the human mind; for the confirmation of all that is pure and holy, and for its adding to Christianity not new and fantastic doctrines, but new illustrations of its divine nature and influences on the human spirit and the progress of society. Disciples, who by their pure, loving, noble walk, give the highest proofs that their faith is laid in the jewelled foundations of the Jerusalem of God, which they see already descending amid clouds which can neither hide, obscure, nor disfigure it.

Alas! for those who, however sincere, think they can soar above Christianity. Can any one, however eagle-winged his genius, however great his heart, however broad and genial his moral constitution, however subtly keen and penetrating his faculties, ever soar above a religion whose law is love, and whose aim is an immortality of worship, and of humble but ardent imitation of the great, good Being who has evolved the magnificent Universe which surrounds us; whose practice shall be like his, at however vast a distance, an ever-blessing, ever joy-diffusing activity of brotherhood and sisterhood towards the family of man on earth, in Hades, and in Heaven?

Is there any higher altitude in nature or in religion than that of loving God and your neighbour as yourself? Can any spirit standing on the highest mountain pinnacles of Eternity act out a more exalted religious law than that of "Doing justice, loving mercy, and walking humbly before God." No, no balloon, however fancifully rigged and floated by metaphysic genius, theologian, or Spiritualist, will ever be able to ascend above that. Well, that is the spiritual altitude from which Christianity has descended to us, and to which it is teaching us to ascend.

As to Re-incarnationism, let its advocates say what they will, I am quite satisfied of one thing—i.e., that it is a mistake. Therefore, let its advocates go on asserting what they will; it does not concern us. I have no deeper or more inward conviction than that when I have once "shuffled off this mortal coil" I shall never put on another. Should I be invited to such an experiment, I should answer with my old friend, Colonel Bernard, "No, thank you; once in a body is enough for anybody."

In a word, dear Shorter, let us thank God that he has sent down to us Spiritualism, as the seal and servant of Christianity; and not be dismayed at the attempts of low spirits to damage its clearness and fairness. Flies and wasps too are sure to collect about a honey-pot, but that is precisely because it is a honey-pot. Odd spirits and people will, of course, come about Spiritualism, and why not? Were it not something bright, and good, and comfortable, they could not be drawn towards it. I am sorry that so many excellent, tender-conscienced people are kept aloof from it by the eccentricities that they see in its inspirations and in some of its adherents; but if they would dare a little, they would find that even amongst the queer things that come up from the spiritual Nile, there is in the midst of the new Egypt the rod of Divine Power still working there its enfranchising miracles.

Yours faithfully,

WILLIAM HOWITT.

Mayr-am-Hof, Dietsheim, Bruneck, Tyrol,
Sept. 8, 1875.

DEMONIACAL POSSESSION.

To the Editor of the "Spiritual Magazine."

SIR,—On March 11th, 1820, the *Plymouth Telegraph* mentioned the case of John Evans, about 10 years of age, afflicted with an extraordinary malady which deprived him of articulate speech, and caused him to have rarely a longer interval of reason than twenty minutes, when he displayed a pleasing and intelligent physiognomy. Whilst under the influence of the disease, he foamed at the mouth, leaped on the surbase of the room, whereon, though only two inches wide, he rested for many minutes, then twirled himself round, crawling rapidly on his hands and knees, or bended himself into a crescent shape, uttering discordant tones and terrific howlings. No one could solve the phenomenon. The child, when he had the use of speech, deemed himself to be possessed by a demon of which, in his frenzy, he presented a similitude. Some of his attitudes were graceful and elegant, but "on the whole," the sight was "most awful." The evil influence was expelled by divines, but re-appeared, and was again expelled; and "the boy was restored again to his parents, healthy, happy, and in his right mind." The opinion of the witness and narrator, James Heaton (whose description occupies 100 pp.—*Brit. Mus. Lib.*, 1,126, b. 27) was that this boy's volition and mental faculties were overpowered and restrained, and that his body was possessed and actuated by some created spiritual being of superior order. The case is an interesting one; and I thank Mr. W. Howitt for directing my attention to it.

I am, Sir, yours obediently,

London, July, 1875.

CHR. COOKE.

A NEW MORAL WORLD.

To the Editor of the "Spiritual Magazine."

SIR,—I am one of those old-fashioned people who accept the admonition to stand firm in the old road and stir not until you are clear that you see a brighter path before you, as we can only surely judge the tree by its fruits; and I confess that I would hear less about spirits and more about Spiritualism. You, sir, know that Robert Owen, with whom you converse, devised a new moral world, founded on scientific principles, in the view that man like all other things is a thing of circumstances, and that his will is free to choose and act just as with all other creatures, but in no other way. Then I think, sir, that Dr. Hitchman in his reply to the Materialist should have shown that Spiritualism has brought about a new moral world to which the old materialistic world of Owen was insignificant.

Dr. Hitchman says that the Churches of Christendom "have ceased to realise the spirit of Christ as the rule of daily life on account of the want of spirituality in thought, word and deed," which is much the same as saying that Christianity has proved to be a failure—that it has failed to christianize even the believer, much less the world in general. Nor do we find as a rule the Christian going about healing the sick, comforting those in sorrow and in suffering, informing the ignorant, and endeavouring to elevate all to a purer and noble estimate of life and duty, preaching charity and kind and loving sentiments towards all, widening men's sympathies and enlightening their understandings—in a word, we want a new moral world as the consequence and evidence of a new spiritual principle.

I ask for bread, and I won't accept a stone in its stead. A life to come is a great fact, but let us have an earnest of the value of life in our present existence and a proof of progress by the new belief. We don't want to go over the old assertions and animosities, and quarrels and bickerings once again, but a healing medicine for the mind and heart, giving to us that health and virtue which is its own reward; making us wise in all things, brave, constant, and in earnest. Dr. Hitchman says "the most powerful agents in Nature are imperceptible to human sense," by which is not meant spirit but that which is more profound, and which we may almost individualise or look towards, prayerfully and in our utmost stress, beseechingly. I have always felt this and imagined the response, and I do not think this to be superstition, but a trust in the powers that be. Yes, there are more things in heaven and earth than are told of in our philosophy. Spiritualists fairly quote this to the unbeliever; and it may be also put to the Spiritualist that there must be transcendental powers and principles far deeper than anything we know of in Spiritualism, and even, the source and cause of the spirits themselves; and we may individualise these powers and call them God if we will. What's in a name?—only that a god, properly speaking, must be anthropomorphic in person, or would be no god at all; and we cannot admit that because we are but effects and surface lights, and the fundamental powers referred to must be *sui generis*, and the soul of things cannot be known or likened to any of its effects but only so far as its nature is seen in its results.

HENRY G. ATKINSON.

SONGS FOR SPIRITUALISTS.

GROWING OLD.

My sight is dim, I scarce can see
The shining stars, the leafy tree;
All books are sealed books to me:

I'm growing old!

My hair (which long since turned to
grey)

Is now as white as snow'ring May;
Or as December snow: folk say—

I'm growing old!

My steps are feeble now and slow,
My pulse I feel is very low:

By many signs full well I know

I'm growing old!

Thank God! for soon I too shall roam

Where in that bright immortal home

The unwelcome thought can never come—

I'm growing old!

My early friends—a goodly band—
I scarce can take one by the hand;
They all are in the Silent Land!

I'm growing old!

The child I dandled on my knee,
A mother now has come to be:

How vast the difference to me!

I'm growing old!

But in that world by poet sung,
To which the human heart has
clung,

To grow in age is to grow young.

I'm growing old!

T. S.

THE Spiritual Magazine.

NOVEMBER, 1875.

THE DOCTRINE OF IMMORTALITY AS TAUGHT IN THE OLD TESTAMENT.*

BY GEORGE SEXTON, LL.D.

III.

II.—SOME FACTS THAT MAY HELP US TO A CLEARER UNDERSTANDING AS TO THE TEACHINGS OF THE OLD TESTAMENT UPON THIS SUBJECT.

There are several facts which, when taken into consideration, may help us to a better understanding of this question, and such as would perhaps serve to guide us to a conclusive opinion, even were the direct teachings of the Old Testament much less explicit than they are. Two or three of these we will briefly glance at.

1.—In discussing the question as to what were the views of the ancient Hebrews respecting the future life, we must not lose sight of the fact that the doctrine of immortality, in some form or other, has been held by almost all people, in all ages, and therefore, to suppose that the only race of men to whom an especial Revelation was given were ignorant of so important a fact, is to imagine a state of things opposed altogether to sound reason, and to what we may conceive to have been the objects and purposes of Inspiration. Although it is quite true that the knowledge of a future life is sometimes but faintly shadowed forth in the beliefs of ancient peoples, yet nothing is more certain than that it is almost universally to be met with in some form or other. Among the Hindoos, Chinese, Persians, Greeks, Romans, and even the barbarian nations, so deeply rooted in

* A Discourse delivered at Cavendish Rooms, London, on Sunday evening, July 11th, 1875.

human nature is the aspiration after another life, that we invariably find it breaking forth in some kind of shape; sometimes in a form rude, fantastic, and extremely absurd, but nevertheless so real that there can be no mistaking its character. It would seem, therefore, to be a universal instinct of humanity, springing up everywhere in the breast of man, and being closely allied with that spirituality of his nature which stamps him human and makes him a child of the Omnipotent Father. This doctrine, therefore, which, although in its fuller and more glorious sense was brought to light by the Gospel, we find distributed over all the ages, as a sort of dim shadow of the good things which were afterwards to be realised, it is impossible to suppose the ancient Hebrews could have been ignorant of, without doing violence to all our notions with regard to the purposes of Revelation, and the special end had in view in setting apart this peculiar people to be the favoured recipients of God's inspired truth. To imagine that they could be ignorant altogether of the knowledge of a future state, is really to suppose that, despite the Revelation which they received, they were less informed upon one of the most essential features of the Revelation itself than those peoples who had nothing to guide them but their own natural faculties; a supposition which it is difficult to see how anyone can entertain, who has bestowed any thought upon the subject.

2.—Amongst the ancient heathen nations there is hardly one to be named by whom the doctrine of a future life is more conspicuously set forth than by the Egyptians. Probably the greater number of the most intelligent classes of this people in ancient times held the doctrine of Metempsychosis; but at no period of their history do we find them entertaining materialistic opinions. Whatever may have been the object had in view in that process of embalming the dead, which with them reached so high a degree of perfection, one thing is clear, that they never lost sight of the doctrine of immortality. This is evident from a variety of facts brought to light by modern investigations into Egyptology, through which we have obtained clearer views regarding the opinions of the Egyptians on the question of a future life than we possess respecting much more recent and, generally speaking, much better understood nations. Alger remarks, in reference to this very question, "Three sources of knowledge have been laid open to us. First, the papyrus rolls, one of which was placed in the bosom of every mummy. This roll, covered with hieroglyphics, is called the funeral ritual, or book of the dead. It served as a passport through the burial rites; it contained the names of the deceased and his parents, a series of prayers he was to recite before the

various divinities he would meet on his journey, and representations of some of the adventures awaiting him in the unseen state.* Secondly, the ornamental cases in which the mummies are enclosed are painted all over with scenes setting forth the realities and events to which the soul of the dead occupant has passed in the other life.† Thirdly, the various fates of souls are sculptured and painted on the walls in the tombs in characters which have been deciphered during the present century.‡

Those mystic, stony volumes on the walls long writ,
Whose sense is late reveal'd to searching modern wit.

Combining the information thus obtained, we learn that according to the Egyptian representation the soul is led by the god Thoth into Amenthe, the infernal world, the entrance to which lies in the extreme west, on the farther side of the sea, where the sun goes down under the earth. It was in accordance with this supposition that Herod caused to be engraved on a magnificent monument erected to his deceased wife, the line, 'Zeus, this blooming woman sent beyond the ocean.'§ At the entrance sits a wide-throated monster, over whose head is the inscription, 'This is the devourer of many who go into Amenthe, the lacerator of the heart of him who comes with sins to the house of justice.' The soul next kneels before forty-two assessors of Osiris, with deprecating asseverations and intercessions. It then comes to the final trial in the terrible Hall of the Two Truths, the approving and the condemning, or, as it is differently named, the Hall of the Double Justice, the rewarding and the punishing. Here the three divinities Horus, Anubis, and Thoth, proceed to weigh the soul in the balance. In one scale an image of Thmei, the goddess of Truth, is placed; in the other a heart-shaped vase, symbolizing the heart of the deceased, with all the actions of his earthly life. Then happy is he

Who weighed 'gainst Truth, down dips the awful scale.

Thoth notes the result on a tablet and the deceased advances with it to the foot of the throne on which sits Osiris, lord of the dead, king of Amenthe. He pronounces the decisive sentence, and his assistants see that it is at once executed."|| Now how is it possible to conceive that the ancient Hebrews should have come into such very close proximity to the Egyptians as we know they did, without becoming acquainted with the views they entertained respecting the future state. Certain it is that

* *Das Todtenbuch der Ägypter*, edited with an Introduction by Dr. Lepsius.

† *Pettigrew's History of Egyptian Mummies*, chap. ix.

‡ Champollion's Letter, dated Thebes, May 16, 1829. An abstract of this letter may be found in *Stuart's Translation of Greppo's Essay on Champollion's Hieroglyphic System*. Appendix, Note N.

§ Basnage, *History of the Jews*, lib. ii., chap. 12, sec. 19.

|| *Critical History*, &c., p. 103.

they could not have intermingled in their daily life year after year with people who not only had definite conceptions regarding immortality, but who made that belief apparent in their funeral obsequies and in customs connected with the dead that were of daily occurrence without becoming acquainted with the fact that such a belief existed. The statement, therefore, made by certain classes of persons that the Israelites after their deliverance from Egyptian bondage were altogether ignorant of the doctrine of a future life is preposterous in the extreme. Sceptical of immortality it is possible to conceive them as having been, but uninformed respecting it they could not have been, after so many years' residence and in the midst of a nation with whom it was one of the most conspicuous forms of faith.

3.—There is very much weight to be attached to the view put forward by Dean Stanley on this subject, that if an absence of plain and definite teaching respecting immortality is met with in the Old Testament, it is due, not to the fact that the doctrine was not known, but rather to the circumstance that it was so universally believed in, and so generally understood that the inculcating it was superfluous. This view is strictly in keeping with our experience in modern times. Subjects about which there is no doubt are seldom spoken of, and doctrines universally received as true there is no necessity for teaching. I quote at length the passage from Dean Stanley bearing on this question, in order that you may judge of its full import. "The Jewish religion is characterised in an eminent degree by the dimness of its conception of a future life. From time to time there are glimpses of the hope of immortality. But for the most part it is in the present life that the faith of the Israelite finds its full accomplishment. 'The grave cannot praise thee; death cannot celebrate thee; . . . the living, the living, he shall praise thee, as I do this day.'*" It is needless to repeat here the elaborate contrast drawn out by Bishop Warburton in this respect between the Jewish Scriptures and the religions of Paganism. Nor need we adopt the paradoxical expedient by which from this apparent defect he infers the Divine legation of Moses. But the fact becomes of real religious importance, if we trace the ground on which this silence respecting the future state was based. Not from want of religion, but (if one might use the expression) from excess of religion was this void left in the Jewish mind. The future life was not denied or contradicted,—but it was overlooked, set aside, overshadowed by the consciousness of the living, actual presence of God himself. That truth, at least in the limited

* *Isaiah xxxviii.*, 18, 19; *Psalms xxxviii.*, 12.

conceptions of the youthful nation, was too vast to admit of any rival truth, however precious. When David or Hezekiah, as in the passages just quoted, shrank from the gloomy vacancy of the grave, it was because they feared lest, when death closed their eyes on the present world, they should lose their hold* on that Divine Friend, with whose being and communion the present world had in their minds been so closely interwoven. Such a sense of the overwhelming greatness and nearness of God, the root of feelings so peculiar as those which I have described, must have lain too deep in the national belief to have had its beginning in any later time than the epoch of Moses. It is the primary stratification of the religion. We should invert the whole order of the history, if we placed it amongst the secondary formations of subsequent ages."† As you will easily understand, I do not myself consider that there is such a paucity of teaching with regard to this question as even Dean Stanley seems to imagine, but in any case, whatever vagueness may be discovered about it is I think clearly explained by the suggestion which he throws out.

Taking these facts into consideration then, the evidence in favour of Old Testament immortality becomes overwhelmingly strong, and of such a character as no scepticism can refute or sophistry explain away.

III.—THE LIGHT THROWN UPON THE SUBJECT BY CHRISTIANITY.

Hitherto I have spoken of the Old Testament simply as a collection of ancient writings, and judged of the doctrines contained therein, as they would present themselves to the mind of a person who looked at them entirely apart from the light of Christianity, and even then we have seen the great truth of immortality perpetually beaming forth. But the Old Testament is not to be judged of after this fashion. We hold it to be a portion of an inspired volume, the contents of which can only be accurately ascertained by taking it as a whole. Not exclusively intended for Jews was that revelation of the earlier dispensation, but also to serve as an introduction to the later and more glorious religion which should include within its embrace all the nations of the earth. Old Testament writers gave forth their utterances as they were moved by the Holy Ghost, and no doubt their teachings were especially adapted to the times in which they were spoken, but there was nevertheless lying unrecognised in the language used a deep and hidden meaning only to be made thoroughly manifest in a later and more glorious age. The

* Ewald, *Geschichte* ii., 121.

† *History of the Jewish Church*, Vol. I., p. 136.

Rationalist will, of course, contend that we have no right to interpret Old Testament records in the light of New Testament explanations, that each book ought to be judged of by itself, and that we ought to seek no aid in the elucidation of its meaning, except such as can be gathered from the circumstances existing at the time and in the place of its production, and likely to influence the mind of its author. From his point of view this is correct enough, no doubt, but from ours it is utterly at fault. I have however met him on his own ground, and judged of the teachings of the Old Testament as I should judge of the contents of any other volume, and having done this, I have a perfect right now to look at its doctrines in the light reflected upon them by Christ and His religion. There can be no doubt that very frequently the meaning of the utterances of the prophets of old was hidden, not only from the people whom they addressed, but even from themselves. Hence we find in the New Testament an interpretation put upon Old Testament Scriptures embodying a far deeper meaning than was ever seen in them by the people who lived in Old Testament times, and to whom they were spoken. Again and again do we meet with incidents in the life of our Lord which set forth the fact that something more than ordinary education and practical common sense was necessary to a right understanding of the Old Testament record. On one memorable occasion, after having predicted those frightful judgments that were to fall upon Chorazin, Bethsaida, and Capernaum, He exclaimed, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."* And after His resurrection when He had explained to His disciples what had been written in the Scriptures respecting Himself, we are told that He "opened their understanding, that they might understand the Scriptures."† Here is the true method of interpreting the Old Testament. By this light alone can it be properly understood.

Now if we take New Testament interpretations of Old Testament passages, we shall find the doctrine of a future life in hundreds of instances, where otherwise we should search for it in vain. When God appeared to Moses at the burning bush, His language was, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob;"‡ language which would seem to imply nothing more than the special protection of the Almighty of the persons named. But our Lord taught that in these very words the doctrine of the future life

* *Matthew xi.*, 25, 26.

† *Luke xxiv.*, 45.

‡ *Exodus iii.*, 6.

was set forth, his interpretation of them in the following passage being clear and explicit:—"Now that the dead are raised even Moses shewed at the bush, when he calleth the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead but of the living: for all live unto Him."* In the case of the rest pointed out to the early Israelites, it is spoken of simply as a promise of their future entrance into the favoured land of Canaan. Moses writes, "For ye are not as yet come to the rest and to the inheritance, which the Lord your God giveth you. But when ye go over Jordan, and dwell in the land which the Lord your God giveth you to inherit, and when He giveth you rest from all your enemies round about, so that ye dwell in safety."† The writer of the epistle to the Hebrews gives to this promise a far wider signification, including within it all who seek after a knowledge of Christ's truth, and making its realization to be not the ancient Palestine but the heavenly home prepared for all the chosen "people of God."‡ In the same way is explained, and by the same writer, the Old Testament statement that the Israelites were strangers§ and sojourners in the country through which they were passing to the more favoured land of promise, which is also shown to be typical of the pilgrimage through earth to the heavenly city, "whose builder and maker is God."|| Indeed we are especially told in this case that the full realization of the promise was not experienced by the people to whom it was first given, and that the language employed pointed unmistakably to the earthly path leading to the celestial home. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on earth."¶ Certain it is therefore that according to the interpretation of the New Testament the doctrine of a future life was unmistakably taught on almost every page of the Old. Many other passages might be quoted had I the time at my disposal for doing so, but these will suffice for the purpose. Here as well as everywhere else we learn that

'Tis Heaven itself that points out an hereafter
And intimates eternity to man.

The Old Testament record from beginning to end bears conclusive testimony to the firm faith of the people amongst whom it originated in the great doctrine of immortality; a doctrine which is to be met with in some form or other in all ages and amongst all peoples. In Christianity of course we find this great truth brought to light in all the glory of its

* Luke xx., 37, 38.

† Hebrews iv., 9.

‡ Hebrews xi., 10.

§ Deuteronomy xii., 9, 10.

|| Genesis xxviii., 4.

¶ Hebrews xi., 13.

fulness, shining out conspicuously like the mid-day sun. In the Old Testament it beams forth with the paler and borrowed light of the moon, and in other nations shines only with the fainter lustre of the stars; but amongst all there is some light, however dim, guiding the traveller through the dark passage of death to the bright land which lies beyond. The reality of the spiritual world has been more or less felt wherever human beings have existed; and every man who has reflected upon external nature, and the contrast between it and his own inner life, may have been led to address his soul in the sublime language of Addison.

The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter and the crush of worlds.

TO ESTELLE.

SWEET Spirit, from your pure, white home of love
Stoop down this eventide, and let your hands,
Laden with snowy fragrance, rest on me;
Crown me with lilies—spirit-flowers of peace—
And chase the wandering shadows from my soul
With one rare visioned glance of the bright star
That shines for ever o'er your sparkling brow.
My heart is weary, darling; life is dark,
And nowhere in the thorny paths I find
The sister-friend to take me in her arms,
And kiss the sorrow from my trembling lip,
Until I cannot choose but smile for joy,
As thou hast done, my beautiful Estelle,
In thy brief visits to our darkened earth.
Come to me, sweet one; as in days gone by,
Fill me with wisdom, gathered from the lips
Of those divine ones at whose feet you sit,
And dream your happy, radiant, girlish dreams;
Put your gay fairy-laughter in my heart,
And make it flow in music from my lips,
The while I sit beneath the lilac trees,
And rock the babe to sleep upon my breast.
Come to me, darling; fill my soul again
With those bright images of rhythmic thought,
That seemed to fall like sunbeams from the star
That heralded your glorious approach;
Throw back the rich locks from your shining brow,
And smile upon me with those ocean eyes
Of deep unfathomable tenderness;
And while I think, "'Tis some Eolian harp,"
And swoon in trance for very rapturousness,
Your voice shall reach me, "Alice, why so sad,
For love is constant ever?"

As the flower
 Of evening's purple twilight, crushed and bowed,
 Fainting all day beneath the burning sun,
 Lifts up her head to meet the passionate breeze
 Wooing her back to life with thrilling sighs
 Among the grasses where she droops forlorn,
 Even I, so utterly alone to-night,
 Have felt the breath of a reviving love,
 The answer to my spirit's utter need,
 Poured out upon me, a long sunny stream
 Of possible happiness, love-dreams God will bless,
 And hopes that shed around my way-worn feet
 A gleam of more than mortal radiance.
 The green and gold that lingered in the sky,
 The bloomy purple of the distant hills,
 The little church so sweetly calm and still,
 The careless children playing on the graves ;
 Nay, e'en the cross that stood in soft relief
 Against the golden background, could not lift
 My spirit higher than to that sweet home
 Where thou wert learning all I longed to know ;
 And so I cried for thee, in silence deep
 And agonizing as the hush of death :
 For but one touch of those inspiring hands,
 One breath from thy full heart, in mystic thrill
 To chase the anguish from my throbbing brow,
 And like a sun-ray flashing through the dark
 Of thunder-clouds, and seizing all their tears
 To make a rainbow that should arch the skies—
 You came, my saint—my friend—my true Estelle !
 Say, did you touch me with a fairy's wand,
 Or kneel beside me with your shining arms
 Enfolded round about my fainting form,
 Pouring new life in me with kisses sweet
 And tender as the glow of dying day ?
 Nature but brought me saddening thoughts of thee,
 Of all my loss and all thy happiness ;
 But thou hast led me with thy gentle hands
 Back to the Father, who is one with love,
 And therefore constant ever.

So I kneel
 Prostrate before that awful Loveliness,
 The shadow of whose unseen guiding hand
 I feel upon me. Is it thy voice, Estelle ?
 Or but the echo of some long-dreamt dream
 Steeping my soul in a delicious balm
 Of love and blessing ? Is it the moonlight, love,
 That sheds upon me this soft hallow'd light ?
 And have you dropped the lilies on my head,
 That all this fragrance floats upon the air ?
 The star grows dim, I know your happy tears
 Are falling as I pray, for God alone
 (So say you through that silver mist of joy)
 Can crown His children with the flowers of peace !

A. M. LINDLEY.

SPIRITUAL EXPERIENCES.*

As spirit-communications vary very much in their nature, according to the special purpose which the controlling spirits have in view, and the circumstances of those with whom they hold intercourse, it may not be uninteresting to relate some of the experiences of a private family, who entered on the investigation of Spiritualism among themselves, without any personal instruction from more experienced persons, and solely with the view of discovering whether it was a real *fact*, or a delusion of the imagination.

I pass over our first attempts with the table, in which, with much to convince us that it was influenced by an *intelligent* power and one outside of ourselves, and much that was interesting to us, we met with the usual fate of too-trusting and careless beginners, and were often deceived. I pass over, also, our subsequent use of the indicator, a much more satisfactory mode of communication, but which at first, from the same causes, led us into many mistakes and follies from the mischievous deceptions of idle, frivolous, and still worse spirits. This experience, however, though trying and vexatious, was not without its use, by teaching us greater caution in receiving messages, and by proving to us the fact, not always sufficiently understood and appreciated by novices, that spirits retain their earthly character on their entrance into their new abode, and that the inferior ones are quite as ready to communicate with earth as those above them, and can do it quite as easily in these ways, especially when proper conditions are not attended to. No wonder, therefore, that many foolish and stupid messages come from the spirit-world, which scandalise unbelievers in Spiritualism, but which are really proofs of the fact just stated, and known to all Spiritualists. Why so many of such messages are published, is not easy to say.

I go on to the far higher modes of communication, trance and similar mediumship, in which we were highly favoured, as one of our family, in whom we can implicitly trust, became developed in two or three years as a trance-speaking, seeing and impressional medium, not only being used by the spirits in

* This article has been contributed by a lady of great intelligence and the very highest respectability, personally known to, and greatly respected by ourselves. For family reasons she does not wish her name to appear in the pages of the *Spiritual Magazine*, and we therefore, although somewhat contrary to our usual custom, insert her communication anonymously. We can assure our readers however, that every word stated in it may be thoroughly relied upon.—Ed. S.M.

giving us long messages, but also often hearing their direct voices in their well-known earthly tones, feeling their touches, and seeing them in broad daylight, or gaslight, and occasionally for a considerable time together, even for nearly an hour, when he also, at times, heard the voice and felt the touch as distinctly as when the spirit lived on earth. These communications came to us spontaneously, with no seeking of any kind from us, even as they were spontaneously granted at first to our great surprise, when the medium, who had reclined on the sofa and fallen asleep through sudden and uncontrollable drowsiness, occasioned as we had falsely imagined from fatigue, sat up, and with closed eyes, delivered a long and very serious address from an old friend of mine, who had been at least twenty years in spirit-land, and was unknown to the medium; and this message we were forbidden to tell him till a certain date (about ten days afterwards), so that till that time he was in utter ignorance of a communication of great interest to us all, but which would never have entered the mind of any one of us, unless it had been so brought before us; and before it was related to him he was evidently contemplating arrangements not in conformity to its tenor. As we now make no attempt whatever to attract our celestial friends, we feel their messages to be far more reliable than if we had sought them.

These messages have related very much to our own personal affairs, and as such, are of course of an entirely private character; but we have also received much general instruction from them, and it is some of this experience which I propose now to relate to show the use of Spiritualism, when the investigation is carried on in a family circle, where the harmony of feeling, which is so important and almost essential to really valuable manifestations is more likely to prevail than in a mixed party. There, too, private matters can be treated of as they could not otherwise be, and communications given of the greatest interest. By far the greater portion of our messages have come to us from departed relations and friends, as would seem most likely under the circumstances, and this renewed intercourse with them is one of the most *obvious* blessings of Spiritualism; and to those who do not need the mere *proof* of another and a better life, it gives a *realisation* of the fact most valuable and most delightful to such (and there may be many), whose minds have dwelt on the dark surroundings of death and the grave, till the life beyond has become clothed, in their imagination with their sombre livery, while speculations as to the nature of that life then so greatly hidden from us, have only tended to make it a greater perplexity. But when those we have known and loved on earth come from the spirit-land, speak to us with their wonted affection, and talk to us of the things of earth and the happiness of heaven, in

many ways proving their identity, we realise the blessed change which has passed over them through death, and feel no longer that we are divided from them by an impassable barrier while we remain on earth, but perceive that they are cognisant of our affairs, and very often employed in helping us when we know it not. We feel the union of the two worlds, and are half lifted into heaven while we still inhabit the earth. Our departed friends are still human, and no such change has taken place in them as would divide them from those of us who are in sympathy with them. They are ready to welcome us in due time to the realms above, while still aiding us in our life-work on earth. Such is the experience we have had. Having thrown aside their fleshly bodies, and received higher powers suited to their new abode, they are still the same beings that they were on earth.

Our controlling spirits seem appointed to guide us, under Divine direction, both in secular and spiritual matters, directing the former in relation to the latter, showing us the unavoidable connection between our earth and spirit-life, the latter being the necessary outcome of the former, and helping us so to order our lives here, that we may have the less to regret hereafter; in fact, seeking to elevate our whole spiritual life in a most practical way. They abstain almost entirely from precise descriptions of spirit-life, as I presume it would be almost beyond their power to give us any information on matters so entirely above our present experience without the danger of misleading us; but they strive to show us what we must do to gain the blessings of heaven, and now and then some details are incidentally given to us which afford some little glimpses into spirit-life; and they exemplify in their own experience the evil of sin by stating its effects upon themselves; for it is evident that the increased intensity of spirit-feeling, and the holiness of the moral atmosphere surrounding them, leads even the good to view their earthly lives with deep contrition, and to feel very painfully, at times, the leaven of sin they have still to overcome. We all know that the more the conscience becomes purified and enlightened, the darker does sin of every kind appear. The good spirits feel as *sins* what we are too apt to look upon as *infirmities*. Irritability of temper is one which our controlling spirits have spoken against very strongly, with its attendant vices of bitterness of feeling and expression, sneering and cutting repartee, all being felt to be opposed to that spirit of love and gentleness which were exhibited by the Saviour, and without which, we are told, we are none of His. Love, true Christian charity, alone unites us to Christ. We know how difficult it is to attain it here, amidst the sins and provocations of earth; but if not *fostered*

and *cultivated here*, it would seem likely to be exposed to greater trials in the spirit-world, where free-will exists as it does here, and where the good spirits appear to be very generally engaged in the spiritual instruction of those below them, with whom they must unavoidably encounter much to try them. Perfect candour, truthfulness, self-control, and calmness, are strongly insisted on. Right and wrong are considered in the spirit-world, not pleasure or pain, which are of very secondary importance, though pain is never inflicted but as a means of spiritual good. Everything *there* is regarded in reference to holiness of heart and life. We were once told, "There is no calmness in the Lord's sight in the mere absence of ungentle words and ungentle manners, the only calmness He ever accepts is the calmness of the inward spirit;" thus showing the height to which we have to aspire. The higher we attain in virtue and holiness *here*, the more rapid will be our advancement in spirit-life, and, of course, *vice versa*. A spirit once said to us, "A stitch on the earth, done in time, takes nine off the list here;" rather a quaint but expressive statement, and one that should lead us to constant watchfulness and effort, counting nothing trivial which affects our character and disposition. We must struggle with every power we have against the temptations of earth, that so "an entrance may be ministered to us *abundantly* into the everlasting kingdom of our Lord and Saviour Jesus Christ."

We are taught that much of the good, and evil, too, of an individual often lies "on the surface;" that the heart and dispositions are judged in heaven, and bring their own corresponding retribution either of joy or sorrow, far more than individual actions, thus often reversing the judgments of earth, and showing that "many who are first shall be last, and the last first." Our intellectual beliefs, too, are of consequence only as they influence our conduct, and lead us to holier and purer lives. The holiest and purest creed avails nothing except as it produces greater righteousness. The spirits, we find, differ among themselves as to dogma, even in matters that we should have naturally expected would have been made plain to them from their entrance into spirit-life; but they differ in amity; sects and sectarianism do not exist there. The endeavours of the good spirits are all directed to a higher life of righteousness, and they leave intellectual, metaphysical, and theological squabbles alone, considering them as earthly follies, not to be admitted into a heaven of love, where the standard of holiness placed before them is so infinitely high, that they cannot afford to waste their strength on meaner matters. To show the difference between our preconceived opinions as to the spirit-world and the actual reality, I will quote part of a message from one of our most frequent and earnest

celestial visitors :—"What a blessing it is that we are not condemned for our involuntary errors. How many saints while they were on the earth, and who were gifted with poetic talent, wrote psalms and hymns, and spiritual songs expressing what they believed to be the truth of the 'heavenly state.' And they portrayed that state as one entirely free from physical suffering, from mental disturbance, from anything, indeed, that could be the least alloy to their perfect happiness; and when I was with you I used to read such hymns with great delight, and sing them in the temples made with hands. The writers and the singers were right in spirit, but often very wrong as to the fact. Since I have been here, I have known, of course, that there is no physical suffering, but I have found out to my cost, that the mental suffering continues, and that it is God, and Christ, and They alone, who know the perfect, the ineffable peace. *We* were finite, *we* are finite, *we* shall be finite for ever, and as finite beings we shall always have to learn; making mistakes in our learning, and so transgressing the law. We hope, and live upon that hope, that, in the far-off future, we shall come into a state where our transgressions will be involuntary, and of that kind only; but it's a long way off, except for here and there a few: for the standard is *so* high, and the creature is *so* weak, and the Creator is *so* strong."

Work is appointed for all the better spirits—for those who yield themselves as willing servants to their Lord and Master Christ,—work suited to their capacities and abilities, and for which their earthly training has, in some degree, fitted them, and by such work their future onward progress will be helped, if it be done faithfully and cheerfully. Most spirits appear to be engaged in part in teaching those immediately below them, thus each class may be helped onward, and thus the very bad may at last, perhaps, be reached. It would seem, however, as if lower spirits were left, *at first*, very much to themselves, in order, apparently, that they might advance through their own free-will and individual effort; but when these do not avail, stronger and more direct measures are adopted.

We have been told of "dungeons" in spirit-land, which were explained to us as severe mental and moral discipline to eradicate obstinate persistence in evil. A very curious instance of this was once given to us in relation to a spirit, whom we knew only as a spirit, and merely by name. In the midst of a social circle in which his unguarded language and conduct had called down the rebukes of his companions, Christ suddenly appeared and adjudged him to the dungeon for a limited period to cure him of this unbridled license and also because "he had abused his great privilege of communication with his friends on earth, until

at last the patience of the Lord has been wearied, and for his own sake he has been removed." After the term of his appointed captivity had expired, we were told by another spirit that he had "been released on parole." It should always be borne in mind that whenever communication with frivolous spirits is indulged in from mere amusement, the poor spirits themselves are injured as well as ourselves, and suffer in consequence. The communication between spirits and ourselves should always be considered as a very sacred thing, and a high privilege permitted for the benefit of both worlds, designed for much mutual good, but correspondingly injurious to both parties when abused on either side. Inferior spirits often seek intercourse with great perseverance, and it is not *always* desirable to send such spirits away, without trying to improve them, for they are sometimes greatly helped by the conversation and advice and sympathy of mortals. Such spirits, who are really desirous of improvement, we are told, often frequent the houses of really good people in order to grow better by what they see and hear there. What a lesson this is to us on earth to be always on our guard, for we are told that we are seldom without the presence of some of these invisibles, on whom our influence for good or evil may fall. Were the probable presence of these unseen witnesses of our conduct fully known and *realised*, it would be likely to prove a powerful incentive to right conduct, and an equal deterrent from sin with many whose spiritual natures are not sufficiently high and refined to feel the constant oversight exercised by their Heavenly Father and their Saviour. *This*, of course, should be the paramount incentive to right conduct, that we may not wound that gracious Love which is ever ready to help and purify us; but there are thousands who do not realize this, who, could they be persuaded of spirit-supervision in the persons of dear and valued relatives and friends, would hesitate much more than they now do to commit open sin, and do what they would assuredly avoid, were mortal eyes upon them.

Spirits see and hold intercourse with Christ himself according to their capacity for so doing. Our chief communicating spirits have this high privilege, and have many times been sent to us directly from Him, with special commands and instruction, and sometimes with prophetic information as to our earthly future, but we are always checked when we *enquire* on this subject. Beginners are apt to do this, especially with the table or indicator, but it only encourages low spirits and almost invariably leads to deception. No prediction can be trusted which is not spontaneously given.

Our spirit-messages have proved to us most clearly how constantly we are watched and cared for, even sometimes in

matters we might otherwise have considered too trivial to be noticed, and as occasionally the commands relating to such things have come to us with the authority of Christ himself, we receive *proof* that "even the hairs of our head are all numbered," to use the language of Scripture for such minute supervision. It is a solemn as well as a cheering realization of the teachings of Christ, brought home to us in a way that admits of no doubt whatever, and ought greatly to strengthen our faith. The entire trust which the good spirits evidently feel in God's infinite wisdom and love, in circumstances mysterious and even painful to them, is a strong incentive to us to cultivate the same cheerful submission to His will in our still more ignorant condition. "Trust, trust," (said a dear spirit to us once) "as we have to do here. We have to trust many a time when we can see nothing, but we know that the Lord is in the darkness, although we cannot see through it; and even when we cannot hear His voice, we know He is there, and therefore all is well." And another spirit, speaking of God, said to us, "That great Almighty, Infinite Love we call it, it is with you as it is with us, and we sometimes think to ourselves how grieved it must be at all the hard thoughts about it. As F. W. Robertson said once in a sermon he was preaching to us here, 'The very greatness of God's nature makes it impossible for Him to be indifferent to any of us. A small nature might pass us by, but it is the glory of the Infinite that nothing escapes His eye or His interest.'" I know no higher benefit that we have received from our spirit-communion than the fact I have already mentioned—that of receiving direct messages from Christ. They bring us, as it were, into contact with Him, making us, in some degree, to feel His presence. On one occasion when we were quietly arguing with a spirit on a private matter, in which some of us were blamed, as we thought rather unjustly, Christ Himself interposed, the spirit in an altered, subdued, and most reverent voice saying, "The Lord says, 'No more words. I am judge, simply obey the order and you will get the blessing. I quite understand it; and when they once know *that*, it should be sufficient for them. Receive my blessing.'"

Shall we not gladly raise the cry,
Jesus of Nazareth passeth by.

On one most memorable occasion Christ Himself spoke to us for nearly an hour through our medium, commencing, to our great astonishment (after a spirit had spoken, telling us to write the message, and most solemnly enjoining "perfect silence"), "Listen, for it is your Lord who speaks, who will speak to you through His medium, and he who receiveth Me receiveth Him who sent Me." It was a most thrilling experience, and one

never to be forgotten. The message, foretelling trials, urging fidelity to duty, and promising corresponding help, was delivered in so calm and impressive a manner, combined with such exceeding tenderness, as to make us feel sure it was the Lord Himself who spoke, for no one else *could* have uttered such a message. Good spirits, of course, would never think of attempting such a sacrilege; and as to bad and wicked spirits, it would have been an utter impossibility for *them* to have even conceived it. The attendant pervading influence, too, during its delivery, was too elevating to allow a suspicion of deception. Our own spirits were present at the time, as they afterwards told us, and a very numerous company of the celestials besides. It was, indeed, a very great privilege, involving, of course, like all privileges, corresponding responsibility.

At other times, too, but very occasionally, we have had Christ's own words repeated to us by our spirits, He being present sometimes, as we have been afterwards informed. We have also been occasionally gratified by our spirits telling us of things they have heard from His own lips in the spirit-world. Thus, we have had a few interesting explanations given to us of Scripture passages, tending much to their elucidation; but our spirits are reticent in telling us all they know, apparently from the feeling that enough has been vouchsafed to us for our earthly needs, enough for all purposes of spiritual improvement, and that curiosity is a feeling that must not be encouraged. Surely these are not trifling advantages, and they are the legitimate results of spirit-communion, when engaged in seriously and devoutly, and they are much more likely to be attained by a harmonious family than by a less restricted circle. Of course a medium is one of the essential conditions of all such communications, but probably there are very few, if any, families where mediumship could not be developed in some member of a family, when sought by a serious and harmonious circle with patience and perseverance for some time, more or less according to the existing conditions for evolving the desired mediumship.

We learn that spirits assemble at times for regular religious services, though probably not at stated periods, at least our Sunday is not one of them, and that allows many of them to attend some of our services on earth. We have been told that there were six churches in England, peculiarly noticeable as frequented by many thousands of spirits every Sunday; only three of them were particularised to us—they were Mr. Lynch's (he was living at the time this statement was made), Hugh Stowell Brown's, and another less known to the general public. It is evident that spirits pursue their earthly calling in spirit-land when it is practicable and congenial to them. Thus, earthly ministers,

when *really such* by right *divine*, that is, when the Spirit of God has actually fitted them, and in that way *called* them to their solemn office, continue at times to instruct their fellow-spirits above, and sometimes they help by their spirit-influence the services of their brethren on earth. Some medical practitioners, who have been attached to such studies on earth, and made attainments therein, pursue them in spirit-land, and by their increased power of searching into disease and of seeking true remedies for it, they are able to give advice through suitable mediums to mortal patients now, and such is often sought with great benefit by those who have faith in spirit-communion. Celestial artists and musicians, as is well known, often display their talents through appropriate mediums.

Incidental mention has been made to us in relation to some of the Apostles, who seem to be now engaged in such labours as would seem to be peculiarly suited to their characters, and their peculiar individuality appears still to be preserved.

Spirit-communion, while it helps our difficulties in some things, adds to them in others; and our faith is still often called into exercise purposely, no doubt, as it would not be well for us always to walk by sight. One thing that has often surprised us, especially of late, is the long intervals we have sometimes had without any visit from the celestials, and not unfrequently in circumstances when we should especially have expected them, and been most thankful to have had them. Still we do nothing; only wait as patiently as we can, feeling sure that their visits are withheld for wise and good reasons.

On one occasion when our chief spirit had been away longer than usual, it was explained as follows:—"Sometimes I have been unable to come, and sometimes when I thought I was able to come I have been forbidden. I have never questioned, of course. We are not accustomed to question *here*. We often feel it is enough happiness to be honoured by receiving the Lord's commands, whatever form they may assume, and we very soon learn to ask no reason. The Lord has His reasons, and it is quite enough for us—quite enough. I think some of us would not care to know, even if we might." In reference to a predicted trial which had not been realized, we were told just at the time that we were led to expect it, "That prediction was a possibility put before you that you might feel it as though it would be actual; but see, now, how it has been. 'Thou wilt keep him in perfect peace whose mind is stayed upon Thee, because he trusteth in Thee.' The dear old Book says, 'When a man's ways please the Lord, He maketh even his enemies to be at peace with him.' That is, God makes the enemies of those who please the Lord to be quiet. They don't know why, and sometimes it puzzles them,

but they have to do it." And again, "The warning is often given to prevent the very thing that ought not to be."

And in regard to promised good we were told, "God makes all kinds of promises; but then, if His children do not respond to the promises, they are null and void." Evidently showing that predictions for either good or evil are intended often to be contingent upon the conduct of those to whom they are given.

On one occasion it was said to us, "There is no need to be unreasonably anxious as to what temptations may come to us; but we are worse than fools if we think that there is any temptation which *cannot* overcome us." And the passage, "Watch and pray," having been repeated, it was added, "To watch without prayer would be presumption, and I am sure to pray without watching would be equally so."

In relating these experiences, I by no means suppose them to be unique. No doubt others equally valuable may be and are obtained by other families. My object has been to show what results may be gained through private family circles, and probably if these were more frequently employed by serious investigators, they would prove most useful in leavening society with the higher forms of spiritual manifestations—those tending to elevate its principles and conduct, leaving physical manifestations of all kinds to more public circles.

SONGS FOR SPIRITUALISTS.*

OUR COUNTRY AND OUR QUEEN.

A CHEER for dear old England—our famous native land!
 For gallant deeds on land and sea renowned on every hand;
 Where Sidney, Blake, and Hampden died our liberty to gain,
 Where Wellington and Nelson fought that freedom to maintain;
 Where Shakespeare lived, and Milton sang, and mighty men have been:
 A cheer for dear old England and for our noble Queen!

Our noble Queen! Hurrah!
 Hurrah! our noble Queen!

A cheer for this our native land! where Alfred great and good,
 Made laws so wise in early times, and all her foes withstood;
 Where good Queen Bess in after years fired every English heart
 'To meet Spain's proud invading host and play the hero's part.
 And now we live in peaceful days, thank God! Yet we have seen
 How true brave British hearts still love our Country and our Queen!
 Our Country and our Queen! Hurrah!
 Our Country and our Queen!

* Of course this little song is not specially or exclusively for Spiritualists; but as they are at least as loyal and patriotic as their fellow-countrymen, I have included it among those I have thought suitable for their social meetings.—T. S.

ANTHROPOLOGICAL SCIENCE.*

BY THE REV. L. A. ALFORD, D.D., LL.D.

THE science of all sciences is the science of anthropology, embracing, as it does, philosophy, physiology, anatomy, theology, and therapeutics; and in its discussion you, of course, will not expect me, in a single lecture, to give more than a cursory glance at subjects so vast in themselves as open up before us in any one of the above branches of science. The American Anthropological Association assumes to be based upon spiritual and philosophical facts, and not upon theories long adopted or on ideas because they are new. We hold, with the celebrated Dr. Boyle, that "truth is the same, whether fresh from the mint or a thousand years old. But if we find a counterfeit, neither the prince's image or inscription, nor its date, how ancient soever, nor the multitude of hands through which it has passed unsuspected, will engage us to receive it."

We hold that the fulness of Deity is as exhaustless to-day as in millions of centuries past; that His thoughts of man's necessities in his progressive career are as active and benevolent now as in pentecostal glories, and should he turn the great throbbing mind of the world from the miraculous to the scientific—from laws and theories of faith to facts and philosophical conclusions, no contradistinction of revelation or purpose in His eternal procedure can possibly exist. "He fills, He bounds, connects, and equals all."

The *fons et origo* of man—that is, the fountain from whence his nature sprang—the origin of his wonderful being, is a theme as vast in its unfoldings as it is relevant to our contemplation. It must in the nature of things, whether we trace the scale of being backward or forward, end in the incomprehensible fulness of God. Whether we look at what philosophers call "ideal integration" or "molecular aggregation," the same great problem unfolds itself in magnitudes incomprehensible.

What is the Mind? What is the Spirit? What is the body material? What is the immaterial soul? It is not our present intention to trace anthropology through the labyrinthian network of prehistoric ages in order that from fossil skulls or unintelligible relics of sculptured rock we may decipher chronological data; nor, indeed, by microscopic development unfold the abdominal viscera of anthropoid apes, to learn of man; nor

* The Annual Address delivered before the American Anthropological Association in the Mission M. E. Church, Chicago, on November 1st, 1874.

yet to plunge into the stream of knowledge that flows in continued life-germ, or monads of minutest blastema, and from thence to nothing, in order to find the undeveloped link that unites the molecule to the activities of *ecce homo*—the man. Nor do we wish to trace the undeveloped myth of metempsychosis, like Pythagorus, who believed in man as an aggregation of monad life, which, for a little time, danced in the glee of muscular ovum, concentrating in one grand life-centre and then disappearing into monad life again, to appear only in another form, landing ourselves on the grand conclusions of Pope in his recognition of Pantheism, "whose body nature is and God the soul." No. This is not the doctrine entertained by the honourable body I here represent. While we freely admit that even the mighty oak is preformed in the acorn, and the reproductive monad is chemically evolved from the mute vegetable, we do not admit that spiritual life is evolved from any such chemical procedure—that psychical life cannot be evolved by any process of vegetable decomposition.

Whenever we attempt to trace molecular synthesis to psychical organisms we fail, for we are always introduced to a lower order of insect life; to existences of monad being, with no apparent capacity, declaratively, to glorify the great Author more than ferns and flowers which exist only by the processes of germ-life.

Some undeveloped barrier, some insuperable hiatus, opens up before us, saying, "Thus far shalt thou go, but no farther." In fact, there is nothing farther in that direction. We assert that some insuperable barrier exists to prevent the birth of sentient intelligence, though monad life may exist *ad infinitum*; nor can the form of being, be it ever so near, in resemblance to man, inherit its fatherhood in God, for "God is a Spirit," and the infinite stretch across this unknown abyss that yawns beneath the finite and infinite no human capacity can eliminate.

The American Anthropological Association recognizes in man the spiritual and the material. The birth of the one involves the birth of the other, and all by the supreme life-force of the Divine Author; and that this generic and genetic life stroma inheres in creation and not in evolution. Man is a celestial as well as a terrestrial being, and it would be as relevant in good logic to suppose the angel evolved from man, and Deity himself evolved from the angel, as to suppose man to have struggled up into the possession of two more senses than any of the other orders of animal creation, and to a soul with seven corresponding attributes.

God exists independent of angels, angels independent of man, and man independent of the lower races, so far as life

procedure is superinduced. That is, celestial beings were not, in their *fons et origo* of life, evolved from man, for they existed prior to him, and quite beyond the range of material attractions—independent and before; hence, ethereal entities exist, not out of, but independent and contradistinct, of all material substances, through the creative force of the eternal God.

In respect to those intricate cases in protoplasmic organisms where ciliated monads have been taken from water in flasks hermetically sealed and exposed to a temperature of 275 degrees, and that eight weeks subsequently were revealed as living ciliated animalculæ, we of course do not question, for we are ever reminded that the life-spirit of God pervades all matter, but to suppose that, when we think we have killed all life in matter, all life in matter is therefore killed, would be as foolish as to suppose the sun goes out when it disappears from our sight behind the western hills, and that God creates a new sun every morning.

We hold that there is no process known to mortals whereby a spiritual, moral, and intellectual being can, by chemical combinations, develop entity, indivisibility and eternity, with moral responsibilities and prerogatives. Of all the races man alone is the child of God; to assert this in reference to an ape or a monkey is blasphemy; it would insult propriety towards Deity as much as it would the noble man to call such a thing as a baboon or ape his child. God recognises no fatherhood in the lower orders of organic life.

The basis on which this Association chooses to rest—the rock towering high above Atheism and Materialism in reference to anthropology—is that man possesses seven senses, two of which are immortal; that he possesses a human form, and that these senses are the *mind* of that organism; that beasts possess only five senses, and these constitute the mind of the beast; that man proper is the immortal form known to us by the term Soul, and that this form possesses seven spiritual senses which we call attributes, which is the soul's spirit; that these seven spirits or attributes unite with and are held responsible to God and to man in the control of his seven human senses, and upon this union of senses and attributes the philosophy of moral responsibility depends.

The two immortal senses, *viz.*: talking and judging, are so immediately interlinked with the corresponding attributes of truth and love, and by spirit endosmosis harmonise into mutual responsibility, that on earth and in heaven time and eternity are by them united, and deeds done in the body are carried through the vale of the tomb into the presence of our great Author, where the whole life of human responsibility finds its grand central judgment throne.

We may say, in truth, that by these two senses the gates of the celestial metropolis are opened or closed to the soul for ever. "Ask and ye shall receive"—"Believe and thou shalt be saved." Thus, in answer to prayer, the soul drinks from an unseen fountain—excitants and exhilaration. The beautiful, the sublimely devotional, carries the soul of the listener, not only to the gates of the heavenly, but animating with a strong impulse of imitation. Now, if this ideal integration or spiritual make-up of our organism were not composed of immaterial substances which, by exosmosis, pervade the mortal senses, these results could not possibly follow.

Let us not lose sight of the idea—from some higher nature than the animal proceeds through our senses an ideational consciousness of power, pervading, filiating, loving, and so overwhelming in the majesty of its motives and prerogatives that we feel drawn to its embrace, and almost involuntarily shout, "This is the spirit of Christ in our hearts, crying 'Abba Father!'"

From whence in man springs this subtle consciousness of ideal integration? We answer, from the eternal mind of God in man, inherited by us in His fatherhood, and confirmed to us by His spirit. Rob man of this distinction—that is, give him only five senses—and when ranked with the lion, the gorilla, he is their inferior. In sight, they can see farthest and quickest; in hearing, they can far outreach his sense; of smell, how vastly his superior; of taste and of the sense of feeling, they are his equal; and of strength, to them, he is but a child. But give him to talk with God, with angels, and with men; give him the judgment power to recognise himself the child of God, with superhuman genius, and let these powers be as immortal as the God that formed them, and he is advanced to the celestial, and outranks all the multitude of God's creations.

Königsburg's great philosopher very truthfully remarks that "the two sublimest contemplations for the soul of man are the starry heavens and the moral law." What could a beast, a bird, or a fish do with these resources of sublime contemplation? They lack the talking sense and the judging sense; hence to them the stars are specks of light, and the moral law of less avail than the twitter of the bird or the roaring of the lion.

The life-centres of the soul, or the spirit of the soul, partake of the "seven spirits of God," and were breathed into a life connection with the seven senses of the organism, and link light with sight; life with feeling; holiness with the sense of smelling; justice with the sense of taste; mercy with hearing; love with judging; and truth with the sense of talking.

Thus man is the child of progressive life, carrying with him

into the eternal state in his two immortal senses the identity of time in its moral aspect and relationships of earth, to be enjoyed throughout eternity.

But to man the moral law unfolds the image of the heavenly, transcending the sensuous imagination in the infinite rectitude of that law which binds him to love God with all the powers of his soul; and on the other, the starry skies, the celestial grandeur of the cosmos, in the limitless material universe of God. Here the overpowering majesty of God becomes sublimely visible, as worlds emerge from behind worlds in the ultimathule of God's wonders, and the heavenly planisphere seems studded with eyes of imperishable light.

God alone is the absolute cause of human reality, and this relation can be as clearly seen in man's upward gaze toward the promised Canaan as can the attracted needle as it rests in the direction of the northern heavens. The great truth of our being is this: that *mind* exists subjectively to physical nature when the Divine Spirit controls the will, and this it can do through the attributes of the soul, as joy can cause the cheek to glow with a smile through the senses of the body.

Mind is not the spirit; if so, beasts have spirits, for all races have minds. The soul is not the body, and only through the senses is it associated with the body.

No inquiry or development in the life-force of being, whether of biologists or scientists, can obviate the conclusion that in man's visible bodily existence an essential faculty pervades his nature; not of atomic matter, but of spiritual life, and that this life blastema is the superior associate of a still higher order of intelligences. In this we are placed beyond the power of "molecular aggregation," quite in the realm of ideal integration, and, Materialists and Atheists to the contrary notwithstanding, man links with God in traduction, dissimilar to any other form of organic life.

If, in an inch square of the human brain, the microscope detects not less than six million of perfectly formed fibres, how infinite indeed is the Mind that planned these minute channels of intellectual development; and indeed is it less marvellous to create ideality of spirit than to combine by integration so many nerves in complete harmony of action as the channel of sensation and of thought?"

The American Anthropological Association claims the attention of the Christian world in this, that the union of the human senses with the soul's attributes logically link the undying to the dying, the moral to the physical, the soul to the body, and thus scientifically demonstrate the powers of the efferent and afferent nerves of this wonderfully constructed organism.

In conclusion, the great cry of the age is not in the direction of Biblical charts to logically illustrate the phenomena of the union of the soul with Christ; the necessity of the Holy Spirit's influence and the method by which it enters the vital forces and controls sinful action, but simply gain, fame, rule or ruin, "big I, and little you." If it were only fashionable in the churches, we would not hesitate to ape the Shah of Persia with his 352 wives, and boast of our gold and rejoice in the gods of fashionable life; in religious balls and fashionable religious gambling; take gain for godliness, and follow Plutus under the garb of the Holy Nazarene.

The mind, as we have shown, grows out of our depraved senses, five of which are under the condemnation of Death. How vain the thought that these totally depraved senses will be sufficient in themselves to point us across an abyss before which they too must perish. What but the spirit renewed by the light and life of God can open up to our gaze the celestial beatitudes of the glorified? What else than the blood of the Eternal Covenant can cleanse our sense of talking, which is so stultified by "cursings and bitterness"—by a "false tongue" we are accursed to ourselves—and what else than the "fountain filled with blood" can wash the stain away?

Enough money is spent in teaching teachers to teach theology to convert a world, and theological training consists more in Hebrew roots and dead languages, than in the philosophy of Spiritual correspondence. "Give us," say they, "a chart of Palestine, a map of Paul's travels, but not a chart of Man—it will require too much study, too deep study—we have no heart to the task." We need a theology that we can understand. The chart of Man enables us to understand our double self—to cultivate the powers of the soul, and learn the grand distinction between the child of God and the beast of the field.

By it, we readily recognise mind as being subjectively and objectively under the law of death—the mind must die, at least so much of it as is identified with the five animal senses; we will also understand that the spirit is undying, and carries with it into the eternal world, in the immortal senses of talking and judging, an identity of time's activity—its treasures and its title to "the pearl of great price." Ashamed to lecture from a chart of the soul and body? God forbid!

"And God said, 'Let there be light,' and there was light." So let us assert in mental philosophy, in theology and in therapeutics, let there be light.

The American Anthropological Association most earnestly desire to shun the direful rocks of superstition on the one hand, and the equally dangerous whirlpool of Secularism on the other.

As Anthropologists they hope to gather garlands for the mind, out of the storehouse of Omnipotence, exotic—celestial.

Were this not possible, humanity, with its inexorable aspirations after celestial beatitudes, must terminate in the miserable slough of nonentity—the universe a sepulchre, with no rising sun; no spirit in God or man; and material nature only a mocking delusion—a Golgotha from eternity to eternity—the dreary waste of Atheism—a desert without an oasis, past, present, or to come.

But this is a delusion. We shall carry in our immortality of spirit, educated thoughts, elevated conceptions, spiritual associations, love's tenderest remembrances, personal identity, and God's image. Man mortal and immortal; man glorified, and placed in the scale of being as exalted as the highest conceptions of the divinely educated soul can possibly apprehend; "kings and priests unto God, and we shall reign with Him for ever and ever!"

We hail in the science of Anthropology the ecstasies of their thrice illustrious welcome to the mansions prepared of God for His people—man glorious in mortality, man glorious in immortality, and man doubly glorious in the realms of unceasing activity, of adoration, and of love!

HYMNS FOR THE SPIRITUAL CHURCH.

THE LAWS OF NATURE THE STEDFASTNESS OF GOD.

THE heavens bend over all in peace
And benediction each new day;
The stars their vigils never cease,
But constant keep their ancient
way:

As when Creation sprang to light
On this our Earth, and Time began
Its measured round of Day and Night,
And in its long procession—Man.

Seed-time and harvest come and go;
The worlds through their vast orbit
sweep;

The Ocean-tides still ebb and flow:
All their appointed seasons keep.

All things continue as of old
Their wonted course, nor haste nor
wait;

The Moon does not her light withhold,
The lark still sings at heaven's gate.

The daisy looks up to the sun;
The forest trees their branches wave;
Toward the sea the rivers run;
The cradle stands beside the grave:

And in man's heart lives deathless
hope

Of life for evermore to be;
His soul itself the horoscope
By which he casts its destiny.

The laws of Nature firm and sure,
Through time and space, in soul and sod,
As still unchanging they endure,
Proclaim the constancy of God.

T. S.

OCCASIONAL LEAVES FROM MY NOTE-BOOK.

By GEORGE SEXTON, LL.D.

WITH the discontinuance of the *Christian Spiritualist* in September, I ceased printing the "Leaves from my Note-Book," which had appeared regularly in that journal from the time that I undertook the editorship. I did not intend at first to give them a place in this Magazine, because I considered that by so doing I should be introducing a feature somewhat different to any that have appeared during the sixteen years that the journal has been in existence. In the past month, however, I have received a considerable number of applications—some of them from persons whose opinions I value highly—asking me to continue the Notes in some one of the periodicals, and stating that those brief accounts of my personal doings were always read with the very greatest possible interest. As I have thought it advisable to comply with these somewhat numerous requests, I have come to the conclusion that as the *Christian Spiritualist* is now incorporated with the *Spiritual Magazine*, the latter journal is the proper medium for the publication of the Notes.

On Sunday, the 21st of August, I delivered a Discourse at the Cavendish Rooms, in the evening, on the "Ancient Sentence on Man to Toil and Suffer," in which I took up the doctrine of the Fall, as it had been taught in various religious systems, pointing out wherein I conceived its truth to consist. The congregation was large, and amongst those present were Dr. and Mrs. Hallock, from America. On the following Sunday, my friend, Mr. Young, of Swindon, officiated for me, and delivered a very able discourse entitled "What is Christianity?"

On Friday, September 3rd, I delivered a Lecture in the interest of the London Dietetic Reform Society, at the Collier Street School Room, Pentonville, on "Man's Proper Food." There was a good attendance, the Lecture was well received, and favourable notices of it appeared in several of the papers, one of which, the *National Food and Fuel Reformer*, by some very curious process, had a brief report of the lecture in the columns of the number which was in circulation some hours before the Lecture was given, and which I found some of the audience reading when I entered the room. It would have presented a somewhat ludicrous feature—though not I believe an unprecedented one in journalism—if from ill health or any other cause I had been prevented from delivering my Lecture. As it was, however, I kept my appointment, and the *National Food and Fuel Reformer* preserved its honour.

The winter being approaching, and my Evening Services at the Cavendish Rooms compelling me to remain in town on Sundays, I determined to turn my time to the best account, and therefore arranged for a series of Morning Discourses in addition to those given regularly in the evening. When I named this intention to my friends, I was told that I should be certain to fail, since many of my hearers came long distances and would not be able to attend therefore twice in the day; and that consequently I should very likely injure both congregations. Others, whose kind feelings I appreciate, informed me that I was working too hard, and that in the end my health would be sure to suffer. I replied to both that I would do what I believed to be my duty whatever might be the result. I have always found myself capable of a far greater amount of work than most men with whom I have come into contact, and at present I feel no lack either of energy or strength, and shall therefore labour on to the end. The support that I have received from the Spiritualists, either by their presence at my services or by the pecuniary aid that they have rendered me, is far from gratifying. Still I shall go on doing what I believe to be right, and trusting in God. Half a dozen or so of persons in the Spiritual Movement responded somewhat liberally to an appeal which my kind friend, Mr. Tebb, made on my behalf—the first in my life that I have ever allowed to be made—but the large mass took no heed of it. I have sacrificed in the cause of Spiritualism more than any save those who are intimately acquainted with the facts would believe; but I have obeyed the dictates of my conscience, and must leave the rest to God. Even at the present moment I am surrounded by clouds of such dark density that I scarcely see a ray of sunlight breaking through them, but I doubt not that God will in His own good time clear them away. The lines of Cowper's old hymn which I learned when a child are still the source to me of much consolation:—

Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face.

I detest this subject of money, and only refer to it at all with the very greatest possible reluctance; I will, therefore, just say briefly, while I am on the subject, as the information has been asked for, that the entire amount subscribed in response to Mr. Tebb's appeal will not nearly cover the loss I have sustained on my journals, to say nothing of leaving anything for my own work. The Sunday Services are not as yet remunerative, and could hardly be expected to be, but they are progressing satisfactorily. I determined to try the experiment

of the Morning Services, despite the predictions of failure, and accordingly I commenced in September a series of Four Discourses on the "Divine Origin and Authority of Christianity." These I arranged as follows:—On the 5th, "Sceptical Theories invented to Account for the Origin of Christianity." 12th, "The Supernatural Element in Christianity." 19th, "Christian Ethics as a Moral Code." 26th, "The Influence of Christ's Teaching on the World." At the first of these the attendance was very small, but it gradually went on increasing until at the end there was a tolerably fair congregation. The Discourses were very much praised, and indeed I may remark, perhaps without egotism, that they were the result of very laborious research and much thought, and were prepared with great care. In getting them up I had in view, mainly, the objections of sceptics, learned and otherwise, with which I was perfectly familiar during the twenty years that I was connected with what is called the Free-thought party; and as my own mind had become satisfied, and my doubts set at rest on these great questions, I endeavoured to lead my hearers along the same lines of thought which I myself had travelled. That the Discourses were productive of good I know, and that alone perhaps ought to be sufficient to repay me for the time and labour spent in composing them. How one sighs for that world where material wants will not be constantly forcing their demands upon the attention, to the interruption of intellectual pursuits and religious work, and where the terrible anxieties, consequent upon this material plane of existence, shall have ceased for ever.

On the Sunday evenings during September I gave a series of Discourses upon the "Origin of Man," in which I dealt, at some length, with the several theories that have been propounded in ancient and modern times to account by Natural Law for the existence of Organic Beings, and the appearance on the earth of Life and Intelligence. These Discourses were essentially scientific, and dealt with the principal facts to be found in Natural History which seemed to favour the hypothesis of Evolution. I tried to do justice to all the theories that I dealt with, but at the same time to show that after all they must be regarded as mere speculations; by no means logically flowing from the facts on which they were pretended to be based. The attendance upon the occasions of the delivery of these Discourses was exceedingly good; indeed, on the last evening of the course the room was quite full. There has been a general request for these Lectures to be published, and I shall probably issue them shortly, either in a separate form or in the pages of the *Spiritual Magazine*.

This concluded my first quarter at the Cavendish Rooms,

and second of regular Sunday Services in London. Of course I had gone through the worst season of the year, and having kept together audiences during the hot weather of summer, I need not have much fear for the result in the winter. Unfortunately, however, the number of persons attending was not the only thing to be considered, there was the rent of the room, advertising and other heavy expenses, amounting to considerably over a hundred a year, without leaving anything whatever for myself personally. And as these sums became due at the commencement of the quarter, I found myself somewhat in straits. At the beginning of the Services, several well-known Spiritualists subscribed a guinea each for reserved seats. As they hardly ever attended, however, during the quarter, I suppose they considered that they did not get value for their money, and so did not renew their tickets for the second quarter; most of them, in fact, did not even deign to reply to the letter that was sent them. This of course placed me in a difficulty of a pecuniary character, from which I am not yet altogether free, for although the congregations have been large, and have subscribed liberally to the collections, yet of course such collections must necessarily prove inadequate to meet the current expenses.

The Services involved the necessity of a choir, and consequently of an organ; I therefore procured one on hire; and to enable me to meet the first quarterly payment convened a Concert, which took place at the Rooms on September 28th. There was an exceedingly good attendance, and everything passed off harmoniously. The proceedings of the evening were largely contributed to by the members of my own family, but several well-known ladies and gentlemen kindly volunteered their services, for which I tender them here my sincere thanks.

During the past month I have given on Sunday mornings a series of Discourses on the "Relations of Christianity to Human Life," which have been tolerably well attended. In the evenings I have dealt with some important topics connected with the existence of God. On the 3rd I took up the "Idea of God," or what the Germans call God-consciousness, tracing it through its various phases in the great Religions of the World, to its perfect development in Christianity. On the 10th I dealt with the "Doctrine of a Final Cause," and examined the theories of Causation held by Hume, Reid, Beattie, Browne, Berkeley, Dugald Stewart, Kant, J. Stuart Mill, Bain, Spencer, and others. I pointed out that nothing could satisfy our idea of a true Cause but an Uncaused Cause, and that therefore the doctrine of Causation led necessarily to God. I also explained Mr. Gillespie's *à priori* argument and showed that it had never been answered, and that all attempts to reply to it had

proved the most miserable of failures; and concluded by enlarging on the doctrine of Final Causes in its relation to the religious life of man. At the close of this Discourse, Mr. F. Wilson, who is known as the founder of what he calls a Comprehensive Church, the exact purpose of which I have never yet been able to understand, arose and enquired if he might ask a question. I replied "No," and went on with the Service, and there I supposed the matter had ended. When the next number of the *Medium*, however, came out, I found in its pages the following letter from Mr. Wilson, together with the remarks of the Editor appended thereto:—

To the Editor.

Dear Sir,—I went last Sunday evening to hear a Discourse by Dr. Sexton, whose language is flowing, and whose reasoning is close. As he does not allow, questions (and as he does not, he has no right to call his Address a Discourse), I should like to object, through the *Medium*, to his illustration, as a disproof of God's goodness, of the tempest-tossed and sinking ship. If man goes in the water he is out of his natural condition and must take the consequences. It is the ship-builder, not God, who is responsible. Again, he introduces Christianity in Jesus, saying, "I am the way," &c.; "He that hath seen me hath seen the Father," &c., after having read aloud to us the first chapter to the Hebrews. If we are to prove all things, it is no use offering a personal statement for truth. Dr. Sexton might use exactly the same language, but statements are not necessarily truths. Again, as I had stood up to ask a question, which was refused, it is obvious there must be a disagreement between us; and as "the grace of our Lord Jesus Christ" cannot descend upon discord, he was illogical in closing the Service with the blessing which he knew must be negated. The Doctor might say, "The blessing was to the believers with myself;" but he has no right, with a publicly-invited audience, who came to listen to his argument, to assume that any one of the company agreed with him.

Yours respectfully,

F. WILSON.

[We print the above letter that we may say that it is not our mission to discuss Dr. Sexton, his Christianity, or the manner in which he conducts his meetings. If he pleases to erect a sectarian platform he has perfect liberty to do so, and if liberals do not like it they had better stop away. With such matters we have not the least concern. As a lecturer on Spiritualism we have afforded Dr. Sexton every help in our power, and it is only as such that he can be allowed a position in these columns, which are devoted to Spiritualism and progressive thought, and these alone. Christianity is a much more popular article than Spiritualism, but we need not be concerned at the establishment of an additional shop in the interests of that article. Rather let us look to our own affairs, and thereby call the attention of the public to a superior class of facts.—ED. *M.*]

As Mr. Wilson, who, by the way, is very regular in his attendance at my Services, had thoroughly misunderstood the line of argument I had adopted, and had taken this somewhat unusual mode of expressing his dissent from what he imagined to be my opinions, I sent the following letter in reply:—

To the Editor of the "Medium."

Dear Sir,—Mr. F. Wilson holds singular views, both as to the meaning of the word "Discourse" and also as to my right to conduct my meetings in my own way. Why his letter should have been sent to you, or why you should have inserted it I am at a loss to imagine, seeing that it had nothing to do with Spiritualism, or indeed with anything else that can possibly have any interest

for your readers. By the way, is Mr. Wilson a Spiritualist? I have never heard of him in connection with the movement, and only know of him as the advocate of views which are doubtless profound enough when one comes to understand them, but which I must confess are altogether beyond my limited capacity to comprehend. Mr. Wilson knew perfectly well when he came to the Cavendish Rooms on Sunday last that I did not allow discussion, and therefore, to say the least of it, it was not in good taste on his part to get up and attempt to speak, and thereby provoke what might have been a disturbance. I do not believe in having whatever impression I may have succeeded in making upon my hearers on a Sabbath evening destroyed by the garrulity of half-a-dozen loquacious individuals, whose chief ambition is to hear themselves talk. Not that I mean to class Mr. Wilson with these; but he knows as well as most men that if I allowed discussions and questions I should have a dozen such people present at every meeting. Let it not be inferred from this that I fear public controversy. I shall be happy to meet Mr. Wilson, or any other man living, to debate, at a proper time and in an appropriate place, any of the opinions which I am in the habit of enunciating. My Sundays I devote to a different, and according to my view, to a much higher purpose.

Mr. Wilson has completely misunderstood my meaning in speaking of the shipwreck. I did not quote it as "a disproof of God's goodness." Assuredly nothing could have been farther from my intention. I referred to it as one instance out of many in which the loving purpose of the Divine Father could not be seen without the key which Christianity furnished to unlock the mystery. The declaration of Jesus, "I am the way," &c., needed not on that occasion to be subjected to the test of an investigation into His authority thus to speak, because I had already discussed that question in an exhaustive manner in four previous Discourses. Mr. Wilson will pardon me for still using this term, since I have looked into half-a-dozen dictionaries and failed to find in any one of them any sanction for the peculiar meaning which he gives to the word Discourse.

In reference to your own remarks, Mr. Editor, I have not erected "a sectarian platform," but simply secured a place in which to advocate what appears to me to be the truth. There is no more sectarianism in my views than in yours, or in those of any one else. We all teach what we believe to be true and unless we are intolerant towards others—which I sincerely trust I am not—there is no sectarianism in so doing. Christian Spiritualism is one phase of the great Spiritual Movement, what is termed Progressive Spiritualism is another, the Re-incarnation doctrine is a third, and I might name half-a-dozen others. If it were worth while to make a comparison between these, which it certainly is not, we should perhaps discover that Christian Spiritualism was the least sectarian of them all. I challenge any man in the Spiritual Movement to show broader sympathies than I have always displayed. I have worked harmoniously with each party and with every individual, and have no intention of ever doing otherwise. Spiritualism is of itself a sufficient basis of union for spiritualistic work, but assuredly beyond that I may be allowed to entertain and advocate such views as may appear to me to be true. I know well enough that spirits themselves differ upon questions of religion as they do upon almost every other topic, and I consequently use my own judgment as to how much of their teaching I shall accept. Should a spirit tell me to smoke tobacco or drink alcohol—and I have known such cases—I should disregard his advice, as you would also do, I have no doubt. And I do not see that there is any sectarianism in taking such a course. In the same way, if a spirit tells me that Christ was simply an illustrious man or a great medium, I pay no heed to his teaching, because to me this expresses altogether erroneous views regarding a Being whom the New Testament describes in far different terms.

Apologising for this long letter, which I should not have written but for the remarks which you as Editor appended to Mr. Wilson's communication,

I am, dear Sir, yours fraternally,

London, October 16th, 1875.

GEORGE SEXTON.

This letter appeared in the *Medium* of the 22nd ult., appended to it however was a column and a half of editorial

comments, the principal points of which may be gathered from the following letter which I sent in reply :—

To the Editor of the "Medium."

Dear Sir,—It is not my intention to occupy your space with anything like a lengthy communication; but the extended remarks which you as editor appended last week to my letter, call for two or three observations which I trust you will allow me to make. And first with regard to the difference between yourself and Mr. Young. I took no part in the quarrel, and up to the present time have expressed no opinion respecting it. It is, therefore, utterly incorrect to say that I "re-echoed, in a gush of rhetoric, the bullying threat." How you can have fallen into such an error I am thoroughly at a loss to imagine. I have looked carefully through the *Christian Spiritualist*, and I find but one reference to the matter at all after the paper passed into my hands, and that is in a small paragraph in the very first number that I edited, which paragraph was written by Mr. Young himself, and not by me; and, moreover, certainly does not re-echo the threat of the *argumentum baculinum*.

With regard to the matter of Sectarianism, I repeat I am no more sectarian in my views of Spiritualism than other people, yourself included. If the definition of Progressive Spiritualism which you have now given be correct, then of course we are all Progressive Spiritualists, since I suppose there is no individual who believes in spirit-communion at all, who has not at some time or other obtained some new thought or additional information through spirit-agency. But no man knows better than yourself that this is not what is usually meant by the term "progressive" when applied to Spiritualism. The Progressive Spiritualists, both in this country and in America, are Spiritualists who are understood to be in antagonism with Christianity. Your statement that Re-incarnation forms no part of Spiritualism is, to say the least of it, curious. The Spiritualists in France and Germany are almost to a man Re-incarnationists, and this doctrine forms the most essential feature in all the spirit-teaching they receive.

The whole thing, however, resolves itself into a very small compass. Spiritualism *pur et simple*, I take it, means the possibility of holding communion with the so-called dead. Herein we are all agreed. This is, therefore, the broad platform on which we can all work in harmony with each other. Any step, however, beyond this, involves spirit-teaching, and therein leads to a divergence of opinion. Spirit-communications are of a most contradictory character, for the obvious reason that spirits, like ourselves, differ in opinion upon every conceivable subject. Some of them are wise, others ignorant. From the former we may learn much; the teaching of the latter we justly treat with contempt. And this is the position, I suppose, which all Spiritualists take. I put the case as follows :—

1.—Does any living man accept all the teaching of all the spirits who communicate?

2.—If not, then some principle must guide him in making a selection.

3.—Does he not in making the selection thereby upon your principle lay himself open to the charge of Sectarianism?

I don't care one straw for the word Christian Spiritualist. By it I simply mean that I am a Christian and a Spiritualist. Your remarks about Authority are not very clear. I suppose we all accept Authority in some form or other by whatever name we may call it. The only question is as to the value to be attached to Authority. We repeatedly make statements on the authority of persons on whom we think we can rely, we quote books as authorities, the *Medium* itself is an authority from which large numbers of people quote statements which they have never had the means of verifying, nor is such verification in all cases necessary. Indeed what is your whole argument against Christian Spiritualism but the *Authority* of certain spirits who teach otherwise. Whether the New Testament be an Authority worth following or not is a question which this is not the place to discuss. With me it is, with you it may not be. I will just say, however, in reference to this subject that I should amazingly like to see the man to whom you refer who could accomplish the feat of knocking "Scriptural

authority into a cocked hat." More than twenty years' personal experience of sceptical teaching has made me tolerably well acquainted with all the arguments that have ever been used against the Bible. I think I may say without egotism that I am perfectly familiar with almost everything that has been written on this subject in any language. I know well the modern German authors who mostly originate sceptical theories, and their small English *confères* who copy them. The man, however, who could knock the authority of the Bible into a "cocked hat" I have not seen. When you meet with him please refer him to me that we may discuss this question.

In conclusion, I again repeat that, as a Spiritualist, I am willing to work with all parties, and with every individual in the movement, and that not because I am a professional lecturer whose business it is to accept such engagements as fall in my way, as you seem to intimate; but because I believe the platform to be sufficiently broad to include all our differences. Beyond this, I have my own distinct opinions, which I cling to and teach, and as I allow to others the same liberty which I claim for myself—I am no Sectarian.

GEORGE SEXTON.

London, Oct. 25th, 1875.

On Sunday the 17th, I took up the subject of "Creation by Law and Creation by God," in which I described the precise value to be attached to the term Law in connection with the phenomena of nature, in contradistinction to the loose way in which the word is now generally employed. The audience was large and very appreciative.

I see, that in one of the Spiritual periodicals, the controversy has again turned up as to whether some notorious conjurors are or are not spirit-mediums. It is really a great pity that men standing high in the Spiritual ranks should lend themselves to the propagation of such absurd fallacies, thereby giving the jugglers an opportunity of boasting that even Spiritualists cannot distinguish between their tricks and the tricks of mediums, and causing young enquirers into the phenomena to relinquish the whole thing in disgust. I can assure all those who take any interest in this question, that all these recent tricks of the conjurors can be as easily performed, without any aid from spirits, as their former ones. More than two years ago, as every Spiritualist knows, I—assisted by my friend Mr. Ogan—exposed every trick of the conjurors which was then being performed in imitation of spiritual phenomena. I showed these tricks in different parts of the country, as well as in London, giving at the same time a full explanation of how they were done. A dozen or more of small conjurors, who learned the tricks entirely from my exposure, are performing them to-day in England and in the Colonies. The result was, as is well known, that all these tricks were more or less relinquished on the part of the more conspicuous members of the juggling fraternity, who, driven thus from their old strongholds, selected new ones. In some cases the recent tricks are an improvement upon those first performed; in other cases, they are of a much more simple character. In every instance, however, I am as competent to perform and ex-

pose the tricks of to-day as those of two years ago, subject to the same conditions under which the conjurors perform them. It will probably be asked, why I do not then devote myself publicly to this task? My reply shall be very simple, and very straightforward.—Because I cannot afford it. I have neither the time nor the money to devote to the purpose, and much of both would be required; and, to be plain, I have no inclination to embroil myself in a quarrel in which, judging by my experience of the past, I should get on the one hand neither thanks nor support, and on the other the vilest abuse which unscrupulous slanderers could resort to. My previous exploits of this character resulted in a pecuniary loss which I could very ill afford. I found, moreover, that there was such a disposition on the part of the public to prefer to remain mystified over tricks of this kind to having them explained, that they did not thank any one for opening their eyes respecting them. And the Spiritualists, in whose interest I was working, did not afford me that support which was necessary to enable me to carry out the scheme successfully. Worst of all, the juggling fraternity, with one or two honourable exceptions, are, as a rule, the most unscrupulous set of adventurers that ever drew breath. In my case they banded together for the sole purpose of blackening my reputation and ruining my character. They circulated lying slanders about me wherever they went; they sent anonymous letters to the leading people in the towns that I visited, full of the most atrocious falsehoods concerning my past life, some of which letters I have still in my possession. They circulated handbills surreptitiously, with no printer's name on them, and altogether they did me an amount of harm, which in point of loss of character is simply incalculable, and in loss of money has amounted to hundreds of pounds a year. Even of all this I should not have complained, seeing that I was labouring in a good cause, but for one fact, the cruellest of all and the hardest to bear. The Spiritualists in whose interest I was working, whose cause I was upholding and whose principles I was defending, not only did not afford me the requisite support, but in several cases have urged the scandalous and mendacious slanders promulgated by the conjurors as reasons for not helping me in my work. I should not have named this matter had the controversy about spirit-mediums and conjurors not again turned up, and having said so much, shall probably never again return to the subject. As a matter of common justice I will not close these remarks without saying that there is one striking exception to the description which I have given of the conjurors, the exception is Dr. Lynn, whose name I mention with the greatest possible pleasure, because I have found him to be not only a man of

culture and education, but, in every sense of the word, a gentleman.

Adverting again to my Sunday Services, I have just come across the following notice of them which appeared in a Leamington paper:—

A new champion for Christianity has arisen, and is now opposing himself every Sunday at Cavendish-rooms against the materialism of the age. I allude to Dr. Sexton; one of the most fluent lecturers of the platform, who was for some years associated with the husks of unbelief, has now turned to expose the fallacy of the conclusions he had previously submitted to, as being well conversant with science, having a retentive memory and a wide course of reading, he supports his arguments by illustrations that convince, or should convince, those who the more they enquire the less there is for them to practically believe. I have been several times to hear him, for I can fully echo the arguments, though I could not make them. He appears to me to be a person singularly useful to the Church in the present day, for the clergy, as a body, are not furnished with the arguments that lay outside the domain of directioned belief. For example, he sets Paley's argument of "The Watch" in its fair position as a proof of design, and cuts away the legs of the stool on which Darwin now stands, as the glory of the scientific Ephesians. This argument for a Divinity appears, as the Great First Cause, unanswerable, but he has not promulgated his defence for Christianity distinct from the belief in the Father of ALL. But even if you were not of his opinions, you would hear the propositions admirably supported, and in these days of slipshod acceptance of the just statement that is uppermost, a logical lecture is a refreshing exercise for the gratification of the attention. His ability is not confined to religious questions, and the Philosophical Society would do well to propose a subject for his handlement, as the range of his comprehension could throw an imposing light on any subject delivered in language that is always refined and logical, and with a delivery that does not know the meaning of hesitation.

On Sunday the 24th, the subject of my Evening's Discourse was "The Religion of Astronomy," in which I dealt with the support which Astronomy renders to Religion, and replied to a well-known objection based upon the science that is usually urged by soeptics against Christianity, and which Dr. Chalmers has dealt with in his celebrated Astronomical Discourses, but I think inadequately met. The congregation was large and very appreciative. Several members of the Christian Evidence Society were present, who at the close shook me warmly by the hand, and thanked me heartily for the great work I was doing.

The Editor of the *Spiritualist*, in his issue of the 22nd, has introduced a leading article, entitled "Is Evil a Reality?" in which he has dealt with that same illustration of mine of the thunder-storm at sea, and endeavoured to account for the existence of evil. The Editor of the *Spiritualist* would indeed be a great man could he in a few off-hand remarks, occupying a little over two columns of his paper, solve the most tremendous problem that has ever forced itself upon the attention of mankind, and about which the minds of the greatest men that ever lived have been puzzled and perplexed. His statement of my illustration is as follows:—

In Dr. Sexton's Discourse on "The Doctrine of a Final Cause," a report of

which was published in the last number of the *Spiritualist*, he argued that the examination and contemplation of the works of nature give no evidence that the Great First Cause thereof is a God of love. After eloquently describing a landscape, as seen from a mountain-side upon a summer's day—a scene radiant with flowers and beauty, he pictured a storm at sea, in which, in the words of Mahomet—"Billows were riding upon billows below, and clouds above; one darkness on another darkness," lit up occasionally by the lightning's flash, accompanied by peal upon peal of heavenly artillery; and he told how a ship labouring in this storm, with five hundred living souls on board, was suddenly struck by lightning and all hands sent to the bottom, leaving wives and children to mourn their loss. In circumstances such as these, argued Dr. Sexton, man can gain no evidence from nature that God is a God of love.

To this he replies that electricity obeys fixed laws, that men should study those laws, get lightning conductors for their ships, and in other ways protect themselves against the effects of the tempest. My case, however, was not of a ship struck by lightning, but of a vessel dashed to pieces by the fury of the waves, in which case the lightning conductor would have proved of little service. A hundred illustrations, however, might be given, had we the space, in which no amount of precaution could prevent the disaster. Mr. Harrison then remarks:—

Dr. Sexton further assumes that drowning is a dire calamity. Is he so little of a Spiritualist as not to think it probable that most of the sufferers found themselves an hour afterwards in a happier state of existence than before.

I am by no means certain that the majority of men on entering the spirit-world find themselves in a happier state than before. The large mass of human beings must pass through some terrible ordeal hereafter, if they are ever to become thoroughly purified from sin and evil; but assuredly the argument that drowning is good, because the persons drowned are happier afterwards—if it leads anywhere would lead to a justification of suicide. Mr. Harrison knows, however, perfectly well—as he was present on the occasion of the delivery of the Discourse in question—that it was not of the drowned men that I spoke at all, but of the wives and families at home who depended on them for support. And these, if they were deprived of the belief in a loving Father in Heaven, who had promised that He would specially care for the widow and the orphan, would find in their distress but sorry comfort, and poor consolation in scientific twaddle about laws of nature and all that sort of thing. In several places in the article, Mr. Harrison seems to assume that I am arguing against the goodness of God, than which nothing could be possibly farther from my intention. I stated on the following Sunday in reference to the report of the Discourse which appeared in the *Spiritualist*, and also to the question mooted by Mr. Wilson in the *Medium*, that the infinite love of God was to me the most important fact in my existence that the knowledge of a kind and loving Father

in Heaven, whose tender mercies are over all His works, and who cares in an especial sense for the children of men, was a truth of more value to me than all the learning, all the science, all the culture, all the knowledge of all the ages. To suppose me, therefore, attempting to disprove the love of God is preposterous in the extreme. What I did maintain, and what I still hold to, is that this Infinite and Overwhelming Love, which more than compensates for all the ills in existence, I learned not from Nature but from the New Testament. Nature may illustrate and add force to the fact; the truth itself it could not have taught.

One point in Mr. Harrison's article I think I may justly complain of, which is that in stating that theological influence had in the past prevented scientific investigation, he speaks of me as "a mouth-piece" of this same obstructive theology. Now what purpose was to be served by making this statement, unless to damage me in the eyes of the Spiritualistic readers of his paper, I am at a loss to imagine. I have given up the greater part of my life to the study of science, and am as much devoted to its progress as any man living. I advocate no obstructions to its onward march. All that I ask is for it to keep within its own bounds and to cease dogmatising on questions that lie outside of its domain. It is an easy matter to talk glibly about obstructive theology, and priestcraft, and religious opposition to scientific investigation, but it amounts to very little after all. The most eminent scientific men who have ever lived, whose discoveries will shed a lustre over all future ages, have been not only believers in Christianity but men of sterling piety, leading devout and godly lives. And this same theology, despite the fact that it has been sometimes obstructive, has given birth to very many of the boasted advantages which we now enjoy—social and political—to say nothing of the perfect moral code which it has furnished.

TO "C. L. V. T." AND ALL SPIRITUALISTS.

SISTER, brother, we are gleaners
In the harvest-fields of Time;
Day by day the grain is rip'ning,
For the coming Spirit-clime.

Whether in the early morning,
Going forth with busy feet;
Or as weary toilers, resting,
In the midst of noon-day heat.

Doubting not such precious gleanings,
Emblems of each heart and hand,
Shall in golden sheaves be gather'd
To the brighter Spirit-land.

Then strive we all, with cheerful souls,
Each our duties to fulfil,
Till the time of harvest, subject
To Divine and holy will.

O, garner sweetest memories,
Bound with silver cords of love;
Deeds and words that light the pathway
To our blessed home above.

29, Erskine Street, Liverpool,
Sept. 12th, 1875.

WILLIAM HITCHMAN, M.D.

Notices of New Books.

DR. TRAVIS ON REFORM IN MAN AND SOCIETY.*

THE name of Dr. Travis is well known in connection with the principles of the late Robert Owen, more particularly that vexed question of the freedom of the will. Some years since he issued a work entitled *Moral Freedom Reconcilable with Causation*, which was very highly spoken of, and certainly displayed a great amount of thought upon this difficult question, although individually we are far from thinking that the Doctor solved the problem, which has puzzled philosophers for so many ages. The work that we have now before us has some bearing upon the same question, but deals more particularly with its application to society. There is very much in the book with which we heartily agree, although we have no faith in the regeneration of mankind by these sort of schemes. Still the book will amply repay perusal by those who take an interest in the well-being of society, and we have great pleasure in recommending it.

MR. S. C. HALL'S NEW WORK ON AN OLD SUBJECT.†

THE services which Mr. S. C. Hall has rendered to the cause of Temperance are incalculable. Not long since he issued a most instructive and valuable poem entitled "The Trial of Sir Jasper," which had we believe an enormous circulation, and must therefore have done a very large amount of good, since both the sentiments contained in the poem and the engravings with which it was illustrated were admirably calculated to produce a deep and lasting impression upon the minds of all who perused the volume. Now we have another work of a similar character from the same able pen, also illustrated with engravings from several of the very first of living artists. We give the preface of the work entire, in order to enable our readers to form an idea of its contents.

The press is—almost universally—indefatigable in efforts to manifest the miseries incident to Intemperance: every journal of the kingdom is earnest in work for its diminution or suppression. The "time is not yet" when traffic in

* *Effectual Reform in Man and Society.* By HENRY TRAVIS, M.D. London: LONGMANS, GREEN, READER, & DYER.

† *An Old Story. A Temperance Tale in Verse.* By S. C. HALL, F.S.A., &c. London: VIRTUE, SPALDING & Co., 26, Ivy Lane, Paternoster Row.

alcohol will be suspiciously and effectually restrained—or prohibited—by law. Meanwhile, it is counselled that PUBLIC OPINION must pioneer the way to legislative enactment: and a duty is inculcated on every writer to contribute aid towards a consummation that cannot fail to be mighty in its influence on human kind.

Thus exhorted—and especially stimulated by “a call” in the *Times* of the 9th of August, 1872—in this book and the book that preceded it, *The Trial of Sir Jasper*, I have humbly striven to help on the work: trusting I may assist the many other “writers, talkers, preachers, workers,” to “abate this nuisance and scandal—our national drunkenness.”

I have tried to make this book broader and more comprehensive in details than its predecessor: to treat, indeed, as far as my knowledge extends, every phase of the “horrible vice,” adding notes from the “authorities” by whom I am principally guided.

Hitherto ART, to say the least, has seemed but an indifferent looker-on, while the contest is proceeding: a contest that has been described, and not by exaggeration, as a struggle between Heaven and Hell: the powers of darkness against the angels of light. Always remembering, however, that George Cruikshank, more than half a century ago, commenced a crusade against it—so picturing “the curse” as to have achieved an amount of good almost incalculable. Other artists have given help: notably John Tenniel, who, in the most popular of weekly periodicals, has been the frequent and powerful exponent of Intemperance.

From the position I have long held, I am enabled to bring Art to the aid of a cause that may be rightly termed “holy.” My thanks, the thanks of all Temperance advocates, the thanks of the public generally—it is scarcely too much to say the thanks of humanity—are therefore due to the twenty-six artists who have worked with me in order to exhibit the abhorrent vice in its hideous deformity, and the beauty and blessing—the rewards, physical, social, moral, temporal and eternal—of Temperance.

The book is like its predecessor written in the form of a poem, and consequently all the more likely to prove attractive to the public, and to produce a deep and lasting impression upon the mind of the reader. In addition to the poem itself, there will be found on each page a copious foot note, embodying some most important practical information, with reference to the drinking customs of society. The name of the author is a sufficient guarantee of the character of the book, without any recommendation from us. At the same time we cannot help saying that we have been charmed with the volume, and feel fully convinced that it will not only have a large circulation but will be productive of a vast amount of good.

DR. SEXTON ON THE DOCTRINE OF IMMORTALITY AS TAUGHT IN THE OLD TESTAMENT.*

THE substance of this small publication, which consists of a Discourse delivered by the Author in the course of his regular ministrations in the Cavendish Rooms, has already appeared in

* *The Doctrine of Immortality as Taught in the Old Testament.* A Discourse delivered in Cavendish Rooms, Mortimer Street, London, W., on Sunday evening, July 11th, 1875. By GEORGE SEXTON, Ph. D., LL.D. London: SMART and ALLEN, London House Yard, Paternoster Row.

the pages of this Magazine, and our readers, therefore, will be familiar with its character. We may just remark that it is now issued in a separate form, and will, we think, supply a want that has long been felt by all those who value the teachings of the Old Testament.

We have also received the following publications—[American]: *Spiritual Magazine*, edited by the Rev. S. Watson, D.D. October.—*Spiritual Scientist* [Boston]: weekly.—*The Medical Eclectic*, devoted to Reformed Medicine, General Science and Literature, edited by Alexander Wilder, M.D., and Robert S. Newton, M.D., September. (This number contains a very excellent portrait of the late Professor George Bush, together with a short sketch of his life under the head of a review of his work on "Reasons for Embracing the Doctrines and Disclosures of Emanuel Swedenborg.")—*The Banner of Light* [Boston]: weekly.—*The Religio-Philosophical Journal* [Chicago]: weekly.—*Revue Spirite Journal d'Etudes Psychologiques*. Octobre.—*The Crusade*. Octobre.—*The Harbinger of Light* [Melbourne]. August.—*Chicago Monthly Times*, devoted to the Interests of Eclectic Medicine and Surgery, edited by A. L. Clark, M.D., and H. D. Garrison, M.D. August.—*The St. Louis Eclectic Medical Journal*, edited by George H. Field. September.—*Psychische Studien Monatliche Zeitschrift vorzüglich der Untersuchung der wenig gekannten Phänomene des Seelenlebens gewidmet*. Herausgegeben und redigirt von Alexander Aksakow. October.

NOTES AND GLEANINGS.

CONVERSAZIONE TO WELCOME THE RETURN OF MR. MORSE.

We learn with pleasure that a *Conversazione* will be held at the Cavendish Rooms, Mortimer Street, on Wednesday, the 3rd instant, to welcome Mr. Morse on his return from America. The friends will assemble at 6.30. An hour will be allowed for refreshment, and the chair for the Public Meeting will be taken at 8 o'clock. Tickets of admission, 1s. 6d. each (four for 5s.); may be had of Miss Kislingbury, 38, Great Russell Street; Miss Everitt, Lilian Villa, Holder's Hill, Hendon; and of Mrs. Maltby, 8, Granville Terrace, Shaftesbury Road, Hammersmith. The profits will be given to Mr. Morse, and we hope, therefore, to see a large attendance.

CONFERENCE OF THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

The Annual Conference of the above Association will be held at 38, Great Russell Street, London, on the 4th and 5th instant, and will meet each day at three in the afternoon, and at 7.30 in the evening. Papers will be read upon a variety of interesting topics, including "The Moral Responsibility of Physical Mediums;" "The Importance of the Dissemination of

Spiritualism as a Religious Influence;" "Healing Mediumship;" "Re-incarnation: the Theories it involves, and the Evidence in support of it;" "The Unreliability of Spirit-communications, and how far this arises from Ignorance, Carelessness, or Deception;" "The British National Association of Spiritualists—its Objects and Interests;" "Popular Errors with regard to Spiritualism."

QUARTERLY CONCERT IN AID OF THE ORGAN FUND CONNECTED
WITH DR. SEXTON'S CHURCH.

On Wednesday, September 28th, the first of this series of Concerts was held at the Cavendish Rooms. Several well-known ladies and gentlemen took part in the proceedings, there was a good audience, and everything passed off very harmoniously. The next Concert will be given on Wednesday, the 8th of December.

NEW AMERICAN WORK ON SPIRITUALISM.

Mrs. Emma Hardinge-Britten draws attention to the proposed issue of a new work on *Art Magic; or Mundane, Sub-Mundane, and Super-Mundane Spiritism*. The publication of the work is to be subjected to the following very extraordinary conditions:—

An European gentleman, now sojourning in the United States of America for a brief season, gives notice to all thinkers interested in spiritual existence, or occult science, that having spent 40 years in the practical and theoretical study of art magic, partly acquired in the East and West Indies, Egypt and Arabia, and partly studied out from rare and almost unattainable works in France, Germany, Bohemia, the British dominions, &c., he is now prepared to share the fruit of his labours and researches with a few interested and worthy students, and for this purpose he will publish a work under conditions which he cannot change or transgress; these are:—

"1st.—The work in question cannot become a marketable commodity, but may be exchanged for a ratio of the cost of publication.

"2nd.—The work may be published for limited distribution in any country where a sufficient number of students are found to ensure the cost of publication.

"3rd.—The requisite number of subscribers being obtained, a protective copyright is to prevent any further publication.

"4th.—The work is not to be published or sold by any professional firm, nor submitted for review to professional critics.

"5th.—After the requisite number of copies are drawn off to defray the expense of publication, the types, plates, vignettes, &c., are to be cancelled utterly."

These are the five conditions under which the publisher feels compelled to issue his work, and without the limitations of which it will never see the light. To these he adds the following stipulations of his own:—

He will give no name, token of identity, nor personal response of any kind to enquirers.

He will publish only through a friend. The friend selected has accepted the office of medium for the work, and is Emma Hardinge-Britten.

No firm can have copies of the work for sale, nor will it be issued until the exact number of subscribers are found to ensure the cost of the issue.

If published in the United States of America the cost will be \$2,500—which sum includes about \$1,000 required as disbursements to librarians and collectors of rare occult works, for permits to publish selected quotations.

To meet the actual cost of publication 500 subscribers are required at \$5 apiece, and, therefore, 500 copies alone will be issued, and from this standard of number and price there will be no charge or reduction.

The publication of the work in this or any country will not commence until the entire 500 subscribers are guaranteed.

This notice will only hold good during the ensuing three months, that is, up to the Christmas of this year.

All subscriptions are to be paid for only according to the custom of the country, C. O. D., but the promises of the subscribers are to be sent, with name and address, during the next three months, to the author's secretary, *pro tem.*, Emma Hardinge Britten, 206, West 38th Street, New York.

The work will be entitled *Art Magic; or Mundane, Sub-Mundane, and Super-Mundane Spiritism.*

This will be the first, and it is believed only publication in existence which will give an authentic and practical description of art magic, natural magic, Modern Spiritualism, the different orders of spirits in the Universe known to be related to, or in communication with man; together with directions for invoking controlling, and discharging spirits, and the uses and abuses, dangers and possibilities of magical art.

Signed for the author and publisher,

EMMA HARDINGE-BRITTEN, Secretary, *pro tem.*

Of course we know personally nothing whatever respecting the contents of the book; but appended to the circular is a testimonial from Mrs. Emma Hardinge-Britten, in which she states that she has read, and as far as possible, authenticated its contents, and declares her "belief that it is the most wonderful and practical revelation of the subject treated on, and the only scientific explanation of occult powers in man and his planet ever given to the world." She moreover speaks of it as a work eminently calculated to afford to advanced thinkers—whatever may be meant by that term—a clue to the mysteries of Ancient and Modern Spiritualism.

FUNERAL REFORM.

At the Church Congress held during the past month at Stoke-on-Trent, Dr. Collis read a most admirable Paper on "Funeral Reform." The following brief summary will give our readers an idea of the changes in the present absurd custom recommended by the Reverend Doctor, with most of which we heartily agree.

He said that in the mournful ritual of the street there was not a single particle of Christian feeling, Christian emblem, or Christian hope. No one would know from our funerals whether we were conducting to the grave the body of a Greek or a Turk, a Red Indian or a Chinese, a Jew or an Infidel, a Mahomedan or a Christian. Did any one seeing it know whether they believed in Jesus or not, in a future state or not, in the immortality of the soul, or whether they had any faith in the Saviour God? Would any one tell them who invented this awful, distressing heart-rending ritual? It was not more than a

hundred years old. Why, then, keep it up as if it could claim a respectable antiquity? Would any man of common sense explain it to them? For instance, would any man of sense tell them what was the use of mutes, except that in funerals, as in grammar, they invariably suggested the accompaniment of liquids. What was the use of pages, except that they suggested pages of the ledger which they would have to pay for? Why should the horses be made such guys of? What did particular plumes mean? Why were certain of these carried by a page on a triangular tray? Would any one say why these funerals were so dismal? The funerals of to-day were as hideously ugly as they were a century ago. Was it not time to alter this intensely ugly custom? It extended from the house to the grave, and one of the consequences was a heavy fine upon families which could perhaps scarcely supply themselves with food. What they wanted was to Christianise funerals, and to cheapen them. The latter might be done by dropping many of the expenses of a funeral. Away with scarves, hatbands, unnecessary presents of gloves and silks; away with ostentatious crape. They wanted the crape to be confined to the arm of the gentleman, and to the body of the lady's dress. He suggested that the friends of the corpse should meet it at the entrance to the church, instead of at the house, which would avoid the unseemly feasting which often disgraced these occasions. He recommended walking funerals, which, among other advantages, encouraged women to be present. Those who followed the corpse should be dressed in simple ordinary mourning without streamers or weepers, hatbands or scarves. The use of flowers at funerals outside the palls ought to be encouraged. Another advantage of a walking funeral was that the rich and the poor were on a level. All distinctions had then passed away. He commended the example of the late Lord Derby and Charles Dickens in giving instructions in their wills that but a very small sum was to be spent on their funerals. Let them also abolish brick graves, which some had compared, and not inaptly, to underground pews. Dr. Collis went on to describe the object and operations of a funeral reform society at Stratford-on-Avon. He recommended the clergy to refuse to receive scarves and bands and gloves, and said their chief hope must be to educate the people to a better taste and a more hopeful Christian feeling. The brighter side of death must be dwelt upon.

SPENCERISM.

Mr. Bowne, a young American critic, whose analysis of Herbert Spencer's philosophy has attracted considerable attention, sums up his verdict as follows:—

I cannot agree with the popular estimate of Mr. Spencer. Comprehensive as is his scientific knowledge, he seems utterly unable to take a comprehensive view of the logical relations of a system. The most palpable contradictions nestle side by side in the most friendly fashion, constituting a kind of logical "happy family." "Yes" and "No" lay aside their ancient enmity, contradictions swear eternal friendship, and the true logical millennium is ushered in. Mr. Spencer has picked up the loose and ill-defined notions of popular science and popular metaphysics, and without stopping to analyse their contents, to say nothing of comparing them, he has proceeded to build, and the result is before us. A very little consideration would have sufficed to show that his psychology is fatal to rational science. A thoughtful criticism would have revealed the contradiction of his creative principles. One single, steady gaze into the fog of his argument would have shown the absence of everything but imagination. But the mania of system-building proves too strong for rational judgment, and the system bears abundant marks of having originated in a mania.

If it were not that the history of philosophy abounds in similar absurdities, it would be impossible to believe that Mr. Spencer is serious. The grandeur which is claimed for his system is entirely due to the factors with which it deals. Any discussion of solar systems, of infinite space, time and power, necessarily has an air of vastness about it which proves attractive. Mr. Spencer

has painted a big picture with a big brush, and the popular imagination, which finds it easier to wonder than to understand, will have it that he must be a great painter. Upon a sober survey it cannot be claimed that he has added much to our stock of knowledge. The associational doctrine has been expounded with far greater lucidity and far better logic. The same is true of cerebral psychology, while the gist of his argument in general is identical with that of Lucretius. He has merely combined facts which we knew before into a huge, fantastic, contradictory system, which hides its nakedness and emptiness, partly under the veil of an imposing terminology, and partly in the primeval fog. The doctrine began in a fog and never succeeded in getting out of it.

MRS. EMMA HARDINGE-BRITTEN ON RE-INCARNATION.

The *Spiritual Scientist*, (Boston) of May 20th, contains the following able letter on Re-incarnation from the pen of Mrs. Emma Hardinge-Britten. As this absurd doctrine is spreading rapidly amongst Spiritualists we hope Mrs. Hardinge-Britten's protest against it may have a beneficial effect both in America and in this country :—

In compliance with the wishes of numerous of my own correspondents and your admiring readers, I ask the privilege of presenting a few thoughts on a subject which has of late been, like many other obnoxious and repulsive *side issues*—ruthlessly engrafted upon the pure and fruitful soil of Spiritualism. Excepting perhaps the infamy of what is popularly termed "Freelove," no other theory seems so irrelevant, and certainly none more fraught with baneful tendencies than that of which I write, namely, the doctrine styled "Re-incarnation."

It may be asked, what have any side issues to do with Spiritualism at all, and why should any irrelevant vagaries of modern idealism be foisted on the world as the outgrowth of the Spiritual Movement? To the latter question I reply,—because the side issues of which the earnest and thoughtful Spiritualist has the most cause to complain, have chiefly been promulgated by spiritual mediums, speakers, and writers, and hence, both within and without the ranks of Spiritualism their expression has naturally been identified with that of communion of spirits, which is authoritative only because it is based upon facts, but which may become as mischievous as any other fantastic creed or man-made dogma, when it is suffered to drift into the sphere of unsupported theory. To my apprehension, Spiritualism, in its strictest sense, is a demonstration of the soul's continued existence after death; a series of facts proving that under favourable circumstances the disembodied spirit can communicate with the embodied; the disclosure of an immense range of new powers common to the human soul in both spheres of existence and the opening up of a vast vista of glorious possibilities concerning that soul's future destiny, entirely at variance with man's preconceived opinions of the hereafter as derived from credal faiths or theologic teachings.

That these sublime revealments—based as they are on stubborn facts, and verified by the experiences of the best minds of the age—must involve the most radical and momentous changes of opinion concerning human law and conduct, no analytical thinker can deny; but that they necessarily imply that those who have been privileged in their reception shall unhesitatingly discard all that they have previously deemed true and sacred, and forthwith accept all the wild schemes and disruptive propositions which fanaticism or licentiousness may think proper to announce as an "inspiration from the spirits," is an idea so transcendent of the modesty of nature and subversive of that order which has hitherto been regarded as heaven's first law, that it seems a duty devolving upon those who have hoped most from Spiritualism, laboured most faithfully in its behalf, and suffered most from the follies which have deformed its beauty and perverted its uses, to unite in the demand that its true nature and functions

shall be more carefully analyzed, and its true genius more thoroughly defined and understood.

Leaving other "side issues," however, for the present, and limiting my attention to that one which above all seems most calculated to shake the Spiritualistic theory to its very foundation, and substitute in its place a doctrine as doleful and repulsive as the theologic faith in a final heaven and hell, I turn to the subject of Re-incarnation, which however innoxious it might be when presented to the world as the dream of a speculative theorist, startles us out of our brightest hopes and fairest prospects, when it comes to us from the lives of those who claim to speak from the very self-same authority upon which our superstructure of spiritual faith is upreared.

Besides the voluminous writings of Allan Kardec, Miss Blackwell, and others claiming to be *media* for spirit-teachings in Europe, we have in America the utterances of some of Mrs. Conant's spirits in the *Banner of Light* communications, and last but not least, our much admired fellow-worker in the spiritual vineyard, Mrs. Cora Tappan.

Some twenty years ago, when Mrs. Tappan (then Cora Scott) became entranced, under the influence of spirits who manifested their claim to credence by an eloquence, power and wisdom, far beyond the young medium's capacity, she taught the doctrine of endless *spiritual* progression; the impossibility of any retrogression, and repeatedly declared in her inspired trance speeches, that there were various spheres of spiritual being, in which all the requirements of the human soul for reform, purification, and development, would be fully satisfied. Among a vast amount of spiritualistic literature now in my possession, I have an abundant record of this lady's past utterances, and in not one is to be found the least allusion to the doctrine of Re-incarnation, or any return of the soul to earth except in the character of a ministering and communicating spirit. Judging by the superior excellence and marvellous character of her earliest Addresses, these statements are fully as worthy of credit as those of her more mature years, and yet the latter wholly contradict the former, and that on a point so infinitely important as an item of religious belief, that I must be pardoned for citing them as startling illustrations of the shape in which this Re-incarnation theory is suddenly cropping up among us.

In some discourses given by Mrs. Tappan in London, within the last few months, the controlling intelligences announce the doctrine of Re-incarnation in the broadest sense. In one Address, of quite recent date, uttered in irregular rhymes, far inferior in style and tone to many of this lady's published poems, the speaker claims to be influenced by a spirit who alleges that he had first appeared on earth in the most ancient period of the Hindoo dynasty. After describing several consecutive "twelve births," in what we must infer were different forms of humanity, he proceeds to declare that he became an Egyptian, the one who planned and helped to build the Pyramids.

Then he appears as one of Egypt's Shepherd Kings, and, after another succession of births, is re-incarnated in the person of Saul, Israel's rebellious king.

More successions of "twelve births" follow, after which the wandering soul becomes a Jewish child, encountering and being blessed by Christ in Jerusalem; then a martyr to the Christian faith, then a Christian priest, then somebody else, and somebody else still; then Michael Angelo, busy in building St. Peter's at Rome; and after sundry other transmigrations, not clearly stated, he becomes a poet, and the author of those exquisite lines on God, so familiar to all readers of Spiritualistic literature, commencing,—

"O, Thou Eternal One, whose presence bright
All space doth occupy, all motion guide,
Unchanged through time's all-devastating flight,
Thou only God, there is no God beside."

After sundry other wanderings—detailed in rhymes, which too surely prove that his poetic afflatus has not improved since the above quoted sublime lines were written—the text goes on to say that through all these long centuries of re-incarnation, the main object of the pilgrimage has been to discover his twin

soul, counterpart, or affinity; a final union with whom completes his destiny, resolves him into a fully perfected being, and henceforth he becomes a saviour and tutelary spirit to the human race. Now, if this remarkable Address were put forth as a mere poetical rhapsody, the hearers and readers thereof might accept it for its simple worth in a literary point of view; but, as I understand it, it is given as a statement of facts, on the authority of a spirit controlling Mrs. Tappan; and not only giving, through her lips, his own autobiography, but weaving it into a series of addresses preceding and succeeding it, all of which claim to teach, upon spiritual authority, the same doctrine of Re-incarnation.

If we are to lose our belief in the existence of the soul after death, upon the communion of spirits, and one of those methods of communion is trance-speaking, mark the dilemma which the acceptance or rejection of this one medium's utterances alone would place us in?

Either we must believe that Mrs. Tappan or her spirits are deceiving us. If the medium is false, whom can we trust? If the spirit, are we in any better plight? Allan Kardec is alleged by his admirers to be no less trustworthy than Mrs. Tappan. Miss Blackwell is equally regarded as a mediumistic oracle. If they are false; why are not all media the same? If the media are all unreliable, from whence comes our Spiritualism, and what becomes of our authority?

All our knowledge of spirit-life and being, all that we have learned or think we have learned, during the last eventful twenty-seven years, of what we have fondly deemed communion with the beloved ones gone before—depends for its acceptance on the integrity of the media through whom the communications are received, on the truthfulness of the beings who actually do communicate. There can be no half measure about this proposition; as on a careful review of the characteristics which mark spirit communion, since its first advent through the Rochester knockings, it is a simple impossibility to believe the mediums capable of originating all the immense mass and variety of test facts that have been given through them, often involving the private histories of thousands of persons with whom they could have had no acquaintance: either we must invalidate the authority of the communicating spirits, or come to the conclusion that we have not yet arrived at a sufficiently definite standard of truth in spiritual communion—that we are at fault in the matter of what to reject and what to accept, and we are too often priding ourselves upon having progressed beyond the A B C of our spiritual faith, when we have not in reality learned fairly how to recognize the A when we see it.

Apologists for contradictory communications are perpetually reminding us that the immense diversity of life, character, and condition in the spirit-world, like that upon our earth, is amply sufficient reason to account for contrariety in the communications. In matters of opinion and theory, even in descriptions of the spirit-life and land itself, this is certainly true; but when media undertake to give us consecutive biographies of the spirit speaking through them, and boldly proclaim their identity with divers of earth's deceased notables, are we to believe or disbelieve them—which?

If we disbelieve—the whole fabric of our faith, as built upon the integrity of our *media*, is shaken. If we accept—human individuality, identity, together with the whole realm of earthly loves, friendships, and ties of kindred melt into the illusion of a fleeting dream. There is nothing real, nothing permanent; self-consciousness itself is a myth. Every successive death is an annihilation; and instead of a long and shining list of immortal saints and philanthropists, poets and painters, martyrs and heroes—earth's history is made up of the biographies of a few wandering sprites who keep stretching out their histories through all time, and reproducing themselves under all manner of protean forms and circumstances.

The hapless believer in Re-incarnation can be as little sure of himself or his own identity, as his most intimate acquaintances are for him. He has not a chance to know who he is himself; who he was yesterday or who he will be to-morrow: and as to the precious ties of parentage, or the divine impulses of family love, kindred and friendship, they are all floating emotions to be blotted

out in the grave, and lost in new successions of new lives, new relationships, new deaths, and succeeding oblivions. The most remarkable and certainly not the least indefensible part of the Re-incarnationist's theory is, however, not only that they have no *facts* on which to ground their assertions, like the majority of their fellow-believers in Spiritualism, but that they infer there must be countless millions of spirits communicating through other channels who have no knowledge of Re-incarnation, and even emphatically deny its truth.

Can the controlling spirits of the Re-incarnationists be the only ones enlightened on such a stupendous item of the soul's destiny?—an item which if not common to all, must be known to all—and that in realms where such changes must be perpetually going on as would render ignorance of the subject impossible.

If we may trust other *media* as reliable as those whose authority we have cited, Michael Angelo has been just as busy in America as in London; and yet, when questioned on the subject by his American friends, he can only remember having been engaged in building the Pyramids and fighting the battles of the Israelites as King Saul, when he vaticinates through the lips of one medium in London. Were I disposed to treat this subject from a ridiculous rather than a serious stand-point, I should find food enough for my purpose, even in the hazy attempts at a theory put forth by the best defender of the doctrine—Allan Kardec himself. As it is, I only desire to remove this fungus from the pure and wholesome soil on which we as Spiritualists have upreared our beautiful temple of faith, so fraught with hope in eternal progression, eternal love, individuality and self-consciousness. It is with him alone, Mr. Editor, that I shall ask leave to offer a few more arguments on this subject in a future paper.

CIRCUMSTANCE AND CENTRESTANCE.

(*A Word to Secularists.*)

BIRTH, climate, circumstance, 'tis true
May make a Christian or a Jew,
A Pagan, or I know not what;
A Laplander or Hottentot.

Our instant action, mood of mind,
Like summer-clouds before the wind,
May drifting, change their shape and
course,

Driven by some impelling force.

But *nascitur non fit* applies
To both the foolish and the wise;
For our environment ne'er can
Create the powers that make us man.

We surely may be said to know it
Never made a man a poet;
Nor too, we safely may aver
Saint, hero, or philosopher.

The willow you may clip and bend
When young, to shape it to your end;
But all the skill you may invoke
Will never turn it to an oak.

The resolute determined will
Its own high purpose shall fulfil;
Nor—like a slave—obsequious wait,
For man is lord of his own fate.

All things, however hard they seem,
Continue possible to him
Who knows and dares, nor turns
aside

From passion, prejudice, or pride.

Yet favouring circumstance supplies
The means to educe what in us lies;
But let us not whate'er may chance,
Forget the power of centrestance.

T. S.

NOTE.—We have a lengthy letter in type from Signor Damiani, on the subject of Re-incarnation, which we regret has unavoidably got crowded out, together with some other important matter at the last moment. It shall appear in our next.—ED. S. M.

THE Spiritual Magazine.

DECEMBER, 1875.

THE LAWS OF SPIRITUAL INTERCOURSE.

A LITTLE volume, entitled *Confessions of a Truth Seeker, a Narrative of Personal Investigations into the Facts and Philosophy of Spiritual Intercourse*, was written nearly 20 years ago by the late Editor of this Magazine. To this narrative is added an Appendix, on "The Laws of Spiritual Intercourse," consisting of notes from a series of trance-discourses on the above subject from a spirit professing to be Philip Lemoine, a French physician of the last century; and given through the mediumship of Mr. P. B. Randolph, a young man of natural ability, but without the advantages of education, and one of the most remarkable trance-mediums of either Continent. Imperfect and fragmentary as are these memoranda, not having been made for publication, they may still be read with advantage, notwithstanding the progress which Spiritualism has since made, and the increased knowledge of it which we now possess. As the book containing this Appendix has long been out of print, it will be new to nearly all our readers, and the few who may have read it will not be likely to regret its re-perusal. Those who heard or have read the last series of trance-discourses by Mrs. Tappan at Cavendish Rooms, will call to mind many coincidences in them with the statements here presented. The recent departure to the spirit-world of the medium through whom these communications were made will probably to some readers enhance the interest of their present publication.

"INTRODUCTORY OBSERVATIONS BY A SPIRIT GIVING THE
NAME OF 'HERMES.'

"Spiritual intercourse is older than the earth. Spirits of men have held intercourse with their earth-born brethren since two spirits were in existence—God and Nature. Of Nature

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you have but little knowledge, of God you know still less. Ye have indeed made rapid progress, and yet you have only entered the outer circle of the vestibule which leads into Nature's vast, vast, vast temple. Ye have each a mission to accomplish; this mission is, the eradication of all ill from your spirits, and the substitution of good instead. Knowledge is the great good; for he who fills his soul with knowledge has a key to those secrets, the knowing of which will enable him, when he shall have passed the outer vestibule, to penetrate the inner, and toward the inmost—God.

"Spiritual manifestations are old; many centuries have passed since they have been known and forgotten. Foolish man thinks there is no other birth-place for him but this earth; but untold myriads have had birth in other planets, must have had, because God's perfection can only be typified in man. Human beings are crystallized individualities of God's spirit.

"You are being introduced into the lower heavens and mysteries, but there are countless millions of mysteries beyond. A tremendous thought this, that man begins now to think that life is too short—that the flesh binds up too narrowly his faculties—that he seeks now to put forth his hand and pluck the stars and comets from their orbits—and that he now claims kindred with the gods. A proud day for all; for us as well as for you; for us who can come and teach—for you who can know and understand these things."

"PHILIP LEMOINE.

"I have been the means of enlightening the world with respect to the brain and the soul. I am willing to speak of this department of *positive* science as it is regarded in spiritual language. I propose to lay down the primates before coming to the ultimates, so that the matter may be understood in its fundamental principles.

"Let me premise that immortality rests upon the absolute indestructibility of matter. You draw distinctions between spirit, soul, and body. The spirit is the production of the body. The soul is the intelligent principle indwelling in the spirit and body. This is the only ground of demonstrating the immortality of the soul successfully. Materialists do not recognize the invisible as the only real. The material is evanescent; spirit is changeable; matter indestructible; soul permanent.

"What I shall call spirituo-physical science is necessary to be understood as a preliminary to the subject of spiritual intercourse.

"There is in space an ether connecting all worlds—a sea in which they all float: there is an element connecting all men—

an absolute spiritual substance emanating from all mankind. A dog will smell his master at a great distance. A corresponding element flows from all animals; a horse knows the track of another; a camel knows the haunts of other camels; a fish knows the haunts of other fishes. Man, in the wild state, has an instinctive sense where he shall find other men. Civilization takes away some of this from man. There is an emanation from every species of every class of animals attaching itself to bodies, and which emanation is recognized by them. This recognition is called sympathy. I will call the element *Sympathia*. It pervades all, but none intermingle. The sympathia from a beast will not intermingle with that from another beast. This is the reason why mongrels do not perpetuate; there is not a mingling of their sympathies, unless they are the very highest of their species; then, however, comes a concrete result—not a mongrel.

“Men congregate according to certain attractions. Man seeks that kind of society which most satisfies him; he is attracted by the sympathia of beings on the same plane of being with himself.

“There is a two-fold attraction—the one physical, the other spiritual. A man may be where there are fifty others; although he does not see their faces, he may, on putting out his hand, feel a peculiar attraction to one and repulsion from another, independently of mentality, where the connecting link is of the higher sympathia—between mind and mind. Those on the lower planes are organized on the same general principles, but less perfect than are the higher. Instead of there being only seven distinct varieties of men, we may say that there are really seventy thousand. The difference between them is visible to spirits; they perceive the distinctive sympathia of each, as lighter or darker.

“Oil will not mingle with water, but floats on until it meets with that which is congenial; and so the sympathia of one individual may not mingle with that of another. The mental, spiritual, and physical sympathia may not join; the sympathia of the body may mingle, yet not that of the spirit, or the soul. If all coalesce, there is perfect harmony and happiness. Men are not related to their parents solely on account of parental relationship; there is a difference between consanguinity and affinity; this latter has relation to spirit and mind. Spirit, mind, and body, are, in a sense, distinct entities:—there is a sympathia of the spirit, another of the mind, and another of the body. Do you demur to this distinction? Let me remind you that the body is built up of material particles; that the spirit is the motor of the body; that the body is the investiture of the spirit; that the abiding personality is in the spirit, and not in

the body. The body is the outer case of the spirit, as the spirit is the outer case of the soul.

"Minds are attracted as bodies are by this 'magnetism.' There is polarity in all things, in matter and in mind. You can never love, understand, or intimately perceive another, unless you are in intimate three-fold *rapport* with him. If there is *rapport* bodily, you *like* him; if *rapport* spiritually, you feel a friendship; if both, cordial friendship; but if mentally also,—if all three join, you *love*. This most frequently takes place between opposite sexes. There is a higher love than this, but of that, another time.

"You cannot like a man unless your sphere blend with his; your sphere cannot blend with another man's unless you like him. This sort of attraction extends to spiritual beings out of the body. Those who are truly blended by sympathetic outflow, are attracted. Affinity is an interblending of the sympathetic essences of which each is constructed. You must have affinity in one of these directions to have intercourse with a spirit.

"Let us distinguish men, in and out of the body, as belonging to various planes. If you belong, say to plane A, you may establish relations with spirits belonging to plane A. Your spiritual emanations assume a spherical form, and are perceived in the form of spiracles, or molecules, part electrical, part odylic, ascending through space on the *spiritual* plane A.

"The reason why you cannot sometimes have 'rappings,' and other 'manifestations,' is, because individuals present belong, say to plane A, and the medium to another plane, B, C, or D; and if spirits come they are repelled by their discordant spheres. To produce the 'rappings' there must be a connection between the medium's emanation positive, and the table's emanation negative; the spirit uses his effluence to break contact between the two emanations, and the 'raps' ensue. Everything has a peculiar sympathia, even down to dead matter (if the term *dead* matter is allowable, seeing that God lives still in dead matter). There are certain individuals peculiarly constructed physically, or rather chemically: their particles eliminate a peculiar sympathia, capable of coalescing with the sympathia—the odic light—the magnetism of bodies. Now when the emanation of an individual is operated upon by that of a spirit, and the relation between it and that of the body alluded to is disturbed, when the emanations come together again the rap is produced.*

"Tables are lifted in two ways. I have first to observe, that some individuals, all indeed, eliminate particles; the air is

* This was illustrated by the action of positive and negative clouds in causing thunder; and by other analogies.

filled with electrical elements. There are infinite particles filling space—modal, polar, magnetic; the atmosphere is electrical. Now these particles can be aggregated. Some spirits are attracted to some individuals. Let us view the table as No. 1, the medium as No. 2, the spirits as No. 3; these may sometimes form a perfect unity. When this takes place, the three attract as to a point, the electrical particles fly to it, and a physical structure is the result. The spirits can draw together materials sufficient to form even a visible ghost, or letters on the wall as recorded. If they can do this, they can from more scanty materials create a physical hand with which to raise a table. When individuals have emanations harmonising with those proceeding from tables, and other objects, such may be the effects produced.

“When a medium has only the spiritual emanation upon which a spirit can operate by its emanation, then the medium is a writing medium, the spirit operating upon the spiritual hand, clothed with the material hand. If, thirdly, the medium has an attraction mentally to spirits, then, the medium’s mind is moved, and through it his brain and depending organs.

“The spirits can move the table by means of a spiritual hand. They can move it also another way. They can concentrate all the electrical particles from the air, and those supplied by the medium; they can move this mass, and thus move the table.

“Now, how to proceed to receive communications from spirits. Sit at a table for half-an-hour a day. There are many spirits around you, but who cannot move or rap. A spirit may rap for one, and not for another; not being on the same plane. Many feel surprised that the spirits of their relatives do not communicate directly through themselves; but relationship in itself is really adverse to the production of these effects. Consanguinity and affinity differ. No rapping medium can attract a spirit beyond his own plane, and the spiritual company kept by the medium is determined by his own nature. Be not surprised at the occasional appearance of low, lying spirits, rapping and tilting at your tables. You may ask why such intrusion can be permitted? Men in society are restrained by laws, but if they choose to contravene these laws, they do so at the risk of consequences. It is the same in the spiritual world: spirits do contravene laws, and they take the consequences.

“After sitting at the table some time, let your mind go forth, and keep your mind before the spirits; it will surely invite some spirit in sympathy and affinity, who may come and rap, or move the table, or otherwise communicate with you.

“Music is produced as is the music of the Æolian harp.

Remember, the spirit-world is a *real* world, where everything is done as you do here.

"(In reply to the thoughts of some present; let me say here, that thoughts are expressed, and things done at your tables, precluding entirely the idea of the medium's thinking, or doing them. It is not surprising that there is a predominancy of falsehood in spirit-communications; there are ten uneducated, brutish men, entering spirit-life, to every one decently developed.)

"I said that the spirit-world is a real world; we have spiritual houses, spiritual fruits, &c., for spiritual individualities. I must allude again to the distinction between spirit and matter:—Spirit is where particles are so distant that light passes through. You do not dispute the reality of your atmosphere through which light passes also. There are spiritual musical instruments made of spiritual substances, which instruments can be made to vibrate. The vibrating forces are electrical and magnetic. There is an electrical current continually going to the North Pole; above that is another continually going to the South Pole—the current of magnetism from East to West. There is the dia-magnetic current *positive*, and from West to East; and the dia-magnetic current *negative*, or the dia-magnetic, and the dia-electric.

"Electricity is ponderable under certain conditions: spirits make their instruments of this, and the higher elements can be made to vibrate them. Spirits can also speak, if there is material enough in a given place or circle with which they can construct the requisite organs.

"Understand that there are three kinds of mediumship; no man can be a physical medium alone, and come in contact with the noblest spiritual truths.

"I have now to treat of the mental phase of the subject.

"You pass your hand over the face of a man and you *de-magnetise* him:—you remove the man's atmosphere and bring him into contact with the spiritual atmosphere. The lungs and skin draw in the physical atmosphere; but there is within the outer case a spiritual set of organs belonging to a spiritual body: this spiritual body draws in its pabulum from the spiritual atmosphere, as the body does from the physical atmosphere.

"The magnetizer removes the sphere belonging to the magnetizee, and the latter comes in contact with the super-physical, astral, deific, inner, spiritual atmospheres:—the medium of the inner sight. If the magnetizer has no faith, the magnetizee sees and understands for himself. But there is no such thing as absolute positive clairvoyance; this begins at zero, and ends—nowhere! The same inner sight of which man is capable, and

which is called clairvoyance, belongs also to spirits in their several degrees; inner and more inner; beginning at zero with man—ascending in degree with spiritual beings, with celestial beings, ideodic beings, deodic beings, and so on and on, upwards, reaching to the inmost more and more. This is one kind of spiritual manifestation, and, when perfect, the best; it is the best because it is the *man* who sees everything clearer.

“But if this state is exceeded, the magnetizer throws a cloud from his own mind on to the clairvoyant; the magnetizee becomes the passive instrument of the magnetizer; and the latter influences and impresses his own soul's thoughts and ideas; and, as it were, on a spiritual railway, the thoughts of the positive magnetizer roll into the negative soul of the magnetizee; the magnetizee is *then* truly the negative and reactive of the magnetizer.

“Spirits hold intercourse in the same way. The whole process of spiritual magnetisation is explicable in this way. The mind of the medium comes in contact with the mind of the magnetising spirit.

“Thoughts are truly things of various forms. A spirit in the body propels a ray, visible to spirits and clairvoyants—a flat ray; such rays are not thoughts, but a railway on which thoughts travel.

“When you speak, your voice is not your thought which you express; the voice is sound produced by you for transmitting to a receiving individual.

“The voice or sound is not a thing of form, but thoughts are truly things of form: some thoughts are round, some angular—auger-like, and are received according to the affinity between the mind emitting and the mind receiving them. My thoughts come to you in a *round* form; if you are receptive of these thoughts, they enter your minds *roundly*: if they meet repulsion, they bound off from your minds; if your minds are in a less repellant state, they assume the *angular auger-like form* and *bore* their way through the negative resisting medium, and sooner or later penetrate and fix themselves inevitably in your minds. You speak truly, and not merely figuratively, of ‘a cutting remark,’ ‘an acute thought,’ ‘a sharp rebuke,’ ‘a thundering expression,’ ‘a burning thought.’ Thoughts do all these things in fact, and not in figure of speech. They do warm, and cut, and bore, and explode in the mind receptive of them, according to their nature.

“A spirit comes here, magnetises, reduces a medium into a condition like that of the magnetizee. He transmits his thoughts—thoughts breathing, burning, or cold, or lovely, or thundering. Sometimes a thought is a long time penetrating.

Every thought is immortal, and as they are true so they *must* be received.

"A spirit views a medium and magnetises, or rather *demagnetises* him, and the effect is in proportion to the state of the medium. If high so the effect; if not high, he says, 'This medium is adapted for so and so,' and the spirit may confine himself to quickening the spirit of the medium for the reception of certain thoughts, or the doing of certain things. But the medium may be played upon as the magnetizer plays upon the brain of his subject, as in the experiments of phreno-magnetism; and thus new thoughts may be given, and he may get into other spheres and other seas of thought.

"There is another kind of inspiration higher still. There is a correspondence between the higher and the lower, the physical and the spiritual realities. The medium shall see a rose, and find what the divine principle is within it; this will open a new universe to him. But after this the medium may be taken still further by a higher spirit; and another higher still; and still another higher; till ages cannot compass the circle of knowledge attained to. This is the divinest, because it approaches nearest to God. In this way the great oceans of God's truths are revealed.

"My discourse commenced with the natural, and went on with the spiritual; it shall now relate to celestial spiritual intercourse.

"First, everything is relative, nothing positive; the soul that feels its want will get it satisfied. A, B, C, D, E, are spirits who correspond with individuals on planes, say, of the same denominations. A is an astrological being. The causes producing him lie far back in nature. B is scientific; C philosophic; D intuitive; E logical. All these have a peculiarity and special bearing with truths, and which truths have a reciprocal correspondence with A, B, C, D, or E. Now, spirits come and tell you of one thing and another; varying according to their ideas and position—mental, and otherwise. What they tell you must not be received as absolutely true, although it may be so. A spirit analyses and synthetises from his own stand-point; there are more elevated stand-points than he has attained to; but if he cannot attain to these, he cannot know so well as those who can. A man who visits a city knows the objects in it better than one who simply reads of it.

"A spirit acts under laws of limitation and restraint. A spirit can only give the truths he knows. A spirit gives the truth as he sees it—A, B, C, D, E, each according to his plane.

"A man says, 'Spirits have told me so and so;' and he believes

them because they correspond to his own plane ; it is, therefore, that what *they* say seems to him better than anything else.

" But you say, ' A soul must really see things as they really are.' Spiritualism is not intended to exhibit things as they really are.* It is intended to destroy the authority which claims to exhibit to men spiritual things as they really are, and which does, or would, enforce such claims. Spiritualism is intended to quicken man's faculties, to discover the truth of spiritual things for himself. Suppose a man were to come to you and say, ' I have just seen an elephant walking on a tight-rope, and a man swallow a sword as long as himself, and I have seen such and such a church with the foundation in the air, and the steeple on the ground.' You say you know this man to be honest and truthful, but possibly mistaken ; he may have looked at things through a medium which made the objects so appear to him. Before *you* take in to yourself what he tells you, you prefer to see for yourself ; what he says corresponds with nothing in your own soul. So, never believe a spirit, unless what he says corresponds with something in your own soul.

" There are spirits in the natural, in the spiritual, and in the celestial planes—negative, passive, positive. The first class corresponds with the circle which attracts spirits in affinity with it. They will give you no truth distasteful to you of the circle. They will tell you of anything you like ; they will give you poetry, and while you love it, and hug it to your breasts, they will laugh at you. Secondly, one plane above that, are spirits who love you—you draw them ; they give the truths they see from their plane. Thirdly, above them, is a plane, of which the spirits give you truths, clear, plain, and logical ; and you receive their truths if they prove in harmony with what in your soul you know to be true.

" The first class of persons corresponding with A, receives things on authority. The second class corresponding with B, receives things as it desires them to be ; their circle is an altar on which to receive spiritual offerings. The third class, corresponding to C, judges for itself on scientific data, attracts spirits who say you are to receive truths which are capable of demonstration by reason and analogy.

" Prove the truths of classes No. 1 and No. 2, as No. 3 indicates, and if they conform logically to reason and data, you may accept them.

* The reader will perceive that this remark is qualified by the observations which follow. I understand the meaning to be this—that it is not the mission of spirits to think for us ; to teach dogmatically, or to impose their opinions authoritatively ; but rather to stimulate us to independent thought and inquiry. If this is not clearly conveyed in the text, it arises from the imperfect manner in which these discourses are reported.

"The mission of all three is, to make man reject authority, and be always a law unto himself, an analysing and synthetising being. Man stands between matter and God; when anything mystical comes, suspect it; call for the proof. If the explanation is clear, accept it, but do not take it upon any *ipse dixit*. If you understand and accept the principles upon which anything is enunciated, of course, to you, it is truth-based.

DETACHED OBSERVATIONS IN REPLY TO REMARKS AND QUERIES.

"A man is a man in this and the next world; his points of difference from others constitute his identity, and will through time and eternity; and in this difference he corresponds to some principle in the universe; and so every man sees things and truths from his own stand-point and light."

"Spirits discriminate embodied spirits by colour:—if there is more crimson in a man than scarlet, crimson spirits will communicate with him; if more of scarlet, scarlet spirits will communicate; if pink, there will be a mixture of influences. Spirits tell a man's nature by the colour of his emanation, which colour is to them, not figurative, but real. The red man is a physical philosopher, who can talk by the hour of the structure of an acorn, or give the names and position of the various strata of the earth, without faltering; or who has the constituents of all the known gases at his fingers' ends; he may know any or all of these things, and wish to know nothing more. A man of a lighter red, may know not so exactly of these things, but he seeks to know their *uses* in relation to his fellow-creatures. Where the red inclines more to pink, *that* man has more of the poetic quality than the others: if the pink is lighter and brighter, he is a higher poet; delighting in personifying the agencies in nature, and recognizing angelic forms in clouds,—but you would only call him an imaginative man. Spirits judge from the general sphere. You know that colours are combinations of primaries; from each part there is a distinctive colour, but the united colour gives the character."

"The clairvoyant, although a resident in the physical world, understands things in their spiritual relation to him. When spirits return to earth, their condition is affected by the physical state of the world, as the clairvoyant is by the spiritual world, in his relation with spiritual realities. Remember also, that spirits once were men as you are; and therefore, have more facility in recognizing physical relations, than the clairvoyant has, in respect of spiritual realities."

"The process between operator and subject (in magnetism) is this, all bodies are surrounded by a physical, and a spiritual atmosphere; you dismiss the former of these; tear it down, keep it down, and thus liberate the spiritual sphere, and the subject comes in contact with the spiritual atmosphere, seeing all spiritual things in relation to himself. There is no positive clairvoyance. You may see a thing, or be told a thing, and you will relate it to another in your own way, and so of every one according to his nature and peculiarities. A man may see to-morrow what he does not see to-day. Look at any other time, at any object or scene, and you will see it differently to now. Ride along a road daily, for years, and at the tenth year you will see things you never noticed before. The same of clairvoyance. Therefore it is relative, not positive. There is a difference between you and me. I synthesise, you analyse. Some spirit above me sees things differently to me, and another higher spirit will regard him as a child; he too may be regarded as a zoophyte to the seraph; and others from the deep profound, will say of this, 'Poor child.' The Æon, the Ideon, see differently still, and they are still but at the beginning of the vast chain of being."

"There are sympathetic links between one soul and another. There are connections between souls in the body and souls out of the body—the connecting links extend from man on the earth, to spirits in the spheres, to beings above them, until we come to those who surround the Eternal Throne. Affinity constitutes this chain."

IN ANSWER TO A QUESTION ABOUT POSITIVES AND NEGATIVES
IN THE CONSTITUTION OF CIRCLES.

"Positives and negatives should sit side by side, as the positive and negative metals are placed side by side in a voltaic battery. The medium *in posse* should be in the most negative position. The most positive should face the most negative. Neutral, or passive individuals make the best mediums.

"What do I mean by passives, positives, and negatives? Every particle of an iron filing is polar, has its magnetic and electrical poles, yet each particle is negative as a whole to the battery. Everything in the universe has the qualities of passive, positive, and negative. The human nerve is one side positive, the other side negative. Every part and particle of man's body is positive and negative. Man is a battery in a certain sense. Death is a cessation of the molecular action of this battery, producing life.

"One man is electrical; pale, sallow. The man with a full

face, thick lips, bounding gait, is magnetic. He is positive to the pale man ; but both are positive and negative to other men. The magnetic is positive ; the electric is negative ; in constituting your circles, set your most positive, or magnetic, opposite your most electric, or negative.

"There are sympathies, physical, as well as mental and spiritual, between the embodied and the disembodied. You know that the magnetizee can affect the magnetizer ; so does a medium affect a spirit *en rapport* with him ; and there is action and reaction between them.

"Spirits may have been impregnated with every sin, may have habituated themselves to dissolute habits. Spirits cannot get the stimulants they had been accustomed to, but they may establish *rapport* between the dissolute in the body and themselves. They can establish physical and magnetic relations between themselves and the embodied.

"If you really suspect a spirit to be evil, do not at once proceed to exorcise and drive it from you—perhaps to despair, as if it had no spark of goodness left, and there was no possibility of its becoming better ; but rather offer to God a mental prayer that it may be led to stand aside, and profit with yourselves by the teachings of higher and better spirits."

MEDIUMSHIP.

"Every human being on the earth sustains some sympathetic relation with some one in the spiritual spheres ; and according to the facility of flow between the physical and mental, so will be the facility of mediumship. Withdraw your mind from all things and direct it to some loved spirit, and you will invite communication and establish ethylic magnetic *rapport*.

"There is a progressive law commencing from God through the spiritual spheres outward. The atmosphere surrounding you is filled with spirits rejoicing that man is becoming more and more purified. From these come thoughts to you. We only hold the same relations with mediums as you do. They stand between us midway. Whether they choose to do so is with themselves. They should be free, otherwise they would be useless.

"It is not the medium's spirit that speaks : his faculties are held in subjection. We free his soul from the trammels of the body and bring it into *rapport* with celestial principles and spiritual realities.

"In mediums through whom the physical manifestations are made, fluorine predominates.

"The exercise of the different qualities of a medium should be alternated, they are not antagonistic.

"To us, time is conditions: we do not measure time as you do."

"Every one of the virtues and qualities existing in God, in degree exists also in man. Man can learn as much by *going into*, as by *going out of* himself."

"The day will come when there will be no vile spirits in the hells of Swedenborg. The condition of all will be improved, inviting higher influences, and leading to 'peace on earth, and good will to man.' The laws of God and nature, positive and negative, ever operating in the same direction, the result must be that error and sin will vanish, and there will be a new unfolding."

"*Death.*—Every individual is triple = body, soul, and spirit. Man, or the soul proper, has a dwelling place in the spirit. The soul is the God in the man; the express image of the Maker undeveloped. Spirit is the interior reality of the body. The body is the connecting link joining soul and spirit with the outer. The spirit has spiritual organs. You extract spiritual elements from matter; you re-form the concrete with the abstract to keep the soul in relation with the outer. When by disease, decay, or accident, the soul and spirit become positive to the body, and the functions cease in the body, then, a new action takes place between the matter of the body and the spirit—negative and repellant. Let us regard sleep a little:—In sleep, the conscious principle leaves its throne, the brain—and infiltrating itself into the medulla oblongata, enters the nerves and solar plexus, supplying this with positive life; and there, feeds upon the fine material extracted from the ingesta, upon refined spiritualized materiality."

"Now let us look at death again."

"When the positive knowledge is in the spirit that it can no longer maintain its relation with the body, it calls in all its forces. passes out as a cloud through the back of the brain, then it draws out its negative principle: the connecting link, or 'navel string,' is cut, and it is born into a new life, as the infant is born into the rudimental sphere. Consciousness returns to the soul in about three days."

"Have your manifestations conducted in a straightforward honest manner. An honest man will investigate evidence, weigh it, and decide on it honestly to himself."

"Seek evidence, each one for himself, rather than let others

come and seek it for you to come and sceptically criticise it. Form circles for yourselves. Ah! if gold could be had by forming circles, circles enough would be formed. But this is only a road to knowledge—yet it is a royal road, and well worth the time and trouble of following, when by it you can ascertain the truth of your immortality.”

THE JOURNEY TO THE TEMPLE OF TRUTH.— A VISION.

TRUTH, *Spiritual Truth.* FAITHFUL, *Natural Truth.*

PART III.

COMMUNION OF TRUTH IN SPIRIT AND NATURE.

Truth: What ails you, brother Scribe? you are troubling yourself and surrounding yourself with many cares and sorrows.

Scribe: Under the appearance of external trouble, I appear to look outward, but am conscious of interior commotion; do you call this natural, or spiritual, Truth?

Truth: That is spiritual which is interior, but natural when you look outside, for remember, *state* is not *place*.

Scribe: You are quite true, but under the appearance of place, *state is!* and when Truth comes down to the plane of appearances, it there sees place, does it not?

Truth: Come with me, and take a flight in your chariot, but don't let it be in the winter; and you shall see more clearly, for where I shall lead you, the sun never sets, and it is always summer!

Scribe: *Where* are you going to take me, brother Truth? You use a term which only applies to nature, and I see plainly enough the sun you speak of shines not in time and space, therefore it is not a question of place; but I am ready and will go with you. In the meantime, while soaring above with you in the chariot, let me tell you my grief; for I have been weeping all this day!

Truth: Weeping, did you say? Neither Wisdom nor I have seen the tears, and we should have seen them we think.

Scribe: Wisdom is wise in his sphere! Truth discerns in his state; but when both come down lower, then they *must* in their journey from Jerusalem to Galilee needs go through Samaria. Now do you understand your brother? he loves symbols sometimes, although he is at the lower end of the line.

Truth: I see, Scribe, for such I must call you yet, and I recognise your work, which is to ultimate into defined forms—the thoughts and ideas of spiritual verities into natural language: you therefore do right to bring science to bear in the use of language; this is why the Great Mathematician is present with us. But now, what about the weeping?

Scribe: I tell you on the condition that you do not ask me till we get into the light of the sun, but as I see we are now above the earth sphere, I begin.

You remember, Truth, what that glorious messenger announced to us, and how the Recorder wrestled so hard with the Angel, to get the *name* from him; this struggle lasted *all night*, and when he did get the name, it was through that beauteous affection, who for the sake of distinction we call *Lily*. *SHE gave us the name*, but the struggle was so great, that it left the Recorder *halting*; for *he* had as a victor obtained a new name, with which that love crowned him. The effort so exhausted him, that he only found relief in tears, which *outwardly*, appeared like the effect of sorrow, but you see what they are inside.

Truth: Brother, you have been faithful to the Truth; and now where we are, I shall address you as Faithful, because you are become “one of us,” and Wisdom, Truth and Faithful are a Trinity—three in one. But as *one* cannot be, except in the Great Eternal, therefore these must be *two*, and *Lily is the other one*. We have met and are conjoined, for Faithful gave the Kiss, and the quiver ran through the three-one, Heaven came down and Earth rose up, and the meeting was a glorious one.

Faithful: I thank you for the acknowledgment, Truth, for you know we speak in parable; without these we cannot speak, can we?

Truth: No Faithful, all nature is a mighty parable, and because your name is Faithful, therefore you speak in parable; but Wisdom holds the key, and by means of Truth he applies it, and the mystery is solved; but as the mystery is inside all appearances in nature, therefore *you* must be the mouthpiece. You understand me, do you not?

Faithful: Yes Truth, you cannot speak otherwise, for what you say is true and wise; but don't you know that Faithful himself must die?

Truth: That is hid from Wisdom and Truth; then tell truth, for nothing that is untrue can enter the gates of the city, and you will be asked for your credentials. What will you say when the doorkeeper demands, “Where are you from, and whither are you bound?”

Faithful: I shall say, "Trouble me not, the *King's* business requires haste; open the doors, and don't tarry."

Truth: But, *Faithful*, the doorkeeper has orders not to let any pass that way, without he can give the password, and he will say, "Your name is *Faithful*; if that is your name you cannot enter, for I was told that a chariot would come this way, and without that I cannot open."

Faithful: Yea, I know it, *Truth*, and the chariot is now waiting, it is even at the doors; I have a secret name, which the angel gave me, which is written within and without, and the gates will fly open of themselves to let the *King* pass in. That new name is not *Faithful*, for did I not tell you *Faithful* must die, but if he dies he will come again, therefore we will not grieve.

Truth: Hush, *Faithful*, we are now nearing the earth again, where the eye is so closed that it cannot see, and the ear is so heavy that it cannot hear, and these things are only revealed unto babes. *Faithful* knows who the *babes* are, does he not?

Faithful: Yes, brother *Truth*, we saw one of the little ones, but it could not breathe earth's atmosphere. How lovely and beautiful its form was! But you see, *Truth*, as my name so is my nature, consequently it could not live in nature. The true life is in the spirit, is it not? And there are other babes to be born, not into nature, but into the interior of nature, although, as *Faithful*, I cannot clearly see this: words, you know, are but clumsy vehicles for conveying spiritual, and worse still for conveying *celestial* verities.

Truth: I am thankful, brother, you have spoken out, and now I see the secret of the tears: because you are nearest to the earth plane, therefore it presses the heaviest on you. "The burden of the Word of *Jehovah*," when carried in earthen vessels, must needs be heavy, and until the burden is delivered we shall have to groan and travail in pain together; but we will remember the words of the Angel, HE said that we are to wait patiently, and he will roll away the stone from the mouth of the cave, and in the meantime we must make preparation, and in the "upper room" must tarry till the glory of *Jehovah* is manifested. But one word, *Faithful*, before we part; neither you nor I have spoken of the instrument, for you know that *Jehovah* doeth nothing without instruments: what about the instrument?

Faithful: *Jehovah* never leaves Himself without an instrument! Another string upon that instrument is now to be used, and then the harmony will be still more beautiful. Herein is wisdom, that without truth we can do nothing. For the present, *Truth*, adieu; when we meet again we will continue the theme,

and we must work while it is called day, for you know we must be about our Father's business. Adieu.

Truth: Stay, Faithful; I love to linger and talk with you, for without you I cannot give expression to the thoughts and scenes that pass through and before me, and I have so much to say. Wisdom, you know, keeps his own counsel, and leaves all the talking to me, so you and I must have these things over between ourselves.

Faithful: That, Truth, is to me the proof of his wisdom; he knows when to talk and when to keep silence; and Wisdom told me for the present that we are to keep silent, and I must obey instructions from my chief, for we are men *under*, not *above* authority, although I for one, confess it is sometimes difficult to keep the steeds in subjection, they are so well fed and so eager for work. Work did I say? it is not work to them, it is only exercise for them, and they seem to revel and delight in knowing that they are the servants of their master and mistress; they are good animals, and a man that is merciful will show himself merciful to his beast: you know this, Truth, don't you?

Truth: Yes Faithful, I saw the animals, and splendid horses they are, but the thought struck me, that you would do better not to give them *quite* so much corn.

Faithful: You see, that as they are fed with the fruit of the wheat, it is no wonder that they are in such good condition, but the driver is very careful, and especially when they know they have got their mistress behind them, they are then particularly docile; but as I don't like check reins, I have put them under training, and have sent them into the stable, where they are undergoing a process of instruction.

Truth: Really, brother Faithful, I see you know more than I gave you credit for; you must have been closeted with Wisdom, when I was not there.

Faithful: Well, Truth, you know that sometimes Truth, under certain appearances, assumes for *appearance sake* the combative form, which is necessary and useful; but as this form is not very attractive, sometimes *Charity* and *Faith* have a quiet chat with *Wisdom*, but this is only occasionally, and I know you will forgive us.

Truth: You need not say that, Faithful, because I do the same thing myself, and many a time Wisdom and Truth walk hand in hand; so you see, after all, you are indebted to me as well as Wisdom, and, what may appear strange to you, I tell you that you are both there sometimes unaware.

Faithful: I thought that I had used a parable, and not a bad one either, but yours outdoes mine; I think, therefore, Faithful

yields the palm to Truth. And now, having made this acknowledgment, Truth, I must away, and till we meet again, adieu!

Truth: Adieu, brother Faithful—I had almost let out the other name, but peace be with you. Adieu. Does the sun shine, Faithful? Are the clouds away and are the dewdrops dried up?

Faithful: I thought you had said adieu. Why thus keep me? Let me go, for the *sun is rising*, and I must get to work; but as this is the Day of Jehovah, our work is not toil, and we have taken our rest in sleep, for we have watched, and waited, and said so many times, "Watchman, what of the morning?" that we were weary, and sleep overcame us; but now we are awake, and the Voice said, "Awake, my fair one, come away!" But this time, Truth, which is the third time—Adieu.

Truth: I kept you purposely for this the *third time*, and now I say, Lovest thou me, the Truth?

Faithful: Yea, thou knowest all, that I do love thee, Truth.

Truth: Then go thy way till the end, for thou shalt rest, and stand in thy lot at the end of the days. Adieu!

SPIRITUALISM AND ITS RECENT CRITICS.

By THOMAS BREVIER.

THE attitude of the press in regard to Spiritualism is undergoing a very marked change for the better. Its criticisms are more discriminating, and its tone more respectful: and the well-worn witticisms which have done duty for argument for the last 20 years, appear less frequently, and are mostly left to the penny-a-liners, as respectable sinners leave their cast-off garments to poor country parsons, who are glad to receive them, very much to the credit of the wealthiest Church in Christendom. We speak of the more reputable portion of the press. There are journals and reviews which, provided only a smart slashing article to suit the market is produced, are quite content and care for nothing further. Of course no unpopular subject need expect fair treatment from them; it is their quarry, and no doubt they, and those to whom they pander, like the sport. But those members of the press in whom conscience is not thus conspicuously absent, and who are not quite too wise on every subject to learn anything, are beginning to find that even editorial omniscience is not always infallible, and that Spiritualists

are not all quite lunatics, nor persons who have sold themselves to the devil; and that at least some may have told the truth, and actually witnessed and felt what they so obstinately persist in affirming they have seen and experienced. Some of the more far-sighted and sagacious of these critics now go so far as to acknowledge that there may be spiritual forces not previously dreamed of in their philosophy, and which really deserve investigation. That journalists should ever wake up to this discovery is indeed, as Dominie Sampson would say, "prodigious." As evidence of this better behaviour of the newspapers we may point to the reports of the recent Conference of Spiritualists in London, which appeared in most of the daily journals, to many of the reviews of the works on Spiritualism of Mr. Wallace and Mr. Crookes, and to various articles and reviews, notably to one which a few weeks since appeared in the *Nonconformist*, fair, and temperate, and thoughtful, far above the average of newspaper articles, and which not only sent that number of the journal into a second edition, but had to be issued as a supplement with its next number.

It may be taken in proof of the growing interest in Spiritualism that it is a topic of discussion in the current number of two of our Quarterly Reviews, the *British* and the *Westminster*. The one in the first named bears the suggestive and ominous title, "Modern Necromancy;" and we need hardly say that it has throughout a strong smell of brimstone. We have so often dealt with the objection which this title implies, and to the exposition of which the article is mainly devoted, that we think the reader will be more interested in a criticism of it which appears in the *Spectator* for October 16th than by any strictures of our own; more particularly as the *Spectator* has hitherto been to the full as sceptical and captious in its treatment of Spiritualism as the majority of its contemporaries. We quote the criticism of the *Spectator in extenso* :—

THE "BRITISH QUARTERLY" ON MODERN NECROMANCY.

The new number of the *British Quarterly* has an article on "Modern Necromancy," the exact drift of which it is not very easy to catch. It appears to assume—what, indeed, so many intelligent persons day by day now become convinced of, that, fluent and almost inapprehensible as the evidence is found by many who have earnestly sought for it, we are no longer surprised to find any inquirer accepting it,—namely, that there is a solid nucleus of preternatural fact in the phenomenon called Spiritualistic. And, as far as we can make out, the writer does not mean to condemn those investigators who, like Mr. Crookes and Mr. Wallace, have courted experience of this kind, in the view of ascertaining the falsehood or reality of the facts asserted. But yet the main drift of the reviewer is to show that the whole order of facts comes under the class formerly called Necromantic, and that the moral conditions which produce them, as they were forbidden by the law of Moses, and by the higher instincts of the Christian faith, are degrading to human nature, and an abomination to the spirit of true religion. Now it is a very difficult thing to reason at all as to what the true

attitude of man's mind ought to be to facts which the greater number of thinking men, both religious and sceptical, do not at present believe to be facts at all. If that view be correct, Necromancy is mischievous because it is a frivolous and idle attempt to foster the belief in preternatural phenomena which do not exist except in the heated imagination of ignorant men,—because it exhausts the human spirit by prostrating it before creations of the fancy which it summons up by virtue of fictitious incantations and preposterous spells. That, at least, is an intelligible view. Nothing can be wiser than to deprecate heaping fuel on the smouldering fires of a dark superstition which diverts human intelligence from work for which it is fitted, in order to waste it on feverish and intoxicating dreams. On the other hand, it may fairly be said that if there be really a nucleus of fact amidst the marvellous rubbish of the so-called Spiritualistic phenomena, it is perfectly idle in the present day, when there is so vehement a tendency to deny all mental phenomena which are not functions of some living and active brain, to depreciate their importance, indeed their vast philosophic significance. Indeed, even if it could be shown in the clearest way that all tampering with them is morally wrong, or can be proved by experience to be pernicious to the inquirer, that philosophic significance would not be diminished. But we can hardly understand at all the line which, as far as we can gather it, the *British Quarterly* reviewer appears to take up, which is—if we rightly understand what seems shrouded in a certain almost intentional vagueness—something like this—that it is quite right to try and make out whether these alleged preternatural facts are facts or not, but that if you have once made out their claim to be preternatural, it is quite wrong, and directly contrary to the revealed morality of Judaism, to try and extract any sort of new information, taken even for what it is worth (which would usually be exceedingly little), out of these preternatural phenomena. For instance, as we interpret the reviewer, he would think Mr. Crookes right in testing his "medium" by all sorts of tests, electrical and otherwise, and even in walking about with the "materialised" spirit hanging on his arm, or even in clasping it round the waist. But he would think any one quite wrong who, having been told two or three times through the agency of a medium—if such a thing ever happened—of some event then quite unexpected, but which afterwards actually occurred, should in consequence make inquiry at the same source—or what appeared likely to be the same source—on any contingency of interest to the inquirer, and take the reply for as much as it was worth,—as a guess, perhaps, but one formed, as far as he could judge, by an agency possessed of certain qualifications for seeing further into the future than himself.

We confess we are wholly unable to enter into these fine distinctions. That Moses and his successors, legislating for a people who were always on the brink of an abyss of degrading physical superstitions, should have absolutely forbidden all this questioning of the invisible world through persons of abnormal constitution, unless these were kept straight by their faith in the revealed God of their fathers, is quite as intelligible as that the same great legislators should have promulgated an elaborate ceremonial and symbolic system adapted to the condition of that people's mind. But it is just as absurd to quote such rules now as fatal to certain kinds of modern inquiry, however strictly impartial and self-restrained, as it would be to maintain that the ceremonial law against the use of particular kinds of food is still in force. If there be, as many good investigators think, a sufficient mass of fairly-accredited phenomena beyond the scope of any admitted laws, which need investigation, they should surely be investigated without assuming any predetermined mode of dealing with such results, if any, as might be established by the investigation. It seems childish to say, "Let us find out whether these things do or do not happen; but, if it turns out that they do happen, let us resolve beforehand to have nothing further to say to them." The present writer, if he relied on his own experience alone, would feel confident that the alleged phenomena never occur when anyone is present who is not already predisposed to believe that they will occur; but he confesses himself staggered by the enormous weight of secondary evidence which appears to be accumulated, and every fresh day accumulating, on all sides, not a little of it, too, on the faith of witnesses whose evidence no one would reject in regard to any events, however marvellous, not obviously of the

preternatural kind. However, if you could once prove that by the agency of persons of particular temperament—an agency not in itself involving any element of insincerity or other species of immorality—you could obtain access to new sources of information proved by experience to be so far trustworthy as to make them an appreciable element in considering what one ought to do, it would surely be very absurd to call it wicked to assign any such value to it, only because the Jews in a very different age were forbidden all such trifling with the invisible world, on the express ground that it led them into sensual idolatry, and poisoned the active faith in God. It seems to us that the soundest principle of the modern world is, "Refuse no sort of light you can extract from evil or from good, provided that no moral evil, no sort of self-deception, no trifling with temptation, is necessary to procure that light." A worthy living clergyman declares himself to have been one of the sitters at a *séance* at which the object was to get a communication from the supreme Spirit of Evil, and, according to his story, the only result was that the table at which the *séance* was held was violently broken to pieces by some invisible agency before the eyes of the sitters. Well, it is certainly very difficult to conceive how, if such an agency could be consulted, it would be possible to get any truth out of it. Even a French *juge d'instruction* could hardly, one would suppose, so cross-examine a supremely evil and unseen being, as to extract from him valuable admissions which could serve the cause of truth. But suppose for a moment that it were conceivable that you could elicit a word of truth from a supremely evil being, say a word of involuntary warning as to the direction in which you are most open to temptation, in that case we could not conceive a reasonable moral being failing to profit by the hint. If there was such a thing as an available channel of communication with finite beings who are not now in the flesh, and it could be used without violating any of the moral and spiritual laws which are our highest certainties, we cannot understand how anyone could wish to persuade us that we ought not to take such communications for whatever, when weighed in the scales of reason and experience, they might be worth. It cannot be right to test the facts, and yet wrong to use the facts when you have tested them; if it is wrong to use them for whatever they are worth in the last resort, it must be equally wrong to meddle with them at all, even for the sake of testing them. Whether we rightly apprehend the drift of the *British Quarterly* reviewer, we are by no means sure. But so far as we can gather it, it seems to us a singularly weak and indefensible one, which either goes too far at first, or stops short without any intelligible reason where it does stop short.

The true moral to be derived from the mass of miscellaneous rant and rubbish, mingled with more or less curious testimony as to physical and intellectual events, which is recorded in the literature of Modern Spiritualism, is this,—that very few minds have enough culture, coolness, common-sense, firm moral judgment, and hatred of self-deception, to investigate it adequately at all. And we need not say that it is mere running headlong into danger of mischievous and superstitious delusions, for any man to apply himself to sift evidence who is not clearly conscious of possessing the qualities necessary to sift it, and to check promptly that dangerous appetite for believing marvels which we so often see. Again, there can be no doubt that the investigation brings you into the company of a very strange lot of people, often without clear conceptions of right and wrong, and sometimes with very well-marked leanings to particular kinds of license. The qualities needful for dealing with such circumstances are rare. And it is still seldomer, perhaps, that those who have these qualities, are without others which would find full employment for their minds and hearts in much less ambiguous and risky regions. But granted the existence of a few persons who have such qualities, and who have no clear duties taking them into other fields, and granting that when they come to investigate the phenomena alleged, they find a residuum of solid fact in them which is inexplicable without assuming the existence of non-embodied intelligences, then, we confess, it seems to us perfectly childish to say to such investigators,—'Thus far shall you go, but no farther,—you may determine for us whether there be evidence of the agency of disembodied intelligences in human affairs, but when you have determined this, you shall not venture to estimate what modicum of credit, if any, is to be

assigned to these communications.' The *British Quarterly* reviewer terminates his rather ambiguous counsels on these grotesque matters as follows:—"To hearken to the voices of the dead is either a delusion or a reality. If it be the former, no delusion can be more mischievous, more degrading, or more revolting. If it be the latter, no pursuit can be more dangerous. It is an attempt to return to the infancy of the human race. It is a revolution against reason, and an arrest of scientific and practical education. It is so opposed in its nature to the primary laws of human progress and human welfare, that its character must be apparent to every man of calm intelligence, even apart from the emphatic condemnation of the legislators of our race."

Now, of course we heartily agree with his opinion on the first branch of the alternative. If the whole matter be pure delusion, no vaster or more discreditable waste of human energy and credulity on a gross superstition than the time devoted to this Spiritualism in recent years has ever occurred to show the fatuity of human intelligence. But if it be not a delusion, why can't these signs of intelligence from the invisible world, if such there really be, be taken—like the evidence of bad witnesses, for example—just for what they are worth? The reviewer fails to see that what was bad and even wicked in the old Necromancy was this, that superstitious men delivered themselves over, body and soul, into the power of malignant and often cheating magicians—that they really made the practice a kind of idolatry. Whatever may be said against Modern Spiritualism as a waste of time, this at least cannot be said of it—that even Spiritualists themselves propose to put these usually silly oracles above their own judgments or consciences. On the contrary, Spiritualists appear to us nearly unanimous in admitting that most of the communications come from silly gossips and liars, who did not put off the habit of silly gossiping and lying when they put off their body. Now, if this be once admitted—if it once be clear that these things are taken purely for what they are worth, i.e., for the evidence they can give of intrinsic intelligence, if they can give such evidence—and however much there may be of waste of time and thought about such subjects, it is at least impossible to say that there is any of that peculiar peril in the pursuit which the Jewish law discerned in the demonology of that time. The evil of that practice lay in giving your mind and heart up to the guidance of a creature in all probability more evil and more frivolous than yourself, in attaching a supernatural importance to a preternatural and perhaps wholly malignant agency. There may be, and probably are, silly people who do this still. We have heard of weak women who have made bad marriages in consequence of the communications made to them through a medium, and who have even come to their death by obeying the oracles delivered. Where there are such people, the condemnation of the *British Quarterly* reviewer applies. But so long as a man retains the full possession of his good sense, refuses to believe without evidence simply because appeals are made to his credulity, and keeps his conscience as well as his judgment well above the waters of these troubled and muddy subjects, it seems to us unmeaning to say that it is wicked to receive a communication purporting to come from the dead, and take it for what it is worth. To prostrate your soul before such a communication as if it were Divine, is idiotic, is degrading. But to examine it as you would examine any other piece of curious evidence, and act on your own calm judgment, after taking that and all other considerations into account, seems to us the reasonable course of any man who should have once convinced himself that there is in these subjects a residuum of preternatural fact to be explained.

When we consider the magnitude of the questions at issue between the Spiritualist and the Materialist, we think we may reasonably demur to the assumption that the time and thoughts employed to determine them by bringing them within the domain of actual knowledge is at all wasted or ill bestowed. But though exception may be taken to this and other points, the article as a whole is admirable both in matter and in tone, and we hope the same healthy, liberal, thoughtful spirit will be

displayed by the *Spectator* whenever the subject again comes under its consideration; and that its example will be widely emulated in the press.

THE "WESTMINSTER REVIEW" ON THE RELIGION OF THE FUTURE.

The *Westminster Review* for October has an article on Theism which is likely to attract the attention of many thoughtful men, and may provoke considerable discussion. The article concludes with the following passage:—

Even if we believe in the holiness of right, in the loveliness of virtue, in the progress and ultimate triumph of man, and in a heaven on earth in the ages yet to come, our hearts may ask the further question, "How is it with men? Can the individual be born—and we know that he is so born at times—doomed to wretchedness of mind and body, merely for the welfare of his race?" If we look not beyond the world of sense we must reply that this tragedy has been enacted again and again, and that many and many a soul has been crushed under the Juggernaut of human progress. The idea has been calmly faced by thinkers of our own day; it is not, therefore, intolerable. But if we fear it there is a way of escape, a door of experience, or of pseudo-experience, opened, just when the door of authority has been shut, and whether we seek it or not, it seems we are destined to have thrust upon us the belief in a world where the crushed flowers may bloom again.

For let none imagine that by such speculations as the foregoing he is building up the religion of the future, or that Comte and Strauss will be the prophets of the coming age. Religions are not made, they grow. Their progress is not from the enlightened to the vulgar, but from the vulgar to the enlightened. They are not mere products of the intellect, but manifest themselves as physical forces too. The religion of the future is in our midst already, working like potent yeast in the mind of the people. It is in our midst to-day with signs and wonders, uprising like a swollen tide, and scorning the barriers of Nature's laws. Yet however irresistible its effects, they are not declared on the surface. It comes veiling its destined splendours beneath an exterior that invites contempt. Hidden from the prudent, its truths are revealed to babes. Once more the weak will confound the mighty, the foolish, the wise, and base things and things despised, it may be even things that are not, bring to nought things that are; for it seems certain that, whether truly or whether falsely, Spiritualism will re-establish, on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present, a continuation under improved conditions of the scheme of things around us. Further than this it is impossible to predict the precise development which Spiritualism may take in the future, just as it would have been impossible at the birth of Christianity to have predicted its actual subsequent development; but from the unexampled power possessed by this new religious force of fusing with other creeds, it seems likely in the end to bring about a greater uniformity of belief than has ever yet been known.

Meanwhile it is the absence of oneness of feeling that really needs to be regretted. We have seen that all the essentials of religion can be retained by the so-called Atheist. Might it not be expected that professors of orthodoxy, persons whose religion is their boast, when they find in such a man a love for his fellows no less disinterested, an effort after advancement no less earnest than their own, would rejoice to join with Theodore Parker and every truly enlightened Theist in claiming him as really at one with them, despite intellectual differences? But no; they stand at the ford of Jordan, and if the passer-by cannot frame his lips to pronounce their Shibboleth they slay him, though all the time he was an Israelite and a brother. And yet the war with evil demands that the forces which make for good should be united, nor is

there any element wanting to human unity except the recognition of it. We are all of one kindred—children of mystery; all of one language—the voice of Nature; all of one creed—the creed of ignorance, that mighty Catholic Church to whose tender bosom every thought-weary wanderer is folded at the last.

When we bear in mind that the *Westminster Review* has all along been one of the chief organs of what is called liberal and advanced thought, in theology and philosophical speculation, as well as in politics, the above passage in it is most significant. The copy in my hand, from Mudie's Library, has an unusually worn appearance, and at the end of the article is appended, in pencil, the following note by one of its readers:—"Who would have thought that the scientific *Westminster Review* would have treated Spirit-rapping as the religion of the future? The most ignorant and unscientific attempt to hold communion with departed spirits that can well be imagined!

If ignorance be bliss 'tis folly to be wise.

The *Review* had better come to an end."

Under this, in another hand, is written:—"On the contrary, it is gratifying to find the *Review* so liberal and catholic in spirit as to give fair consideration to a subject so unpopular, and on which so much unreasoning prejudice prevails."

PROFESSOR TYNDALL AS AN EXEMPLAR OF JUSTICE, CHIVALRY, AND GOOD MANNERS.

In the *Fortnightly Review* for November is an article by Professor Tyndall, intended as a preface to a new edition of his *Fragments of Science*, and written in reply to some of his recent critics, and more especially to our greatest living philosopher, Dr. James Martineau. In this article he very properly remarks that in controversy opponents should always be treated with justice; if possible, with chivalry; and he alludes to the ill-mannered criticisms of some of his opponents. In the course of his article he exemplifies justice, chivalry, and good manners by applying to Spiritualism and Spiritualists a term so coarse that if spoken in a drawing room in reference to the views entertained by any present, the speaker would deserve to be hissed out at the door, if not kicked into the street. Dr. Tyndall's utterances on Spiritualism have all been most unfortunate for him. The accuracy of his statements, both as to matter of fact and of argument, have been successfully controverted. It is, then, no wonder that, chagrined at his discomfiture, he should still feel a little sore regarding it; but if the President of the Royal Society cannot allude to the subject without grossly insulting the Fellows of that learned body who are Spiritualists, his peers in science, and possibly his superiors in philosophy, he

had far better preserve silence concerning it. From his high position we have a right to expect, if possible, chivalry, at all events the dignity and decent language of a gentleman. When he falls below this, he fairly lays himself open to rebuke, even from persons of far humbler position than his own.

ROOM FOR IMPROVEMENT IN THE PRESS.

Although we hail with satisfaction the evidence of a better spirit in the public press, and more particularly in its higher organs, in the treatment of Spiritualism, there is still plenty of room for improvement in this respect. We still note that any waif of scandal or idle rumour that may discredit Spiritualism is seized upon with avidity, while its correction, or its denial and disproof, is generally altogether overlooked. For instance, the recent temporary mental affliction of Robert Dale Owen was, throughout the newspaper press, attributed to his connection with Spiritualism and its investigation; while the authoritative contradiction of this as its cause by his physician, and by a member of Mr. Owen's family, was completely disregarded. So the confession of Buguet on his recent trial in Paris, that his so-called spirit-photographs were all a fraud, was everywhere trumpeted by the press; but his letter from Brussels (where he had escaped), addressed to the Minister of Justice, retracted his confession, declaring that it was only wrung from him by the threat that unless he did so, and inculcated two prominent Spiritualists who had become obnoxious to priestly and Jesuitical influence, he would be sentenced to a term of long imprisonment. This letter, together with the fact that at the trial the more important evidence for the defence was suppressed, has been by the newspapers entirely ignored. We may hope, however, that ere long the press generally will follow the advice (though not the example) of the President of the Royal Society, and learn to treat all opponents (Spiritualists included) with justice; if possible, with chivalry.

HYMNS FOR THE SPIRITUAL CHURCH.

ADVENT.

The Patriarch in ancient days
Trusted in God and nought beside;
To Him the altar-stone did raise,
In Faith he lived, in Faith he died.
The Prophet sang in glowing strain
When captive, sad, afar from home,
Of Israel's Hope, Messiah's reign,
The Great Deliverer who should
come.

But when the true Messiah came,
Clad in divine humility,
To Faith and Hope adding the flame
Of sweetest, holiest charity;
Men knew him not: and now to-day
The old sad story we repeat;
Nor care to learn Truth's simple way,
And sit at Heavenly Wisdom's feet.
T. S.

ON THE IMPORTANCE OF THE DISSEMINATION OF SPIRITUALISM AS A RELIGIOUS EVIDENCE.*

By MARY ELIZABETH PARKES.

IN humble response to the demand which Spiritualism makes upon all worthy effort, I venture to attempt a *small* service to our cause, under guidance of that glorious light for which *my* indebtedness stands most fully due, in those channels of enquiry ever open to the willing mind, in the great resources afforded in the varied phenomena and broad field for enquiry and contemplation offered in the several phases of modern Spiritualism. In speaking of Religion upon the platform of universal Spiritualism, I conceive it to be requisite to avoid, to the utmost possible extent of the speaker's ability, any tendency of a Sectarian character. Hence, on the present occasion, I shall for the nonce take the word Religion to signify a system for conducting our thoughts and actions in such accord with spiritual light as is calculated to promote the moral elevation, social welfare, and future progress of man, in time and throughout eternity.

It is obvious also, that in speaking here, I should not for one moment attempt to define the terms or code of such a system, or I should necessarily fall into Sectarianism of some sort or other; I therefore take for granted the truth of the proposition, that Religion is a necessary institution for the well-being of man. Next, I must tell you, that any reference that I may make to the Bible, consisting of the two books known as the Old and New Testaments respectively, shall be quite consistent with the principle I have just expressed; that is to say, that I shall make all such references to these books, regarding them merely as containing records of facts, in relation to ancient Spiritualism, which *thoroughly* accord with the various phases and forms of the modern phenomena. There are no other books so generally read, nor of such antiquity, nor so full of facts on this subject as these; and, therefore, none so fitted to be the text book of the Spiritualist.

In expressing these opinions, I am as sedulously desirous of avoiding the pandering to Atheistical tendencies, as I am of steering clear of an imbroglio with theological and sectarian theories—both being ulterior to my position here.

* A Paper read before the Conference of the "British National Association of Spiritualists," at 38, Great Russell Street, London, W.C., on Friday, November 5th, 1875.

Having thus, I hope, satisfactorily defined the spirit in which I desire to express myself, I will proceed as briefly as I can.

It appears to me that our subject demands the following considerations:—Firstly, the *necessity* for religion; Secondly, the fitness of Spiritualism to become a means of religious evidence or revelation; and Thirdly, Spiritualism as the *most* effectual means of religious propagandism. In the first place, respecting the *necessity* for religion. This, I think, *all* Modern Spiritualists will admit; in that sense of the word, at least, which I have used this morning—*viz.*, as a system for keeping our thoughts and actions in such accord with spiritual light, as is calculated to promote the moral elevation, social welfare, and future progress of man in this world and the next. The necessarily brief time at my disposal this morning, renders it requisite to treat this proposition as accepted; or, as I have before said, a given ground upon which I may advance my further hypotheses. Now we have to consider the second postulate, as to the fitness of Spiritualism to be a means of religious evidence, or revelation. Jesus (of whom I speak alone in reference to His spiritual power and teaching), relative to it, said, “And *these* are the signs that shall follow them that believe. They shall cast out devils: they shall speak with new tongues: they shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick and they shall recover.”—Mark xvi., 17 and 18.

It is as customary in the East now as it was in the day that Jesus uttered these words to call a religious man a believer, or to speak of him as one of the faithful; and in evidence of the fact that this belief or faith was NOT *mere confidence* in Jesus only, I refer you to the occasion of His walking upon the water, and of Peter attempting to walk upon the same troubled element to meet his Master. St. Matthew says, “And when Peter was come down out of the ship, he walked on the water to go to Jesus; but, when he saw the wind boisterous, he was *afraid*, and, beginning to sink, he cried, saying, Lord save me, and immediately Jesus stretched forth His hand and caught him, and said unto him, O thou of *little faith*, wherefore didst thou *doubt*?”—chap. xv., 29, 30, 31. Clearly Peter’s want of faith was *not* disbelief in his Lord, whom he saw performing the wonderful work before him, or he certainly would not have appealed to Him for the remedy, nor imperilled his life in the attempt; but it is evident that though the power might have been *derivable* from Jesus, yet its operation was subject to a *condition* on the part of Peter, which Jesus taught was faith. The absence of this condition was so apparent to Jesus that He did not attempt His usual formulative utterance—“Be it accord-

ing to thy faith," but "stretched forth His hand and caught him." Nothing could more clearly demonstrate that faith is the necessary condition that unites the *higher* spiritual powers with the mind of man. Concerning this condition of the mind Jesus also asserted, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible to you."—Matthew vii. 20.

The author of the Epistle to the Hebrews says *faith* is the *substance* of things hoped for, the evidence of the things not seen. And Paul, perhaps the most learned of all the Apostles, surely would not have said that charity was greater than faith, if faith had signified the orthodox idea of *belief in Jesus as the Son of God* as the sole condition of salvation. In such a case he would have committed, not alone a great blunder, but an act of awful blasphemy, in setting up what might appear to be a mere earthly condition, as superior or paramount to the spiritual elevation of Jesus, above all things in the minds of his followers. Yet St. Paul did not scruple to do this, for he says in his first Epistle to the Corinthians, xiii., 13, "And now abideth faith, hope, charity, these three, but the *greatest* of these is charity." Does not this *imply* that faith grows out of charity? Let me exhort you to study this aspect of spiritual things, that you may perceive how much more they lie within the illimitable domain of *faith*, than that of science or reason. That the farther you are enabled to penetrate the realms of mind and spirit, in like ratio you are removed from the grosser laws of matter and material selfhood. In all ages and times, where Religion has been preached, faith, if not held to be the primary principle, has yet been looked upon as one of such paramount importance as to be dogmatically insisted upon; and although in that lower stratum of spiritual laws, where the manifestations of spiritual intelligence are almost lost in the physical direction of its powers, yet the higher channels of communion by which we seek to interview the higher order of intelligences are invisible to the eye of science, and alone open to the perception of faith.

I have not now the time to point out the instances wherein this demand is made upon your faith. In a greater or less degree in every form of spiritual manifestation this is the case. The time is rapidly approaching when Spiritualists *must* stand firm to their *faith*, or the finger of scorn will be pointed against them in such overwhelming power, that the name Spiritualist will be a byword and a shame, and the cause will expire like a mental epidemic, that, having wasted its force, remains but in the memory to become a subject of jest and ridicule. Therefore,

I say, that as Spiritualism is so closely allied to Religion in the bondage of faith, and that as it is at the same time free from the trammels or credenda of *any* theological sect—bearing in mind that I speak of Religion as a system of ethics governed by *spiritual* principles;—I *urge* it upon you as *the* most fitting means for eliminating such revelation and evidence of natural law, life, and intelligence, as *must* be the *foundation stone* of the soul-needed edifice of Religion and progress.

On the third point of our subject, “Spiritualism as the *most* effective means of religious propagandism.”

Although I have laid much stress upon the necessity for the condition or state of faith, there is yet room for Thomas Didymus, if he comes *even by night*, to *feel* as well as to *see* in the true spirit of *honest enquiry*. Spiritualism opens a large field of enquiry to such as he, and it is for this reason, coupled with the freedom for such inquiry that it affords, and the philosophy of its principles, that it strongly *recommends itself* as a means of disseminating religious truths, at the same time that it expounds their principles, and casts a more brilliant light upon the darkened paths of human ignorance and perversion than can be derived from any other source.

Just as space contains all the universe of worlds and every form of being, so does Spiritualism comprehend all the needs of the human soul. No Religion can contain within its limits all the far-reaching principles of Spiritualism, but Spiritualism is the ocean which receives them all. It is the voice of God to His creatures; it may reach man in varied forms or tones, but its gladdening harmony sings in his soul, be he Jew or Gentile; yea, it even brightens the cheerless prospect of the very infidel, who stands with his face averted from the great Luminary of spiritual and material life, contemplating his own fleeting shadow, that must be dissipated in the sunshine of essential love, the intelligence that is Divine, and the mercy that endureth for ever.

OCCASIONAL LEAVES FROM MY NOTE BOOK.

By GEORGE SEXTON, LL.D.

DURING the past month I have but little public work to chronicle, owing to the fact that for a portion of the time I was so completely prostrated by ill-health as to be unable to leave my room. Even now I am very far from being well, although sufficiently recovered to resume my ordinary duties. I think I may consider this as the first real serious illness I have ever had,

at least, since I was quite a child. Certainly I do not before remember ever to have spent even one entire day in bed. The cause of my ailment is not far to seek. The intense mental strain which I have undergone during the past year or two—and which I have still to undergo, for I see no improvement in this respect—has been sufficient to break down the very strongest constitution, and under the tremendous pressure mine has to some extent given way.

On the 25th of October I went to Woolwich for the purpose of presiding at a lecture delivered by Mr. G. M. Turpin, of the Christian Evidence Society, giving his reasons for being a Christian. The attendance was small when the lecture commenced, but before its close the room was tolerably well filled. Mr. Turpin was listened to with considerable attention throughout his lecture, and everything appeared likely to pass off harmoniously. As soon as I announced that an opportunity would be allowed for discussion, Mr. Haslam, a Secular lecturer, made his way to the platform, and the Secular cheering became vociferous. I began to wonder whether this was the veritable genius referred to in the *Medium*, as capable of knocking "Biblical authority into a cocked hat," since the belief of his followers in his power to accomplish all sorts of impossible feats in this direction might be inferred from their uproarious applause. True this was not the first time that I had met Mr. Haslam, having known him for some time past; and never having looked upon him as anything more than a very small star of say twentieth magnitude, I concluded I must have been mistaken in my previous estimate of his capacity, or else that by some sudden and unaccountable process he had recently become enormously improved. For surely such noisy demonstrations of applause on the part of the Secularists present could only point to an overwhelming force of logic to be witnessed presently, bearing everything down before it. Mr. Haslam commenced by saying that he could explain why people left the Secular party. He should not on that evening deal with the case of Dr. Sexton because he was present in the capacity of chairman, but on some future occasion he should be happy to enter into that question—that is, if words have any meaning, he would be pleased to take some opportunity of discussing my character, when I was not present to hear what he had to say. Brave defender of a noble cause is this Haslam, whose chief ability appears to consist in his wondrous power of slandering men behind their backs. True to his announcement he left me alone, my presence being evidently highly prejudicial to his calm and dispassionate enquiry, and proceeded to malign and vilify the other men to whom Mr. Turpin had referred as having left the Secular party—but

who were not present. Mr. Bishop had severed his connection with Secularism because he was only earning fifteen shillings a week, and the Christian Evidence Society gave him a pound—a statement without a shadow of foundation, since Mr. Bishop has never held any appointment whatever under the Christian Evidence Society. Thomas Cooper turned Christian to make money, so did Joseph Barker, so did every other man who had come out of the Secular camp and embraced higher truths than any system of negations could reach. As this speech was bidding fair to consist of nothing but a string of mendacious slanders against the characters of absent men, flung abroad at random by the speaker, and cheered to the echo by men whose minds must have been as foul as his own, I was determined to put a stop to it. I therefore called Mr. Haslam to order, requested him to cease personalities and apply himself to the question before the meeting. I might as well have asked him to fly. He had no argument, and wanted none. The course he was taking suited his purpose admirably and it pleased his party. My interference therefore was the signal for tremendous uproar. Some of the Secularists yelled furiously, more like wild hyenas than human beings; and the rest, determined that their champion should have his way in maligning better men than himself, shouted and stamped until it was impossible for a single sentence to be heard. As a matter of course the rest of the evening was, more or less, subject to this kind of disturbance. Mr. Haslam made two speeches, but in neither can he be said to have used any argument whatever. A notice of the proceedings appeared in the *Man of Kent*, of October the 30th, from which I extract the following, having reference mainly to the uproar that took place:—

Mr. Haslam was then allowed to speak again, and commenced by attacking the character of Bishop, which the chairman very properly protested against. Haslam persisted in his defamatory statements, and being supported by a number of "roughs" in the body of the hall, continued to address the meeting. On Mr. Turpin attempting to reply, and the chairman rising to speak, they were assailed with a volley of offensive epithets, and notwithstanding the remonstrances of a gentleman who ascended the platform, the meeting broke up in some confusion.

It is hardly correct, however, to say that the meeting broke up in confusion, since at the end order was sufficiently restored to carry a vote of thanks to me as chairman. It is quite true, however, that the Secularists used their every endeavour to disturb the assembly.

On the last Sunday in the month I gave, as usual, two Discourses at the Cavendish Rooms, and between the two made my way to Poplar, where I had been announced to preside at a lecture, to be given in the afternoon by Mr. Bell Galloway, on

the subject of Mormonism. We found there a very attentive audience, consisting mainly of regular attendants at places of worship, as was evident by the spirited way in which they joined in the singing; amongst them, however, were some well-known Latter-Day Saints. I pointed out to them that this new Revelation came before us with certain pretensions, and that the proper course to be taken with regard to it was to ascertain by careful examination what these pretensions were worth. I gave a description of the professed finding of the golden plates in the Hill Cumorah, by Joseph Smith, the mode in which he made the discovery, and the method by which he was enabled by means of the Urim and Thummim to translate these mysterious records. I pointed out the contradictions and improbabilities in the story, and showed that no person had ever seen the real plates; since the three men whose names were appended to the affidavit prefixed to the Book of Mormon only saw certain plates in a vision, an angel having brought them from heaven for the purpose of inspection and taken them back again. I also briefly glanced at the contents of the Book of Mormon, and described it as vying in extravagance with the *Arabian Nights' Entertainments* or the exploits of Baron Munchausen. I thought, therefore, that on the whole we should be acting more rationally and displaying sounder sense by sticking to the old revelation of Christ's Gospel, rather than by accepting what in any case must be held to be a very inferior production. I asked the Latter-Day Saints to point out wherein I was in error in any of my descriptions, but they remained silent. As far back as 1849 I wrote a small volume on this question and I am perfectly familiar with all that can be said on the subject. At the close of my remarks Mr. Galloway delivered his lecture which he limited almost entirely to the question of Polygamy—a practice which did not exist in the early Mormon Church, and which it is very likely will be again prohibited by a special revelation received at head quarters. Nevertheless, as the subject is intimately mixed up with Mormonism in the eyes of the public at the present time it is important that it should be dealt with.

This meeting over, I returned to Cavendish Rooms and gave my Evening Discourse on the Religion of Geology, a subject which proved very attractive, as a large congregation assembled on the occasion.

On Thursday and Friday, the 4th and 5th of November, I attended the Meetings of the British National Association of Spiritualists, on the morning of the first-named day occupying the position of president of the assembly. Some of the Papers read at this Conference were of a most interesting character, and the subjects discussed of considerable importance. The question

of healing mediumship can hardly be overrated, and the remarks made by Mr. Shorter were very much indeed to the purpose. On the whole, however, very little of a really valuable character was elicited on this subject. I should have been glad to have heard someone, who had made the question the subject of careful and deliberate thought, treat the matter from a philosophical stand-point. In a few remarks which I myself made from the chair, I stated that the question presented itself in two aspects. (1.) That in which the medium, by virtue of his or her clairvoyant power, saw at once the seat of the disease, and gave a description of the actual organic derangement that had occurred. This is a matter to which I myself paid much attention in connection with Mesmerism nearly 30 years ago. (2.) The cases where, by means of sympathy, or Mesmerism, or spiritual agency, by whatever name it may be known, a cure is really effected of a malady, the nature of which may remain unknown, when all other means of relief had failed. In the one case there is more accurate diagnosis than could be otherwise obtained, leading frequently to improved treatment; and in the other there is a direct remedy employed in the absence, perhaps, of diagnosis altogether. No one, however, took up this line of enquiry, and the whole subject degenerated into the detailing of scraps of personal experience on the part of the healers, which tended to show the superior wares which each had for disposal. Some of these cures mentioned were rather whimsical. One gentleman occupied a considerable portion of the time of the Conference in describing a cure he had effected of a most serious malady on a patient in a hospital, winding up by telling us the man died there. The incongruity did not appear to have struck the "Professor," but to me it presented itself as one of the funniest cures I had ever heard of. Relief in cases of catarrh and headache, and simple ailments of that kind, might of course be multiplied without end, and although I am very far from underrating the value of these, it must be seen at once that they are totally incompetent to carry conviction to the mind of the sceptic, and, moreover, were not of sufficient importance to merit the occupying the time of the Conference in their discussion. One important case was brought forward, that of Miss Shorter; and Mr. Harrison had prepared a most admirable list of the cures effected by Dr. Newton. The philosophy of healing, however, was almost entirely ignored.

The discussion of the question of Spiritualism as a Religious Influence, of course led to considerable difference of opinion, and at one point the controversy became extremely animated. Mr. T. H. Noyes was proceeding, at some length, to give a new

translation of certain Hebrew and Greek words, utterly opposed to the meaning which has been attached to them for thousands of years, when the chairman informed him that he was out of order, or we should have had, probably, an interesting discussion of that question, as I proposed having a Hebrew Bible brought into the room, for the purpose of deciding the matter. I may remark that the object of this speech, and of some others, appeared to be to get rid of the personality of God, and to lower considerably the value of the Christian Revelation. Indeed, the whole tendency of the discussion was to ignore Christianity, and to reduce its Founder to the condition of a superior kind of medium. There were, of course, persons present who disagreed thoroughly with these Rationalistic speculations, but I am sorry to be compelled to admit that their number was small. A large majority of the meeting was evidently anti-Christian, in the strict sense of the term, and the whole tendency of the discussion seemed to bring out the self-sufficiency which each speaker experienced in the superior wisdom which had fallen to his share, as compared with the poor unlettered Christians of the past, who had only the New Testament to guide them on the question of religion. Of course none openly condemned the New Testament; on the contrary, every one thought it a most excellent book in its way, but vastly inferior to the modern revelations. Our Lord was spoken of in a most patronising manner, as a great and illustrious spirit-medium and reformer, who suffered martyrdom in the cause of truth. I could not help feeling both pained and shocked that men professing Swedenborgian sentiments (of whom there were several present), and believing, therefore, I suppose, in accordance with Swedenborg, that Jesus Christ was the supreme God of heaven and earth, could sit and hear this kind of stuff without offering the slightest protest. I spoke myself, as powerfully as my feeble state of health would allow me, and contended that Spiritualism had done nothing, and could do nothing, towards giving us correct notions on the subject of religion; that spirit-teaching, in the majority of instances, was utterly unreliable; and that spirits who communicated were to be found holding every conceivable doctrine that had been entertained by men, in any age or country. One speaker had declared that Spiritualism had completely destroyed the doctrine of the Atonement; but how, I asked, could that be, when there were thousands of spirits who taught that doctrine in its sternest and most orthodox form? Here some sapient critic shouted out, "They're orthodox spirits;" to which I replied, "I suppose they are; but I take it that the communications of orthodox spirits are as much a part of Spiritualism as the communications of heterodox spirits." I

showed that shoals of spirits taught the doctrine of Re-incarnation; that others proclaimed the new theory of the "Diakka," just now finding favour in America. There were Roman Catholic spirits and Protestant spirits; spirits with Trinitarian proclivities, and spirits holding by Unitarian notions; Evangelical spirits, who taught all the doctrines in the Westminster Catechism, and Sceptical spirits, who declared that Christianity was from beginning to end a delusion. There were spirits who taught Monothism, others who proclaimed Pantheism, and yet others whose gospel was one of Atheism. Now, to talk about constructing a theory of religion out of all these discordant elements was simply absurd; and to declare that Spiritualism had superseded Christianity was to show a thorough want of a definite conception as to what was meant by the term. At the close of this discussion the chairman—Mr. Martin Smith—made a few mild, dispassionate, and gentlemanly remarks, stating that for his own part he never attempted to unsettle the faith of other men, but simply introduced Spiritualism, leaving it to produce its own effects. Even he, however, with his urbane manner and evident desire to be conciliatory, could not help showing that he arrogated to himself, and those who thought with him, a superiority over those who differed, which required to be treated with a certain amount of pity. He spoke of Christians as hobbling along on crutches, while for himself and his friends, having the free and natural use of their limbs, they were independent of such props. Of course he expressed his desire that the day would soon come when the crutches would be thrown away, and those who had been wont to use them find themselves able to walk without any such assistance—a kind wish for which we ought no doubt to feel very grateful. The air of superiority assumed over Christians is cool notwithstanding.

At the evening meeting on Friday I became so very unwell, and the unfavourable symptoms that I had experienced during the past week increased so alarmingly that I was compelled to hurry home and take to my bed, where I remained throughout the illness already mentioned.

Finding on the Saturday that it would be utterly impossible for me to conduct my usual services at the Cavendish Rooms on the Sunday, a telegram was dispatched to my friend Mr. Young of Swindon, asking him to take my place. With that kindness and consideration which invariably characterise his conduct, he replied that he would come by the next train, and late on Saturday night, therefore, he stood by my bedside, holding me kindly by the hand. On the Sunday he delivered two very able discourses, which, as far as I can learn, gave great satis-

faction. On the Sunday following, as I was still too ill to officiate, Mr. Parkes gave a trance address in the morning; and in the evening Mr. Thomas Shorter delivered a very excellent Discourse on "Spiritualism as a Religious Influence."

Correspondence.

RE-INCARNATION.

"My only watchword—now, as ever—is, justice to truth whenever and wherever found; no bigotted creeds or exclusive dogmas, but candid souls open to yet greater revelations. We want only perpetual inquirers—yes, perpetual inquirers. A fair field and no favour."

WILLIAM HITCHMAN.

To the Editor of the "Spiritual Magazine."

SIR,—It is pretty well understood that discussion is that powerful alembic made to extract the quintessence of all problems—good, bad, or indifferent—that daily force themselves on the consideration of mankind. It is through that retort that many absurdities, such as electricity, magnetism, phrenology, homœopathy, hydropathy, steam-power, and, above all, that abominable superstition called Modern Spiritualism, have had to pass before the world could form an idea of their just value. But opinions will differ, and an editor of a spiritual periodical takes exception to this chemistry of the mind, thinking that abuse, ridicule, and smothering are the best means for arriving at truth. That editor is the editor of the London *Medium and Daybreak*. Should anyone doubt the fact, let him peruse the 280th and 282nd numbers of that periodical and he will be forced to conviction. For in the first named number he will find Re-incarnation and the Re-incarnationists severally defined as "effeminaey" and "psychologised idiots;" and in the second number that editor forbids anyone to dare discuss the subject in his omniscient paper. This cannot be serious. If Re-incarnation be folly, why not make it speak to dig its own grave? If truth, why burke it? Has he forgotten when he, as many of us, laughed at Spiritualism, as if we had inhaled a large quantity of nitrogen? Yet Spiritualism was a fact. I would remind him also that his method of treating Re-incarnation is an exact counterpart of that employed by the secular press against the greatest of truths; though even the *Times* newspaper admitted in its columns the arguments and evidences of Spiritualists defending the abhorred subject. Mr. Burns will have to reconsider the efficacy of his method and dialectics before some of the "half a million other questions" will surge, like irresistible billows, before his amazed gaze.

How different your behaviour! Belonging, as you do, to the most conservative party of Spiritualism; adverse to the uttermost to the theory of Re-incarnation; greatly prejudiced, as you yourself avow, against the works of Allan Kardec, you have reviewed these with calm impartiality; and with regard to Re-incarnation, by admitting in your issue for September last an article from the pen of Mr. Thomas Brevior, you invite discussion on the distasteful subject. Your conduct shows how well you understand the responsibility of those who assume the duty of guiding public opinion.

My friend, Mr. Brevior, in his sprightly article asks certain explanations of me, which I will cheerfully give him. Mr. Brevior is a writer full of means and good humour, and knows how to use attic salt, not only without offending taste, but by making it palatable even to those who have to defray the expenses of the feast. He is a worthy contributor to that *Spiritual Magazine* which, from the very first pages of its existence has never swerved from that line of refinement which should ever be the guide of the spiritual press. I shall be

brief, because I dislike polemics, especially when argument is to fight against prejudice and wounded sentiment, those two killers of reason.

But first of all let me express my joy that my very dear friend Monsieur Piérart, as well as all my non-Re-incarnationist brothers in Spiritualism are in the enjoyment of perfect salubrity, and that no scars are now to be seen on their jovial and good-natured countenances. I heartily rejoice at it, because when I last saw them battling, I certainly beheld them contused and bleeding, less owing, perhaps, to the superior bravery of their opponents as to their entering the arena on slippery grounds and falling heavily on their own weapons. Mr. Brevior wishes me to point out the fields of battle where the encounters took place, and I will refer him to the *Revue Spiritualiste*, to the *Concile de la Libre Pensée*, to *La Revue Spirite*, and to all the English periodicals of the last few years. Those were the fields where the champions met, and where one could descry the well-aimed thrusts of the polished steel of argument on one side, and the shower of the gilt, slim arrows of phraseology, which ever fell short, on the other. I witnessed the encounters from the high hill-tops of reason, without the green spectacles of prejudice, and I distinctly saw those fighting under the standard on which was written "*Anti*," completely overpowered. However, the truly brave never surrender, and I see them yet—

"Head erect, sword in hand, and defiant still."

Friend Brevior wishes me also to give the names of the conquered. In this I cannot satisfy him, because for one of them I have such superstitious reverence, on account of the many battles he fought and won in the interest of Spiritualism, when you, Mr. Editor, I, and many of us, thinking ourselves wiser than he, made great merriment at the very mention of the subject, that his name is to me like something sacred; although in this case it might well be said—

"The gods give us faults to make us men."

I have prepared a list of the various anti-Re-incarnationist champions, with near them an enumeration of all their objections against Re-incarnation; it is a page which may one day appear in print. For the present, however, I will only give the culminating arguments, which they have brought to bear in condemnation, and Mr. Brevior will have no difficulty in guessing the names:—

1st.—Because Re-incarnation is against theological palingenesis.

2nd.—Because it is nonsense—sheer nonsense.

3rd.—Because Mr. Kardec was a matriculated rogue.

4th.—Because it is against the fundamental truth of progression (the same might be said of a painful counter-irritant applied to save life).

5th.—Because it obliterates the consciousness of the past. (As if we did not lose that consciousness once in every twenty-four hours by sleep, finding ourselves better for it).

6th.—Because, under the name of metempsychosis, it was believed in by almost all the civilized nations of antiquity.

Last of all objections, and from a new formidable crusader, because it is effeminacy, rank poison; because musing idiots get psychologised by it; and because he might be re-incarnated in the person of a Bill Snooks.

These are the crushing arguments against Re-incarnation, and if I have omitted reasons more cogent than these, brought forward by the phalanx of its opponents, I am ready and willing to stand correction.

Friend Brevior gives me credit for being an extensive reader. He is for once mistaken. I am so little so as even to be ignorant of that classical story he mentions of that unfortunate Chanticleer, which got roasted at night, for crowing too early in the morning. I would point out to him, however, some tough chicks which cheeped earlier still than that symbolical unfortunate Chanticleer; their names are Thales, Pherecydes, Pythagoras, Plato, and later still Lessing, Warburton, Moore, Glanville, and many many more of the same brood, who never got broiled for their pains. I know that he is not quite unaware of this, for I discern (from the *Spiritual Magazine* of 1861, Vol. II., p. 354), how he can with calm demeanour discuss the subject. There he placidly discourses on Re-incarnation, asking for more light on the knotty point. How is

it that he now threatens with culinary execution any rooster which sings out not too early in the morning, but very late in the day? Has he been dazzled with the splendour of the arguments against Re-incarnation, the which makes him think that it is now time to close the shutters? If so, his organs of perception and mine are very differently formed, for he finds arguments where I see nothing but words. Let him mark this:—By-and-bye he will hear so much Re-incarnation cock-a-doodle-doing, that he must join the choir, or retire into the woods.

I think I have fairly answered Mr. Brevior's pressing inquiries. But since he calls me out to break a lance with me, I will pick up the glove by putting, in my turn, one question to him (of one thousand that I could), to answer which I will give him every latitude of time.

Does he, or does he not admit the necessity of at least one incarnation as the indispensable A B C class in the school of the human soul? If he does not, he declares Providence to have done a work of supererogation. If he does, will he tell me what becomes of the education of those souls, who, by remaining on earth—maybe a minute only, or a day, or for that matter a year—are thus bereft of the advantage of that first initiatory class? This query has ever been met, at the hands of the non-Re-incarnationists, by the stereotyped reply: "Such a soul will learn the alphabet in the spirit-world." Let us examine what this hypothesis implies:—A human spirit enters the flesh, and by premature departure from the life of earth is spared sin and its consequences; it is spared all the evils that flesh is heir to, and without even a pang is sent straight to the joys of angel-life. Another spirit takes the human form.—His head happens to be small in the frontal region, low at the top, and bulky at the occiput; for he is the offspring of a long line of malefactors, and upon him rests the accumulation of two hundred generations of moral and physical pollution. He is forced to remain in this "vale of tears." The small-pox will tear his body and disfigure his face; the whooping-cough takes away one of his lungs; weak, hunchbacked, repulsive, he will find no friends, no employment, and, like his forefathers, take to stealing. For three-score years and ten he must suffer hunger, bodily pain, and every kind of humiliation. And when his soul be wrenched from his body, either by his own or the hand of the executioner, cycles upon cycles of unutterable misery attend him in the world of spirits.

How can non-Re-incarnationists reconcile the justice of God with the emanation of these two decrees? You must come to the law of Re-incarnation for an explanation of this apparent injustice. Re-incarnation teaches that there is but one weight, one measure, one school for all the human family. Sin for all, that we may learn the consequences of transgressing the laws, strengthen the free will, sin no more, and learn to be charitable to all our fellow-creatures and fellow-sinners. Moral and physical suffering for all, that we may, by antithesis (so even Swedenborg says), realize the joys of the higher spheres. And if a human soul, for reasons beyond its control, cannot be taught these lessons in one incarnation, through the infinite mercy and wisdom of the Father of Spirits it is again sent, and again and again if necessary, to the school of earthly life, until, by treasured experience and strengthened self-will, it is made ripe for the world of spirits. This is the Providence before which the Re-incarnationists bend their knee, and from whose altar no amount of abuse or ridicule will ever detach them.

Over and over again have we been told with great assurance, that Re-incarnation is only taught by low, ignorant, or mischievous spirits. I have before me a volume containing 24,130 (I say twenty-four thousand one hundred and thirty) lines, printed at Parma, and dictated there by the spirit of Ariosto to a medium who has never written a verse in his life. It is a description of the scenery and life in the spheres, and in style and language so grand and sublime as would, of itself, give renown to the literature of any idiom. I have perused some 20 manuscript volumes, by the mediumistic pen of Major Vigilante of this town, intended to correct many of the mistakes contained in universal history, sacred and secular. These manuscripts possess literary merits of the highest order, whilst the Major declares, *urbi et orbi*, that if there were anything which he hated most during the course of his life, it was pen and ink. Medium Del Giudice, also of this town, has just completed, under spirit dictation, a most

voluminous Encyclopædia, embodying such advanced views in all the branches of human learning as to make his spirit-guides forbid its publication in the benighted times we live in. Major-General Orsini has mediumistically written a romance bearing upon Spiritualism, and of surpassing interest and literary excellence. The Reverend Jeremiah Fiore, another Neapolitan medium, is just going to send to print an inspired volume on psychology, which will undoubtedly become a standard work of the kind. Can these be tricks of low, ignorant, or mischievous spirits? For it is through these same spirits, one and all, that we are taught Re-incarnation as an integral part of the spiritual philosophy. Bear with me if I candidly tell you that it is not reasonable to suppose that the Dispenser of all gifts, in the greatest of His revelations, would set aside us, the repeated civilizers of the earth, and make the English His chosen people. The greatest truths to mankind have ever come through us children of the East, even when the sons of Albion were decked in blue paint. It is certain that either you or we are mystified. Our angel teachers say that the mystified are you, because of your indomitable pride. Listen to what they aver:—"England is not yet ready to receive the teachings of Re-incarnation. Were the lordly and the wealthy of that country told that they once had been menials, or that they might return on earth humble and poor, they would, with all the weight of their influence, mar the progress of Spiritualism there. In due time they will receive the light."

Nor is it well to forget that the Re-incarnationists are the preponderant majority amongst the Spiritualists of the world; that Mazzini and D'Azeglio, in Italy, and some of the clearest and most cultured minds in France and America—nay, in England too—have been or are the adepts of the philosophy of Re-incarnation. Would that this consideration had its proper weight with those who use offensive epithets against the *believers*, as they are called.

Like every other truth, Re-incarnation requires dispassionate, cautious, patient investigation, and assiduous thought; and I would advise my English co-workers in the greatest and noblest of causes to be dispassionate, cautious, and patient in the investigation of a truth, without which it is impossible to unlock the many mysteries of mortal existence. I would tell them:—Approach the shrine of enquiry without fear or mistrust, but place yourselves in the hands of the Great Architect of the Universe, who knows best what is good for you.

What if, after all, Re-incarnation turn out to be a fact? What if henceforward spirit after spirit come to tell the truth-seekers of England that they must now be taught what they could not learn before? What if even Tien-Sien-Ti only come to unsay what he has said against the ill-understood theory; or ceases for ever to manifest to you? What will then both the Spiritualists and their leaders in England do? Will the former continue sceptics and the latter mute? I leave these reflections to your consideration.

In treating a subject which I consider of paramount importance to my brother Spiritualists, I have preferred frankness to artifice of language. I deem the Anglo-Saxon the only race of men to whom truth can be told unvarnished, and I have done so in acknowledgment of this rare virtue in a people. I hope I am not mistaken, especially when I address myself in love to those who know that, by the revolving of a few more seasons, we shall all find ourselves where thought can be hidden no more, and speech cannot but be free.

Yours respectfully,

G. DAMIANI.

P.S.—I almost forgot to convey a piece of gloriously good news to my non-Re-incarnation brethren. Spirit Tasso (yea, Tasso) through a lady medium of the highest order and excellence, delivered the following joyous message:—"When men reach the point of understanding spiritual things, becoming in fact Spiritualists, it is a clear sign of having fully described the parabola of Re-incarnations. They have done with the flesh—and for ever."

G. D.

Naples, September 30th, 1875.

CURE OF CANCEROUS TUMOUR WITHOUT DRUGS OR SURGICAL OPERATION.

To the Editor of the "Spiritual Magazine."

SIR,—I have been a great sufferer from an internal cancerous tumour, which began to form about 15 or 16 years ago. I felt burning pain, sickness, sleeplessness, and gradual loss of appetite and of taste of all kinds of food. As the tumour enlarged these symptoms increased; the pain and sickness became more constant and severe, and accompanied with derangement of the liver; bilious attacks and severe headaches alternating with sickness and water-brash. During this period I have been at different times under medical treatment, and also magnetic treatment, and have followed the prescriptions given me as to medicine and diet by my clairvoyants and magnetisers, and have quite a collection of little bottles which contained the different medicines prescribed. But any benefit I may have obtained by these means was slight and temporary: and latterly I had rapidly become worse; I was so weak I could scarcely walk, and so emaciated I was almost a skeleton; and my friends were seriously alarmed and anxious about me.

On the 16th of August last I first visited Dr. Mack at his rooms, 26, Southampton Row, Holborn. Without asking any question, or waiting for any statement of my case, he at once told me how and where I suffered as accurately as I could have myself described it. He said I was too sore and tender in the parts affected for him to touch them, but he made passes over the corresponding parts of his own body, exhibiting at the same time my own symptoms as though sympathetically affected; while I felt the healing influence from him passing to myself. He then held each hand of mine in his for perhaps a quarter of an hour, every few moments passing his hands into the basin of water on the table. I felt something which I can only compare to a gentle stream warm and soothing passing through me to where I felt the pains.

On leaving, the Doctor gave me some paper magnetised by him to wear as a bandage round my body. I applied it on reaching home: directly it touched the skin, before I could even pass it round me, I felt three successive shocks of pain shoot through me. I felt greatly relieved from the first treatment, and from the use of this magnetised paper, and ate a better dinner and with greater relish on my return home than I had done for a very long time previously. With the exception of a week, that I was out of town, I have since regularly visited Dr. Mack for treatment twice, occasionally thrice a week, each time feeling great benefit, especially on my first three visits. Sickness abated, regular sleep and the appetite and the relish for food returned. I have been increasing in strength, my pains have left me, and the tumour has now, I believe, entirely gone. All this has been done in eight weeks of treatment, without surgical operation or drugs, or any kind of medical appliances; without even any change of diet or in my mode of living, or the use of any other means than those already indicated. I may add that Dr. Mack takes no credit to himself other than as the instrument through whom, under the Divine Providence, beneficent spirits operate to effect this and other marvellous cures. I have deemed it my duty to send this narrative for publication, not only in gratitude to Dr. Mack, but in the hope that other sufferers may be induced to avail themselves of his wonderful powers as a spirit-medium for healing, even in cases as inveterate and intractable to any known treatment as that of cancer.

I am, Sir, yours, &c.,

EMMA SHORTER.

23, Prince of Wales Road, London, N.W.,
October 19th, 1875.

